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BHARUCI'S COMMENTARY ON THE MANUSMṚTI

(THE MANU-ŚĀSTRA-VIVARAṆA, BOOKS 6-12)
TEXT, TRANSLATION AND NOTES

VOL. I
THE TEXT

EDITED BY

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PREFACE

The genesis of this edition

When going through the late Professor T.R.Chintamani's and Dr. (now Professor) V.Raghavan's contribution to the first edition of K.A.Nilakanta Sastri's History of South India[1] I noticed a reference to the commentary of Bhāruci on the Mānava-dharma-śāstra. Raghavan regarded Bhāruci as a South Indian author. He seems to have had, in fact, access to scholarly traditions not confined to the South[2], but a southerner he could well have been. I asked Professor Raghavan for details and he referred me to Chintamani's contribution to the Proceedings of the Twelfth All India Oriental Conference.[3] No one else had inspected Bhāruci in modern times.

It has long been known that Bhāruci was an important author in the field of dharmaśāstra, the "science of righteousness", which includes ancient Indian conceptions of cosmogony, aetiology, eschatology (in so far as that term is appropriate), and, within that framework, sociology and jurisprudence. Bhāruci is referred to by first-class authors, amongst them Vijñāneśvara, whose Ṛju-mitākṣarā is still a standard work of legal reference.[4] Bhāruci is extensively referred to by the author(s) of Pratāpa-Rudra's Sarasvatī-vilāsa, a work noted, indeed, for its pedantry but also important for its practical information. Pandurang V. Kane, the greatest authority on dharmaśāstra, whose gigantic History of Dharmaśāstra is monumental if not exhaustive, na-

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1 Oxford University Press, Madras, 1955, 344

2 See below, p. 32

3 (1943-4) Benares, II, 352-60

4 Guramma v. Mallappa, All India Reporter 1964 Supreme Court 510; Saraswathi Ammal v. Anantha Shenoi, Kerala Law Times 1965, 141; V.D.Dhanwatey v. Comm., I.T., Madhya Pradesh, A.I.R. 1968 S.C. 683 (the comm. on Yājñ. II. 115-120 is reprinted at p. 688, col. 1). Vijñāneśvara cites Bhāruci (on niyamas) at I. 81.

turally devotes a chapter in his first volume[5] to Bhāruci. To recover anything of that author would be important.

Professor Raghavan recommended me to "take it up" for publication, a remarkable thing for him to do. Manu is a work of encyclopedic proportions, dealing, in the abstruse and allusive way proper to the *śāstric* author, with topics as varied as supersensory merit and future rebirths, the intricacies of Sāṃkhya and Yoga philosophy, the contradictory traditions of civil and criminal law, and such highly practical questions as liability for road accidents. A.E.Housman, in his Cambridge inaugural lecture (9 May 1911) said:

> Many a good piece of work has been spoilt by the vain passion for completeness. A scholar designs to edit a certain author, a complete edition of whom would involve the treatment of matters to whose study the editor has not been led by his own tastes and interests, and in which he therefore is not at home. The author discourses of philosophy, and the editor is no philosopher ... It then sometimes happens that the editor, having neither the humility to acknowledge his deficiency nor the industry or capacity to repair it, scrapes a perfunctory acquaintance with the unfamiliar subject, and treats it incompetently rather than not treat it at all: so that his work, for the sake of ostensible completeness, is disfigured with puerile errors, and he himself is detected, not merely in ignorance, but in imposture.

To make matters worse, there is no edition so hard as that which is based upon a single manuscript. And in this case we have a manuscript subjected to all the ills which can befall such a product, besides that of turning out to be unique in the true sense of that word. Worse still, this is the earliest author in the tradition whose work has survived. One who edits a mediaeval author, whose predecessors as well as successors are available (whether in manuscript or in print) has at least the advantage of knowing what his author had in front of him, what he is likely to have meant, and what others subsequently took him to have meant. They may be wrong, but at least their notions will be as good as his own (to put it no higher). The shade of Housman may

5 P.V.Kane, *History of Dharmaśāstra*, I (Poona, 1930), sec.61, pp. 264-6. Similar information appears at the same author's "The predecessors of Vijnāneśvara", *Journal of the Bombay Branch of the Royal Asiatic Society*, N.S., I (1925), 193 ff., at 209-213. Kane omits matters of importance, such as are referred to in his third volume (1946), and indeed others (e.g. references at pp.11,14 of the *Sarasvatī-vilāsa*) which claimed attention. Jolly's reference to "Bhāraruchi" at his Tagore Law Lectures (*Outlines of a History of the Hindu Law of Partition*,

be somewhat quieted to learn that I have not attempted to explain all my author's references (e.g. to the puruṣa-medha.)--but even Housman never attempted what I have done.

Optimism alone would not have sufficed to inspire me to take up the challenging offer. My own shortcomings I was then no less ready to overlook than I am now. But I owe a personal debt to India which no amount of discouragement from elsewhere can efface. And "Manu" (whoever that anonymous scholar was who exploited the prestige long attached to a venerable name) not only constitutes India's greatest achievement in the field of jurisprudence, but also represents one of the world's premier compositions in ancient law, more valuable in every sense than Ḥammurabi and able to hold its own in comparison with the Covenant and Priestly Codes of "Moses". Manu's influence was directly felt in countries far to the East of India, and the body of literature to which it belongs is a monument of sociology and law which is uniquely comprehensive and continuous. Unnecessary and inappropriate encomia emanating from India in recent decades, while they add nothing to Manu's stature, do nothing to diminish his real merits. I have contended elsewhere[6] that the continuity of Indian thought is much greater than it would appear on the surface: it is the special balance of forces and doctrines which makes Hinduism what it is, and will make and remake it for the future, and that balance is evidenced for a very early period in Manu. Further, it was clear from what Chintamani had discovered from the manuscript, and from Medhātithi, that the latter, a commentator on Manu[7], had Bhāruci before him. My admiration for

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Inheritance and Adoption ..., Calcutta, 1885), 143, is a slip, as his reference at Hindu Law and Custom (Calcutta, 1928), 71, shows (at Z.D.M.G. 47, 1893, 616 he refers to Bhār. à propos of Stenzler's "Collectaneen"). Now see Kane, op.cit., I(2d ed.) sec.62.

6 Religion, Law and the State in India (London, 1968); "Tradition in Modern India: The Evidence of Indian Law", in R.L.Park, ed., Change and the Persistence of Tradition in India--Five Lectures, Michigan Papers on South and Southeast Asia, No. 2 (1971), 17-34.

7 Ganganatha Jha, Manu-smṛti. Notes. Part III, Comparative (Calcutta, 1929). Derrett, "The concept of law according to Medhātithi, a pre-Islamic Indian jurist", in W.Hoenerbach, ed., Der Orient in der Forschung. Festschrift Otto Spies (Wiesbaden, 1967), 18-41. Medhātithi is often cited in Anglo-Hindu law cases, e.g. Kasubai v. Bhagwan, Indian Law Reports, 1955, Nagpur 281 (Full Bench). See Kane, op.cit., I(2d ed.) sec.64.

Medhātithi is boundless, and anything which would serve to th light on him must, I felt, be advantageous. So I sent for a co of the manuscript which lay in the University library at Trivandrum. Its number was L. 320. It comprised 144 leaves containing approximately 6,000 granthas.

The state of the manuscript

I asked for the copy to be made with especial care. I did not confine myself to asking (as is conventional) for the fly-smudges to be reproduced. I asked that every space should be clearly indicated, and that wherever the copyist felt that the manuscript was wrong he should first copy what he saw and then add in brackets his own conjecture. The result was not entirely what I had expected, but it is still a gem amongst copies, and a monument of the modern copyist's art.[7a] The copyist suspected in innumerable places that the manuscript could not be right, but in every case he showed his doubts modestly; he was wrong in about three instances out of every five.

I had not anticipated that the task would be so very difficult. The manuscript seems to have been the second half of a substantial commentary on Manu once separated for convenience into two halves. The introductory leaf had gone, the top side of the first leaf was illegible, and the bottom leaf had lost the protection of the blank leaves it must once have known. The leaves are of course palm-leaves. In some regions of the text the ends are broken, leaving gaps at the end of each line; in another region similar damage has occurred at the other end. There is further damage at the string-holes. The age of the manuscript cannot be fixed, but the script is an old Malayalam script and a date circa A.D. 1700 would be conservative. That is old for palm-leaf. The script is on the whole clear, but occasional compounds give trouble. The punctuation is useless-either it is unnecessary or it is wrong. The leaves are numbered in the ancient method: Śrī (1), na (1[a]), nna (2), nya (3), ṣkra (4), jhra (5), hā (6), gra(7), pra (8), dre (9), ma (10), tha (20), la (30), pta (40), ba (50), tra (60), tru (70), cha (80), ṇa (90) and ña (100). Numerical symbols masquerading as syllables take us back to the time before the zero was imported

7a This manuscript is deposited in the Library of the School of Oriental and African Studies, London. A xerox copy of Books 8-12 is available at the Adyar Library (Madras).

from China (before the seventh century); the method survived for a long time as a means of numbering the leaves of manuscripts.

Sri Soornad Kunjan Pillai, the then Honorary Director of the University of Travancore Manuscripts Library, felt that a special rate should be quoted for the task. The work was entrusted to Pt.N.Sundara Śāstrī, and his copy was compared by Pt.N.Parameswara Śāstrī. Corrections at this stage were made in red ink. In the course of making the copy it was felt desirable to consult a printed copy of Manu. This could have been disastrous. The copyist put the vulgate text of Manu, with the commentary of Kullūka (probably the Nirṇayasāgara Press edition) up in front of him, and then found that Bhāruci's Manu diverged from this constantly! He often records his surprise. I have had to scrutinise most carefully the readings of the smṛti itself, and wherever I found that Bhāruci's commentary presupposed a different reading I have not been slow to restore that reading rather than the one which the copyist was persuaded he saw before him. There is one curious case where for long I felt that the copyist's eye should be trusted even though Bhāruci reads something else in the commentary, because there is no certainty that, by oversight, Bhāruci might not have allowed an alternative reading to stand in his text, of which he was fully aware. Or a later copyist made the same mistake that I was willing to attribute to my copyist.

The manuscript does not number the verses. Since the order does not agree with any printed edition of Manu I have been forced to adopt Bhāruci's order, and print the vulgate numbering as a superior numeral. My copyist very properly inserted the numbers in pencil. He also inserted in pencil all the missing syllables in the smṛti where this was illegible. Naturally what he inserted was the vulgate text, and I have treated this with the appropriate reserve. In many places my copyist inserted in pencil, above dots, the syllables he could not certainly read, but which he reasonably conjectured. This process, intermediate between recording the plain reading and simply indicating an illegible passage, frequently provided satisfactory material. In the xerox copy of Books 8-12 which I left at Adyar it is not possible to distinguish pencil from ink markings - a warning which might be useful for any who choose to consult that copy.

The manuscript reveals a minor amount of confusion. Some leaves of a previous copy were out of order and miscopied accord-

ingly. This was easy to set right. Apart from the defects mentioned, the manuscript is in fairly good condition. I have seen at least as much in the way of error in works written in the eighteenth century. True, the Vedic citations are in poor shape, but that is usually the case. Where the matter is technical the ancient copyists (who were often poor hacks) frequently went wrong. But surprisingly often this manuscript preserves excellent readings, and what seemed at first sight to be gibberish has not seldom turned out to make good sense.

The making of this edition and its motive

My heart sank when (in 1957) I saw the number of gaps in the text. I was also (foolishly) sorry to see that Bhāruci's comments were much shorter than Medhātithi's. I feared I had a work of small value on my hands. I looked up occasional verses for research students, and left the beautiful *devanāgarī* copy on my shelf. I aimed to do no more, ultimately, than print the text so that Indologists could make what sense of it they could, but my attempts to make out the meaning were baffled by the obsolete words, evident flaws in the text, and citations which I could not recognise. A comparison of Bhāruci with other commentators on Manu (handily printed, in most cases, in V.N. Mandlik's monumental edition)[8] showed that what I had was unknown to all of them, except Medhātithi (the case of 10.71a is most illuminating), and Medhātithi's use of Bhāruci was quaint. My optimism ebbed away.

Bhāruci had been totally lost for four centuries[9], and was scarcely available for study for many more than that: but not for ever. In spite of my own handicaps something favoured his publication. I met Pt.K.Paramesvara Aithal in January 1964. He had tinkered with an attempt of mine to publish a work of *navya-nyāya* on Marriage. I knew the young pandit and I would work together easily, and that the *Manu-śāstra-vivaraṇa* could see the light of day. Moreover Professor Ludo Rocher (then at Brussels) recognised that there was more in Bhāruci than met the eye, and suggested a possible avenue for publication (the book was advertised, but University contretemps frustrated

8 *Mānava-Dharma Śāstra (Institutes of Manu) with the Commentaries of Medhātithi, Sarvajñanarayana, Kulluka, Raghavananda, Nandana, and Rāmachandra* ..., 2 vols. (Bombay, 1886).
9 For Sudarśanācārya see below, p. 8 n. 31. See also p.14 n.49 below. The failure of the commentators upon Manu (apart from

those plans). The need for reliable native information in native laws, instead of the potted and patronising productions of Europeans, is now universally recognised in the intellectual world. The East must be allowed to speak with her own voice, however difficult it may turn out to be to understand it. Adequate translations are essential; and the conception of what is adequate has undergone a change. A comparison of the existing translations of Manu[10] shows how far we are from a definitive translation. Uncertainty encourages lethargy. The counsel of perfection, that all students of India should learn Sanskrit, is unrealistic. Yet, on the other hand, an elementary knowledge of Sanskrit is more readily achieved, and is more widespread, than ever it was. The purpose of this edition is to place in the hands of both the non-Indologist sociologist and the non-Indologist lawyer, especially the historian of jurisprudence, a short and comprehensive work used, some time in the seventh century of our era (if not earlier), for what we might call post-graduate training. Indologists too will find it useful. It will throw a flood of light on Medhātithi, and make a distinct contribution to the study of Kauṭilya, as T.R.Trautmann has already shown.[10a] My prime aim, however, is to enable younger scholars, whether or not they have a smattering of Sanskrit, to hear the authentic voice of the Hindu jurist, untouched by foreign influence, explaining a principal textbook of his culture. Bhāruci is short, but he can be a reliable guide since he catches up a large scope of learning and teaches what is, in substance, still the dharmaśāstra. Specialists of our own day (lamentably few) will not accept all his ideas, for some are dépassé. But these divergencies are scarce, and not of major significance.

Medhātithi) to use Bhār. speaks for his availability having been extremely limited even six centuries ago.

10 W.Jones (1794, 1796; trans. J.C.Hüttner, 1797); W.Jones and G.C.Haughton (1825, 1869, 1888); A.Loiseleur-Deslongchamps (Paris, 1830, 1833, etc.); thence via G.Pauthier's Livres Sacrés into Portuguese by the Visconde de Ribâ Tâmega (1859); A.C.Burnell and E.W.Hopkins (London, 1884); G.Bühler, Sacred Books of the East ser., 25 (Oxford, 1886); G.Strehly (Paris, 1893);S.D.Elmanovich (St.Petersburg, 1913); G.Jha (with Medhātithi) (Calcutta, 1920-9). Two Japanese translations have come to my notice: that (1952) of Gishyo Nakano, the translator of Gautama, Yājñavalkya and Kauṭilya, and that of S.Tanabe (1953).

10a T.R.Trautmann, Kauṭilya and the Arthaśāstra (Leiden, 1971), ch. 6.

Of course I had to publish a translation. This exposed me mercilessly. But it shows how I read the text. Where I was not sure of the meaning I inserted a question-mark. To assist the tiro (and who is not a tiro in this field, if I may exclude less than half a dozen personal friends and colleagues?), I have preferred a bald, flat style. Let it be understood that I have repudiated the "principles" of Benjamin Jowett (Preface to Plato's Dialogues, 1875), for my translation exists to enable the reader to understand the text. A lame and dry script often results. I do not by any means presume, as Jowett did, the existence of a vast public already able in some sort to translate the original for themselves. Bhāruci's deceptively easy Sanskrit is full of pitfalls for the exegete. But I trust that my English is not unreadable.

My translation of Manu's own verses differs from all previous translations in that it deliberately eschews style, and attempts to be literal to a fault. The order of words, which is far more important than many realise, is preserved as often as possible, especially where the drift of the verse depends on the order. The occasional baldness and bad writing of Manu appear now for the first time. Manu was a poor versifier. I attribute to him the awkward and the coarse passages, and the beautiful and apt I attribute to his predecessors whose material he adopts and edits.

I wondered at first what to do when the drift of Manu differed from the drift Bhāruci read into him. This is no new problem. The classical translators usually follow the plan, traditional since Sir William Jones, of translating so as to incorporate into the text the meanings attributed to it by the commentators (which sometimes meant a selection, not seldom with uneven results). I have experimented with a new technique, namely to put myself into the place of Bhāruci's pupils. I try to translate Manu's *ślokas* in a manner which does not inevitably presuppose the commentary - and then Bhāruci's commentary follows, so that the contribution of the commentator is clear. I think it is the interplay between the *smṛti* and the *vivaraṇa* which is illuminating and previous translations would not allow this much scope. However, there are cases where Bhāruci's reading of the *smṛti* is peculiar and the commentary would have been stultified had I ignored it when translating the text, and these remain exceptions.

Much of the lameness and dullness of my translation is of course due to Bhāruci himself. The Sanskrit he used was a formless vehicle for thoughts born in a self-contained intellectual milieu, in which bare references and allusions were enough to comprehend a number of ideas. The want of inflections, the loose employment of compound words, and the infantile use of particles produce an unpalatable style containing traps for a newcomer. Bhāruci wrote for men who already knew the basic texts by heart. No dharmaśāstra writer wrote for the use of foreigners. The more cramped the style the shorter the book, and the greater the chance that it would be copied out by successive generations of scribes.

If I had added an explanation of every difficult term, and expanded every reference, only those would thank me who did not have to pay for the volumes. And I think there is no merit in regurgitating what others have already digested. The student has Kane, and I have aimed merely to put him on the track to solving problems that might annoy him. May I add a few hints, which the newcomer may take in the spirit in which they are proffered?

Have a translation of the whole of Manu near at hand. Although Burnell's is often better than Bühler's it is the latter who is most widely available. I often refer to books of Manu lost from Bhāruci's manuscript. The thread of the discourse would be lost if citations are not looked up. Remember that Mahāmahopādhyāya Dr. Sir Ganganatha Jha's text of Medhātithi is the best we have. His translation is the only English one we have. One must remember that it is often guess-work and is frequently unreliable. Jha himself has often been appreciated for his dharmaśāstra work[11], but he could make a perfect fool of himself in the witness-box when questioned on his translations.[12] Cold comfort for one who treads the same path!

Do not suppose me at fault when I show Bhāruci recommending a course or propounding a rule which does not form a part of dharmaśāstra as known today: Bhāruci was a very early commentator, and some of his opinions are antiquated and some are not

11 For example, Ram Khelawan v. Lakshmi (1949) Indian Law Reports, 28 Patna, 1008, at pp. 1017-8. See also Rakhalraj v. Debendra A.I.R. 1948 Cal. 356.

12 Srimati Sabitri Thakurain v. Mrs.F.A.Savi (1932) Indian Law Reports, 12 Patna, 359. See pp. 436-7, 499, 501.

documented elsewhere. Do not suppose that any dharmaśāstra rule is "law" in the modern sense. As R.Lingat has explained neatly[13], it was something on its way towards being law - it was often more in practice, and more often less. My Introduction should certainly be read before one plunges into the text, especially that part which deals with interpretation. One should also remember that each verse is influenced by its section, and each section by its book. Harm can be done by citing a verse out of context. It is a great pity we do not have Bhāruci entire. An example of the errors into which historians can fall by citing isolated verses (a constant temptation) should drive the warning home.

Nārada, speaking of property and endowments, and of the king, says (XVIII.46) "as gold, on being thrown into blazing fire, acquires purity, even so all gains become pure in the hands of kings." Two able scholars independently cited this to show that the dharmaśāstra, for all its concern that kings should behave righteously towards their subjects, really condoned malpractices including extortion. But when we turn to the context we see that what Nārada was discussing was "pure" and "impure" wealth. Property acquired a ritual quality dependent upon the morality of its acquisition. Ill-gotten gains were tainted, inauspicious. Brahmins concerned for their ritual purity, with which was associated their social status, and their capacity, in turn, to receive benefactions from merit-worthy donors, must abstain from unrighteous appropriation and from accepting presents form tainted sources. Nārada explains that there is a presumption that a king's gains are pure, and the presumption stands upon that king's general reputation for doing his duty. It is clear thath the verse relates to the anxiety which scrupulous Brahmins should feel when about to accept donations from kings. It has nothing to do with the norms bearing upon the king's acquisition as such. If he broke those the presumption would be rebutted, and our verse would not come into play. If those scholars had read the context they would not have made that mistake.

Acknowledgements

Pandit K.Paramesvara Aithal comes from the South Kanara district, which enjoys a reputation for a high level of education

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13 Les Sources du Droit dans le Système traditionnel de l'Inde (Paris, 1967). An English version, entitled The Classical Law of India appeared from the University of California Press in 1973.

and a culture of great continuity (because of geographical semi-isolation). He learnt Sanskrit and the śāstras as the younger son of a purohit family still in practice as their ancestors had been from the remote past. He was trained by a Somayājī in the old-fashioned way. When he came to Mysore he could not read the English street-names. In a way which, in any other country, would be regarded as miraculous he took the degrees of B.A. and M.A. at Mysore University, over and above various honours as a Pandit. He subsequently became a Ph.D. When I met him he was employed in the Adyar Library, editing texts. The Adyar Library has one of the best Indological collections, beautifully maintained. I was at Adyar from October 1965 to January 1966. The Pandit's sense of humour sustained me while, after making no concessions to the climate or vegetable diet or other unexpected features of that abode, I worked from morning till night on a text the study of which had perforce to be completed to schedule. My method was to copy out the text from a xerox copy of books Eight to Twelve, i.e. the greater part of the material. This I then translated at the rate of twenty ślokas a day. I record this, not to make a permanent record of my will-power, but to show that at that stage I concentrated entirely on the text verse by verse, and did not soak myself in the work as a whole. Pt. Aithal was in a position to attempt this latter, and took the xerox sheets and pondered on them at leisure. With great diffidence he suggested changes in the text. We soon discovered (to my joy) that the gaps had been systematically enlarged by the copyist by 100 %. The Pandit removed grammatical and spelling errors which would have delayed me. He tried his hand at filling the gaps, where this could be done with confidence; often he found it possible to read straight across them, whereas another method (I discovered later) would have been more successful, though much less handy. I had already decided to print the text in such a way that it would be obvious at a glance what syllables I myself (with the Pandit's occasional aid) had supplied.

I worked in this fashion seven days a week. Pt. Aithal corrected the xerox sheets, and from them I made a copy in Roman; I translated this during the day into books of account-book size, leaving one side blank for comments, queries and complaints. In the evening and night time the Pandit read my translation and corrected it (in coloured ink). I cannot say how many slips or howlers he detected, but I am under the impression these were

never fewer than two to the page. My sight was often poor and my spirits low (I have never done a more tedious or exacting task); the Pandit talked to me of the subject-matter, of his village, of the world from which he came, in which in fact Bhāruci would be still meaningful. He himself, for example, had performed spells referred to by Bhāruci. Things that puzzle deeply-read Sanskritists were no problem to him. He helped me at every step: but I retained the merit (for what it is worth) of exploring every word myself, and attempting the translation independently. A good deal of what I did was more useful than I then knew; read rapidly, the greater part of the translation made excellent sense, whereas stepping at the time from sentence to sentence I often wondered where I was. It is very common for European Sanskritists to pay pandits a small sum and get them to translate texts which their employers copy down more or less verbatim: had I lacked the shame, the circumstances of the case were such that that trick could not have been played with Bhāruci.

The reader will have already grasped that I had the task of settling the text and the translation simultaneously, and from one manuscript. Even the most accomplished Sanskritist has no harder task.

Bhāruci's punctuation being obscure, and his text cramped, I was often in doubt how to proceed. The author appeared to contradict himself often. I put in, or took out, the word <u>na</u> ("not") or the equivalent, from time to time. The Sanskritist will bear me out that this must frequently be done! At first I fancied Medhātithi would help. But Pt.Aithal and I soon discovered that Medhātithi, though he possessed Bhāruci as he possessed other commentaries on Manu, treated him freely, and misunderstood him.[13a] Several times Pt.Aithal corrected the text and I have myself de-corrected and restored the manuscript reading, I trust to no ill effect. In several places (e.g. <u>śilādau</u> at 10.71) my copyist had doubted the text, and my colleague used his blue pencil too freely. <u>It is possible that, had the Pandit and I been more rash, we might have restored the text more accurately</u>. Both East and West have bold spirits who say, "of course he must have written so-and-so!", in more or less scornful tones. <u>But I believe one should not depart from the manuscript even if one strongly suspects that it is wrong, unless</u>

13a Instances are given, and others are referred to, below.

evidence for this is conclusive. In hundreds of cases we could have written what we think is better Sanskrit than our author; but we are not entitled to intrude upon him with ideas which are above the station of a mere editor or translator. It was not my task to make Bhāruci more sensible, more accurate, or more aesthetic than he was.

After my return to England I again consulted Pt. Aithal by post about citations and otherwise. Several obscure citations, which I might never have found, were successfully located by him. I sent him a copy of Book Six, and had some comments from him on it. Book Seven, with its enormously important quotations from Kauṭilya, came before him in 1974. I appealed to Dr. L. Sternbach also for help with unidentified quotations. If neither I, nor Dr. Sternbach, nor Pt. Aithal could locate a citation it must be an obscure one, and failure (for the time being) can be confessed without embarrassment. Several points of grammar and philosophy puzzled me. Professor Ludo Rocher and Dr. Rosane Rocher nobly helped with the former; a helpful reference was supplied by Professor J.C. Wright; and light was thrown on a recondite and damaged passage by Dr. Arnold Kunst. I am obliged to Mrs. A. Dasgupta for urging me not to tamper with niścara at 8.117[116] (comm.).

My greatest obligation remains that to Pt. Aithal, who in no time comprehended the task in all its aspects. I owed more to him than the great pioneers owed their tribes of pandits whose efforts and vast knowledge were rewarded exclusively with a few rupees. The "native assistants" thought themselves adequately so recompensed. There is a statue of Sir William Jones in London, depicting him being admired by pandits seated, or rather crouching, at what was thought a properly humble level beneath his humane effigy. His teachers had an affectionate regard for him, as they must have had for so apt and so liberal a pupil. Yet the selfless devotion to science which is shown by the pandit, his concern only to be efficient, without regard for the destination of the kudos, his preference for the substance without concern for the appearance – these features have made a contribution to the scale and value of European studies of Indology which is too easily forgotten.

The Free University of Brussels originally undertook to publish this work, and it was for long in their editorial care. Events familiar to historians of the University scene in those days prevented publication and the responsible division returned the manuscript with expressions of regret. I cannot say how honoured and grateful I feel that, at the prompting of Dr.Günther-Dietz Sontheimer, the book was submitted to the Südasien-Institut of the University of Heidelberg. That august body generously took it up, and after considerable pains, found a publisher able and willing to manage a more than ordinarily bothersome undertaking. Frau Dorothea Söntgen prepared the master-copy for photographic reproduction. Those who have not seen such a thing into published form, through all its stages, can neither imagine what it means, nor understand my sense of obligation to those involved.

J.D.M.D.

ABBREVIATIONS AND BIBLIOGRAPHICAL NOTE

Abbreviations

A.B., Ait. B.	Aitareya Brāhmaṇa
A.B.O.R.I.	Annals of the Bhandarkar Oriental Institute
A.L.B.	Adyar Library Bulletin
A.V.	Atharva Veda
Aś. G.S.	Aśvalāyana Gṛhya-sūtra
Āp.	Āpastamba Dharma-sūtra
Baudh.	Baudhāyana
Bh.G.	Bhagavadgītā
Bhār.	Bhāruci
Bṛ. Up.	Bṛhadāraṇyaka Upaniṣad
Bra.Sū.	Brahma Sūtra
Bṛh.	Bṛhaspati-smṛti
Ch. Up.	Chāndogya Upaniṣad
comm.	commentary
Gaut.	Gautama Dharma-sūtra
H.D.	Kane's History of Dharmaśāstra
H.L.S.	Jha's Hindu Law in its Sources
J.A.O.S.	Journal of the American Oriental Society
Jaim.	Jaimini, Mīmāṃsā Sūtra
J.B.B.R.A.S.	Journal of the Bombay Branch of the Royal Asiatic Society
Kāṇ.S.	Kāṇva Saṃhitā
Kāṭh. G.S.	Kāṭhanka Gṛhya-sūtra
Kāty.Ś.S.	Kātyāyana Śrauta-sūtra
Kauṭ.	Kauṭilya, Arthaśāstra
Lāṭy. Ś.Ś.	Lāṭyāyana Śrauta-sūtra
M.	Manu
Mai.S.	Maitrāyaṇīya Saṃhitā
Mai. Up.	Maitrāyaṇīya Upaniṣad
MBh.	Mahābhārata
Medh.	Medhātithi

Par. G.S.	Pāraskara Gṛhya-sūtra
Parāś.	Parāśara-smṛti
Ṛg V.	Ṛg-Veda
Ś.B.	Śatapatha Brāhmaṇa
S.B.E.	Sacred Books of the East series
S.V.	Pratāpa-rudra's Sarasvatī-vilāsa
Śab.	Śabara-svāmī
Ṣaḍv.B.	Ṣaḍviṃśa Brāhmaṇa
Sāṃ.K.	Sāṃkhya-Kārikā
Scharfe	H. Scharfe, Untersuchungen zur Staatsrechtslehre des Kauṭalya (Wiesbaden, 1968)
Schl.	D. Schlingloff at Wiener Zeits. f.d.Kunde Süd- und Ostasiens 9 (1965), 1 - 38
T.B.	Taittirīya Brāhmaṇa
T.S.	Taittirīya Saṃhitā
Tā.B.	Tāṇḍya Mahā-brāhmaṇa
Trautmann	T.R.Trautmann, Kauṭilya and the Arthaśāstra (Leiden, 1971)
V.S., Vāj.S.	Vājasaneya Saṃhitā
Vas.	Vasiṣṭha Dharma-sūtra
W.A.R.	J.J.Meyer, Über das Wesen der Altindischen Rechtsschriften ... (Leipzig, 1927)
Yājñ.	Yājñavalkya-smṛti
Z.D.M.G.	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Z.V.R.	Zeitschrift für vergleichende Rechtswissenschaft

BIBLIOGRAPHICAL NOTE

The work which follows is not an essay in philology, though it may well be useful to philologists. In their case no need will be felt for bibliographical particulars relating to the texts of Vedic authorities quoted, cited, or paraphrased by Bhār. My philologist readers will find their way as well without any help I might proffer to them. When we come to the equally delicate ground of the legal texts (which Meyer rightly said were as much magical and anthropological texts as juridical authorities properly so called) no library will suffice for the editions and translations, commentaries and subcommentaries necessary to arrive at the range of meaning, theoretical and practical, which the said texts had during their immensely long working lives. The labours of G. Jha (and of the anonymous pandits he used) in his massive _Manu-smṛti_, _the Laws of Manu with the Bhāṣya of Medhātithi_, 13 vols. (Calcutta, 1920-9) are not to be relied upon for minute accuracy, but they fairly depict the vastness of the philological and intellectual problems involved. In my recent study of the life and work of Luís da Cunha Gonçalves I have ventured to remark that the future is blank for the comprehensive and _understanding_ revivification and reintegration of such studies, until India herself obtains a more objective view of her own long march towards Law. But the anthropologist remains our hope that this unique mass adventure in ideas will be digested, described, and communicated to historians and political scientists, and, in order that an anthropologist may use such a work as Bhāruci's,substantial bibliographical aid is called for.

I did my best with the bibliography to _Religion, Law and the State in India_ (London, Faber, 1968). A thorough bibliography of _dharmaśāstra_ material in Sanskrit and in translation (neglecting only the very early nineteenth century editions) is available in R.Lingat, _The Classical Law of India_ (University of California Press, 1973), which is the best short introduction to the Indian "science of righteousness". Furthermore, the

scholar who wishes encouragement to enter into this neglected field will find himself obliged to use two useful bibliographies which appear as portions of J.Gilissen's massive _Introduction Bibliographique à l'Histoire du Droit et à l'Ethnologie Juridique_; section E/6 by Ludo Rocher deals with the ancient Hindu law, and section E/8 by myself deals with European influence in South Asia, including its earliest phases. The scholar should also search for more recent encyclopedic works published under the editorship of J.Gonda, including my _Dharmaśāstra and Juridical Literature_ (Wiesbaden, Harrassowitz, 1973) which supplements the work of Lingat (above). Though some rather patient searching may be required to find what is wanted, the bibliographical information contained in Heramba Chatterjee Sāstrī's _The Law of Debt in Ancient India_ (Calcutta, Sanskrit College, 1971) is useful; and the book itself an example of research of unusually high quality into the _dharmaśāstra_.

INTRODUCTION

Works such as these

The recent publications of W.Ruben have thrown fresh light on the content, and atmosphere of the smṛti texts and Kauṭilya.[13b] The work of R.Lingat, available in French and English, explains what the authors were attempting to achieve, relatively to administration of law. It remains for me to say a very few words about an old work such as the present.

In a sense the dharmaśāstra is out of date. In a sense varṇa ("caste") or jāti ("caste") belonged to an attitude to life which the twentieth century is making determined efforts to bury, with some success.[14] Some items, such as the stage of life of the forest hermit, were obsolete in the time of Manu except in some frontier regions of the civilization. Fantasy dominates in many parts of the smṛti. But we are re-thinking our attitudes to oriental civilizations and we are discovering that far more of the old ideas survives, buried sometimes in the unconscious of "westernised" Asians, than they themselves care to discover.[15] A work such as the present which is as much concerned with worldly as with other-worldly things will help to right a balance which can so easily be misjudged. The smṛtis themselves have had a fair deal of study, from J.J.Meyer, Jha, Sen-Gupta, and others.[16] This present commentary takes us much nearer to

13b Die Gesellschaftliche Entwicklung im alten Indien (Berlin, Pt.I, 1967, Pt.II, 1968).

14 For the institution of caste see L.Dumont, Homo hierarchicus (Paris, Gallimard, 1967) (an English version also is available). For modern Indian sensitiveness to the survival of the concept see P.B.Gajendragadkar, Secularism and the Constitution of India (University of Bombay, 1971).

15 The astonishing information available about intercommunal strife and resistance to anti-Untouchability legislation in Gajendragadkar's book (cited above) gives the lie to the New India's self-image.

16 For bibliographical aids see the Bibliography to Lingat, The Classical Law of India and above, p.XXIV. Jha's two volume

what judicial advisers actually prescribed for use, and it has the advantage of being singularly short in respect of the excruciating subtleties and anfractuosities characteristic of the science at later periods.

Manu certainly never flourished as a mere statement of what any group practised anywhere.[17] He could have confined himself to ritual practices which do not change readily and have a clearly recognizable prestige function for those that perform them. Manu, whilst referring to this aspect of life, bases his whole philosophy of social conduct upon certain presuppositions which were commonly accepted. These might be usefully summarised

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digest is of very great utility for the student of any aspect of Books 8-9 of the Manu-smṛti: Hindu Law in its Sources, vol. I (Allahabad, 1930), vol. II (Allahabad, 1933). It is to be supplemented by his Manu-smṛti. Notes, Part III, Comparative (Calcutta, 1929, 894 pp.).

17 K. Motwani, Manu: a Study of Hindu Social Theory (Madras, 1934) explores Manu in the light of the prevailing sociology forty years ago. Of his Manu Dharma Śāstra (Madras, 1958), only chapters 3-9 of Pt. I. are usable. The whole work reeks of uncritical adulation. That is the approach even of K.V. Rangaswami Aiyangar, even in his Aspects of Social and Political System of Manu-smṛti (Lucknow, 1949). In view of India's manifest dependence upon Western inspiration and norms, and even institutions, in modern times, a substantial section of the intelligentsia require (as compensation) a myth of the originality and seminal quality of Indian civilization in the classical past. This gives rise to productions such as the Vivekananda Commemoration Volume, India's Contribution to World Thought and Culture (Delhi, 1970). Bühler's study of Manu was extraordinarily arid and pedantic; but the full force of modern sociology, anthropological thinking and psychological techniques has yet to be brought to bear on Manu.
Studies such as Trautmann's in the textual derivation of parts of Manu serve to belittle defensive acclamations of Manu's originality, but they do not place him in his context. No attempt whatever has been made to evaluate him as a thinker, since adulation effectively drugs curiosity, and affronts comparative investigation at the moment when initiative is first called for. Such must be the comment on V.Raghavan's hagiographical approach in "The Manu Saṃhitā", ch. 21 in The Cultural Heritage of India, 2nd edn. (Calcutta, 1959). A statement such as "a study of its manuscripts has not shown any difference in the text" was evidently false ever since J.Jolly's edition in the nineteenth century; but a need for adulation takes precedence over the critical spirit, except in so far as Indian Indologists, such as Kane himself, react critically to any critical comment by a Western Sanskritist, Its title alone indicates the scope and academic value of M.V.Patwardhan's Manu-smṛti or the Ideal Democratic Republic

(1) Human birth, suffering and death are due to experiences in previous births; (2) in view of this everyone wishes to advance (ambition was given a respectable explanation), and advance cannot be achieved by accumulation of wealth and power but only by attention to righteousness according to one's obligations at material moments; (3) disregard of dharma produces sin, which has an automatic effect on one's destination in after-lives; (4) awareness of this affects the individual's willingness to sacrifice gain for spiritual advancement; (5) the life we actually live is the arena in which dharma is pursued, and details of this dharma, infinitely varied according to the responsibilities of the individual according to caste, age, sex, social status, etc., are to be known if evil fate is to be avoided; (6) there is no situation in which a norm is not operative, but many factors will determine what is its content; (7) to a certain extent basic fundamental requirements of an ethical nature, such as non-violence, may be taken as residual laws if detailed provisions are not available; (8) the śāstra alone determines what is righteous and unrighteous, what produces merit and what incurs sin. The up-shot of such a programme of teaching is that although rules of behaviour may change with circumstances and the individual's situation, there is no escape from the proposition that a standard of conduct and thought is demanded from everyone; over and above that residual duties of an ethical nature, and above those too the recommended courses of mental and spiritual discipline and self-adjustment to the world as a whole which make one pattern of the worldly duty to one's neighbour and the otherworldly duty to oneself. This peculiar marriage of the worldly and the other-worldly, or, as an Indian writer would put it, the "seen" and the "unseen", is not paralleled anywhere else, though Jewish law and canon law have counterparts.

The Manu-smṛti took karma and varṇa, the fear of rebirth and the reality of caste by birth alone, factual entities, it seemed, embodied in Indian society, and instead of evading them, built upon them. Every study of Manu is a piece of India's intimate experience of the problem of mastery of the self, turn-

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of Manu (Delhi, 1968). The want of comprehensive studies of Manu by competent scholars in modern times must be traced back to such massive discouragements.

ing from sublime speculation to mundane questions of law; and Bhāruci is the first in the series which we have. On the whole it is the least troublesome to read. Though he is incomplete, what remains gives the authentic flavour of the system in the words of a master, who wrote when Hinduism was still making its converts from amongst the myriads of societies of the Indian subcontinent.

The identity of Bhāruci

It has been known for a long time that Rāmānuja, the leading philosopher of the Viśiṣṭādvaita school, claimed as one of his predecessors a scholar named Bhāruci.[18] The same name occurs in a list of the teachers of that system of Vaiṣṇava philosophy given by Śrīnivāsadāsa. The latter names them in the following order:[19] Vyāsa, Bodhāyana, Guhadeva, Bhāruci, Brahmanandi, Dramiḍācārya, Śrīparāṅkuśa, Nāthamuni, and Yatīśvara. Nāthamuni, so Kane says, is said to have been the grandfather of Yāmunamuni, who was born about A.D. 916. It seems certain that Śrīnivāsadāsa's list is arranged in what its author supposed was a chronological order.[20] This would place Bhāruci only two steps from the reputed author of the Vedānta-sūtra himself. Something is known of Brahmanandi alias Ṭaṅka, and of Dramiḍa. Both are distinctly archaic writers, archaic in style, and in Vedāntic ideas.[21] On the basis of the supposedly chronological list Kane placed Bhāruci, with his customary caution, "not later than the first half of the ninth century".[22] Kane felt no manner of difficulty in accepting the likelihood that Bhāruci the

18 Rāmānuja, Vedārthasaṃgraha, sec. 93. Ed. and trans. J.A.B. Van Buitenen (Poona, 1956), p. 251. R.D.Karmarkar, ed., Rāmānuja, Śrī Bhāṣya, pt. I (Poona, 1959), p. XXI, has nothing to add.

19 Yatīndra-mata-dīpikā as reported by Kane, J.B.B.R.A.S., 1 (1925), 209.

20 Pratāpa-rudra, Sarasvatī-vilāsa, Vyavahāra-kāṇḍa (1927), pp. 11, 14, hoped to supersede jurists, the list beginning with Bhāruci. He mentions him as "readily available" (pratigṛhaṃ vidyamāneṣu); but who was Kulārka? And Lakṣmīpati (Lakṣmīdhara) was so rare that K.V.Rangaswami Aiyangar could find no more than three copies in all India, and of some portions no copy could be traced. Of the list only Vijñāneśvara has survived in anything like the celebrity Pratāpa-rudra's text suggests. On Nāthamuni see Raman, K.A.N.Sastri Fest. (Madras, 1971), 125-6.

21 Van Buitenen, op. cit., p. 29 f.

22 H.D., I, 265. = I/1 (2d ed.), 567.

philosopher was identical with Bhāruci the jurist. J.A.B. Van Buitenen felt, on the basis of what he had gathered about Ṭaṅka and his successor in the series, that the latter flourished not less than three centuries before the famous Advaita philosopher Śaṅkara (788-820). If this is reasonable for Dramiḍa, Ṭaṅka's predecessor, Bhāruci could hardly be less than three centuries earlier than Śaṅkara, but perhaps a more conservative estimate would be judicious.

Were Bhāruci the jurist and Bhāruci the philosopher the same? The name itself is rare and unfamiliar. The fact that we shall soon come across an instance of it in much more recent times emphasises its rarity. Jurists have more than once misread it as "Bhāguri". In our manuscript we find Ṛj -vimala as an alternative to Bhāruci, and Medhātithi's references to "Ṛju" (see 8.150[151]) fit our author. But this is of no immediate help. The short remarks of Bhāruci in this work certainly have a bearing on religious and philosophical questions, particularly in Book 6 and Book 12. But these are not conclusive. They might well not have been. Manu is a law-book for all sects, and is not faithfully commented upon if the comment is angled specifically towards one school of thought. Bhāruci has a distinctly Vedāntic approach, with pre-Śaṅkara characteristics. His doctrine of jñāna-karma-samuccaya (the need for a combination of knowledge and works) fits the role which Kane (without having seen our text) already proposed to give him. But it would be rash to collect from the terse comments of this commentary any indications upon which weight might be placed. The unexpected statement at 12.15 that those who rely upon the Upaniṣads call the paramātman (the Supreme Spirit) by the name śarīra ("body") does not fit perfectly with Rāmānuja's doctrines, and indeed is contrary to the trend of Vedāntic thought except at its highest and most rarified levels. On the contrary Brahma, or the paramātman, is śārīra, "possessed of a body; it enters bodies, and can be said to have a body. To identify it with the body is Advaitism with a vengeance.[23] It is not impossible that

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23 Śaṅkara on the Vedānta-sūtra IV.2, 13 may be referred to. It was argued that it was possible to see the embodied soul and the body as non-different. On the Supreme Spirit and his body see Rāmānuja himself at Vedārthasaṃgraha, secc. 74-6. Rāmānuja's reference to Bṛ. Up. III.7[22] (in the Mādhyandina recension yasyātmā śarīram, "whose body is the ātman") suggests that Bhar. may have had Bṛ. Up. III.7 in mind (with its refrain yasya ... śarīraṃ yaḥ ... yamayati ... ātmā):

Ṭaṅka's predecessors could have included teachers who took such views, so that Bhāruci (whether he subscribed to them or not) could make this remark, and what is more interesting, imply that Manu himself contemplated the notion.[24] We are fortified in such a conjecture by the discovery in the (obscure) Subāla Upaniṣad of the statement ya ātmānam antare saṃcaran yasya ātmā śarīraṃ supported in one recension of the Bṛhadāraṇyaka Upaniṣad (yasyātmā śarīram) which literally (if not substantially) supports Bhāruci.[25] The reader will appreciate that this is not conclusive.

Of much greater interest is the fact that Bhāruci wrote on the Viṣṇu-smṛti. The author or compiler of the Sarasvatī-vilāsa, which originated, it seems, in Andhra circles in the early sixteenth century[26], had a great admiration for Bhāruci, whom he often links with Aparārka. The similarity of views between Bhāruci and Aparārka, which is well evidenced, is not surprising, especially when one considers that the compilers of Aparārka's work will have made searches for material on a scale as great as Medhātithi in the ninth or tenth century and "Pratāpa-rudra" in the sixteenth.[27] The likelihood that Bhāruci was a southern author is enhanced if Aparārka and Vijñāneśvara used him (both being southerners), if, as we shall see, Aparārka and Mādhava (both being southerners) repeat readings of the Manu-smṛti which Bhāruci preferred, and if Bhāruci cites material which is notably close in form to southern manuscript traditions. The author of the Sarasvatī-vilāsa (if we may conventionally speak of "him" in the singular) cites Bhāruci with great frequency, and in nearly all cases from his commentary on the Viṣṇu-smṛti. It is indeed disturbing that the sūtras of Viṣṇu quoted in such connections do not tally as a whole with our extant Viṣṇu-smṛti: several explanations could account for this.[28]

Srī Bhāṣya, sec. 289, on Bra. Sū. II.1.23.

24 Manu at 1.17 says that śarīra (body) is the visible shape of the pradhāna = puruṣa = Brahmā. For the differing interpretations see Bühler, op. cit., 9.

25 Quoted by Rāmānuja at Śri Bhāṣya, sec. 256, on Bra. Sū II. 1.9. Secc. 173, 243, 253-6 deal with the question at large.

26 Kane, H.D., I, 413.

27 The fact that Aparārka avoids citing juridical predecessors does not affect this.

28 Kane, H.D., I, 266. Derrett, "Kuttā: a class of land-tenures in S.India", B.S.O.A.S., 21 (1958), 69-70.

I toyed with the possibility that the compiler, whose originality goes beyond both scope and detail, invented the citations, naming a long-dead and rare author, and that he either practised upon his employer or was practised upon himself - which latter is not unknown in the Indian scene.[29] But after looking into the numerous examples which Kane lists from the Dāyabhāga section of the Vyavahāra-kāṇḍa of the Sarasvatī-vilāsa I am ready to abandon that suspicion. The views of Bhāruci, some of them well worthy of attention in spite of their having being abandoned by śāstrīs of later centuries, agree with those found in this present commentary on Manu.[30] It is a fact that the Viṣṇu-smṛti would appeal to a Viśiṣṭādvaitin, and it would be quite appropriate for Bhāruci to write commentaries upon both Manu and Viṣṇu. The reader will ask whether there is any reference to Viṣṇu in the Vivaraṇa (the present work)? Oddly he is cited (not by name) only once (on 8.39), while there is another doubtful reference (on 8.138[139]). But the significance of this is not great seeing that Bhāruci cites so few authors in any case.

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29 Derrett, "A juridical fabrication of early British India", Z.V.R., 69 (1968), 138-81, at pp. 173 ff. I add the fact (then unknown to me) that the bogus "Haṃsa Yogi" deceived F.O. Schrader who actually lived in the proximity of the imposter: Aus Indiens Kultur (Erlangen, 1927), 172-83 (see 173 n.1).

30 S.V. (Sarasvatī-vilāsa), sec. 674 in T. Foulkes' The Hindu Law of Inheritance (London, 1881) raises a point confirmed at 9.127,131; Secc. 350-1, 358 are confirmed at 9.59,68. We may infer that secc. 8,20 are confirmed at 10.115. Secc. 22, 24, 38 are consistent with Bhār. at 9.104,111 if not implied there (and note that Maskarī is of the same opinion, XXVIII.2): meanwhile the topic is ventilated in the judgment of Mr. Justice Viswanatha Sastri in Katheesumma v. Beechu Indian Law Reports, 1950, Madras 502 at 529-30 (itself overruled in All India Reporter 1964 Supreme Court 136). S.V. secc. 196 is indeed Bhāruci's view as shown at 9.219. Sec. 302 is consistent with 9.192. Secc. 383-4 could be a fair interpretation of Bhār. on 9.162-3. Secc. 607, 724 agree with 9.188. Secc. 681-2 are consistent with 9.186; sec. 736 with 9.212. The following instances are not verifiable: S.V. secc. 69.78,142,176,213,270,316,335,462,501,637, 711,719,752,764,780,782,839,847-8. There are four instances where Bhār. comments on Yājñavalya (Yājñ. I. 310,312,313,330) most probably in the commentary on Viṣṇu, and these cannot be verified (S.V., pp.19,20,23,32 of the Mysore edn. 1927). For the citations of Bhār. in the Mitākṣarā and the Kṛtyakalpataru see below, and, for an accurate citation in the S.V., n. 35 below.

A piece of evidence which will appeal to many is the word-for-word quotation of our Bhāruci (on 9.132) by Sudarśanācārya in his Tātparya-darśana, a commentary on the Āpastamba-gṛhya-sūtra (VIII.21,2).[31] Now Sudarśanācārya is the author of a very popular commentary on Rāmānuja's Vedārthasaṃgraha. He might very well be interested in any work of Bhāruci, seeing that the latter was in the line of his own hero's predecessors. Since Sudarśanācārya refers to Bhāruci and his text (ityādina granthena) explicitly, we are justified in accepting this as a piece of testimony as to the genuineness of our present work. Sudarśanācarya's own date is unknown, though it can be placed with some confidence between 1300 and 1500.[32] Bhāruci was evidently available then. So ancient an author could well, therefore, be available to Aparārka, Vijñāneśvara[33], or the compiler of the Sarasvatī-vilāsa.

Thus Bhāruci, alias Ṛju-vimala, wrote a commentary or a sub-commentary on the Vedānta-sūtra[34], and a commentary each on the Manu-smṛti and the Viṣṇu-smṛti. When we survey the large range of topics handled in the latter, which is obviously a much later production than Manu, and regret, momentarily, that Bhāruci did not include his opinions on those topics within our present work, it is worthwhile to bear in mind that Manu's scope and purpose differed from that of Viṣṇu, and we can suppose (for want of sufficient evidence to the contrary) that

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31 Ed. Chinnaswami Sastri (Kashi Skt. Ser. 59) (Benares, 1928), 251.

32 P.K.Gode at Annals of the Bhandarkar Or. Res.Inst. 37 (1956), 55 f. S. quotes the Smṛtyarthasāra.

33 The Mitākṣarā on Yājñ. II.124 says that Bhāruci's explanation of the "fourth share" for unmarried sisters is wrong (Kane, H.D., III, 619). The Parāśara-Mādhavīya, III/2, 510 and the S.V., secc.132-3, pp.361-2, say that Bhār. thought unmarried sisters were entitled to a provision for their marriages and not to a fourth share. This correctly represents Bhāruci's position at 9.118. No doubt he explained this in his commentary on Viṣṇu also.

34 In fairness it should be added that Rāmānuja might well have used his predecessor Bhāruci's text of Manu? He was not obliged to do so, but it would have been understandable if he had. In fact at the Vedārthasaṃgraha secc. 77,140 he reads 12.123 with maruto 'nye whereas Bhār. has the vulgate Manum anye; and at secc. 42,77 he reads aṇīyasām while Bhār. has aṇor api.

that difference was present as between Manu and the version of Viṣṇu which Bhāruci was using. Bhāruci could safely neglect under Manu topics which he would handle effectively under Viṣṇu; for his readers would be likely to know that he had worked on both. Manu, as the text of general validity and fundamental importance, and Viṣṇu, a more detailed and less generally authoritative work, could serve educationally together, and a full commentary on Viṣṇu would require numerous citations of Manu, as did the commentaries on Gautama (whom he so frequently cites) and Yājñavalkya (whom perhaps he does not cite here at all, the reference at 8.335[336] being ambiguous). That a religious philosopher should give his attention to Manu, who is commonly thought of as author of a 'law-book' need surprise no one, since Śaṅkara himself, in his commentary on the Bṛhadāraṇyaka Upaniṣad, quotes passages from the second, sixth, and twelfth Books of Manu.[34a]

We are, finally, to consider the manuscript in Telugu script in the Tanjore Maharaja Serfoji's Saraswathi Mahal Library, No. B.9458/D. 18504, entitled Smṛtisāra-samuccayaḥ. Sri V.Gopala Iyengar perused for me Nos. D.18505 and 18506, which bear the same title, and are fragments of the same work. The beginning and end of the work as provided by No.18504 were made available to me. The work purports to have been written by Bhāruci. It starts on fol. 2^r of the manuscript, and ends on fol. 29^r. It is a digest consisting almost exclusively of extracts from the ṛṣis, with the minimum of commentary. It ends dharmaśāstram idaṃ puṇyaṃ svayaṃ Bhārucinā kṛtam, subodho sarva-lokānāṃ smṛti-sāra-samuccayaḥ. I am convinced that the author has nothing to do with our Bhāruci, and belongs to a much more recent century.

The date of Bhāruci

The references to our Bhāruci by Rāmānuja and Śrīnivāsadāsa will not serve to provide his date. The authors whom he himself cites belong to the shadowy epoch corresponding roughly to the period between the beginning of our era up to about A.D.300, or to earlier epochs, so that a terminus post quem is impracticable and for a terminus ante quem we naturally look to see the earliest by whom Bhāruci is cited. He is not referred to earlier than Medhātithi. The testimonia to Bhāruci are meagre. Kane

34a Raghavan, at Cultural Heritage of India (1959), 358, n.159.

discloses pathetically few references. The massive use of Bhāruci's commentary on Viṣṇu by the Sarasvatī-vilāsa has been noted already.[35] Kane found only one reference to "Ṛju", in Medhātithi. The date of Medhātithi is important. Kane, Gharpure, and Jha studied Medhātithi independently, and the best information we can obtain is that he lived between A.D.800 and 900.[36] We have seen that on stylistic and philosophical grounds one might place Bhāruci about 500-600, three centuries or so before Śaṅkara. That date might suit what we find in Medhātithi, but if there is virtue in conservatism a conjecture of circa 600-650 could not lead us far astray.

Kane himself questioned me about Medhātithi's relationship to Bhāruci. He warned me that Medhātithi would not refer to him under the title Smṛti-vivaraṇa-kārāḥ (as he does, 2.6,25) unless he held him in great respect.[37] It is curious that in different places Medhātithi refers to Bhāruci in different ways. The reference to the Vivaraṇa-kāra at 5.82 coincides with that at 2.25. The reference to the same at 2.6 (Jha, p.62) is sound. The reference to "Ṛju" we have noted (8.150[151]) and one wonders whether it appears in some manuscripts at 8.171[172], and should occupy the place taken by "Yajvan" (or is this Bhartṛ-yajvan?) at 8.149[150] (at 154[155] yajvasahāya-nāradāḥ perhaps ought to be read ṛjv-).[37a] Bhāruci's views are constantly cited under the general expression pūrve ("previous authors").[38] In the books of Bhāruci's Vivaraṇa which we possess it is possible to check Medhātithi's use of his predecessor minutely. There cannot be the slightest question but that Medhātithi drew a great deal (but not all the best) of his material from that quarter. The long extracts from an arthaśāstra work very closely resembling

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35 In addition to the secc. noted by Kane in his vol. I, there are valuable citations in the S.V. at pp. 19 (noted incidentally), 150 (see Kane, III, 393, n.624), 160-1, 165 ff. (the kuttā: see p. 6 n.28 above), 354 (sec. 78: interesting in view of S.Indian customs). At p.150 (above) the discussion is about māṣa, a gold coin: in fact this agrees with what Bhār. says at 8.318-319.

36 Kane, H.D., I, sec. 63, p. 275 = I/1 (2d ed.), 583.

37 A letter, 28.Jan.1966. At p.570 (ubi cit.) Kane prefers "expositors"!

37a Z.D.M.G. 115,141 n.2. Kane rejects this (ubi cit.sup.)

38 E.g. 9.203; 10.5.

Kauṭilya's were derived from Bhāruci and not from elsewhere.[39] Many untraceable stanzas came from the same quarter. He actually copied a stanza which was only illustrative in Bhāruci, but which in Medhātithi became an additional stanza of Manu![40] The ways in which he utilised Bhāruci range from verbatim copying, and sympathetic paraphrasing, through development and imaginative embellishment, to critical appraisal and rejection. Unless I am mistaken Medhātithi repudiates, at 8.28, Bhāruci's notion with the utmost vigour. I have illustrated these reactions in an article in the Adyar Library Bulletin[41], drawing upon Books 8-12. Equally, if not more spectacular material is to be found in Book 7, quite apart from the dramatic correspondences in respect of *arthaśāstra* borrowing in that Book.

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39 Derrett, "A newly-discovered contact between Arthaśāstra and Dharmaśāstra: the role of Bhāruci", *Z.D.M.G.*, 115 (1965), 134-52. The arguments of D.Schlingloff, "Arthaśāstra-Studien", *Wiener Z.f.d.Kunde Süd- und Ostasiens*, 9 (1965), 1-38, tending to suggest that Medhātithi (and so Bhār.?) (p.38, Nachtrag) did not have access to our Kauṭilya, must be reassessed in the light of T.R.Trautmann's discovery (cited above) that various Books of our Kauṭilya are not by the same hand. Bhār. may have had access to the predecessors of some portions of our Kauṭ., while Medhātithi had the predecessor to the *adhyakṣa-pracāra* independently. The deviations are small in any case. H.Scharfe, *Untersuchungen z.Staatsrechtslehre des Kauṭilyas* (Wiesbaden, 1968), 4 suggests that the citations may have come from adaptations of the Arthaśāstra: but Bhār. is very close to Kauṭ. at times. A propos of Trautmann, p. 149, middle column, I apologise for a slip at *Z.D.M.G.* 115, p.150, col.1: handling my own manuscript the word *gūḍhāḥ* escaped my notice. Kauṭ.: tad asya gūḍhāḥ sattriṇaś ca sampādayeyuḥ; Bhār. in fact reads tad asya gūḍhāḥ sattriṇas tat-prayuktāḥ sampādayeyuḥ; and Medh. has tasya gūḍhamantriṇas tat-prayuktāḥ sampādayeyuḥ. This shows Medh.'s dependence on Bhār., and how bad his copy was. The *ca* in Kauṭ. now becomes suspect. *Tat-prayuktāḥ* is an addition by Bhār. (or his source), for such texts expand with time, they do not become more terse. For Nārāyaṇa's quotation of Kauṭilya see Addenda et Corrigenda below.

40 8.51.

41 Derrett, "A jurist and his sources: Medhātithi's use of Bhāruci", *A.L.B.*, 30 (1967), 1-22.

Throughout Book 7 we find instances where Medhātithi copies Bhāruci but misreads or misunderstands him. Excellent passages for comparison[42] appear at 7.151 and 155. An example of a misunderstanding[43] comes at 7.15. He cannot read Bhāruci properly[44] at 7.70, and he misreads him[45] at 7.102 and 123. Misunderstandings[46] occur at 7.48 and probably at 7.182. To these instances we must add the numerous, sometimes comical, misreadings and misunderstandings to which I drew attention previously. For a few errors chance would be a sufficient explanation, or the jīrṇoddhāra which some think Medhātithi suffered when a complete copy was reconstructed, out of fragments from a number of manuscripts, none of which was complete in itself, for the

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42 7.151: Bhār.: anyatama-vivṛddhau teṣām ucchittir jāyate. Medh.: anyatama-vṛddhau sarvotthitir jayet. 7.155: Bhār.: madhyamaḥ, anayor ari-vijigīṣvor asaṃhatayor nigraha-samarthaḥ. udāsīno 'ri-vijigīṣu-madhyamānām asaṃhatānām. Medh.: sva-bhūmyanantara iti madhyamaḥ. anayor ari-vijigīṣvor asaṃhatayor nigraha-samarthaḥ na saṃhatayor udāsīnaḥ, ari-vijigīṣu-madhyamānāṃ nigraha-samarathaḥ, na tu saṃhatānām.

43 7.15: Bhār.: yo hi sthāvaro vṛkṣo na bhogāya kalpate niyataṃ tasya pariśodhanādy ārabhate, yataś ca na pariśuddhyate hitvāsāv aṅgārī-kriyate. Medh.: yo hi sthāvaraḥ phalaṃ na dadāti sa pariśoṣyate. na cet pariśuṣyati sarvato vyāpta-deśatvāc chitvāṅgārī-kriyate.

44 7.70: the two texts are easily compared, and it is evident that Medh. read prakāreṇa, uddhata for ucchitena, parikṛtam for pariṣkṛtam, āśrayaṇīyena for asrāvaṇīyeṇa and capped the lot with a failure to distinguish which characteristics belonged to which class of fort. His accurate copying in some places in this passage proves that his copy must have been unclear.

45 7.102: Bhār.: śastrāvaraṇa. Medh.: vastrābharaṇa. Bhār.: sandhi-pālāṭavi-sthānādiṣu cāpta-puruṣopagṛhītaiḥ sannaddhaiḥ kavacibhiḥ satataṃ jāgaritavyam. Medh.: sandhi-pālāṭavī-sthānādiṣv āpta-puruṣair adhiṣṭhitāḥ sanniruddhāḥ kavacinaḥ satataṃ jāgaraṇārthaṃ niyojyāḥ. 7.123: Bhār.: śucayo 'py adhikṛtā bhakṣyanti vittānīty arthatvān manuṣyāṇām ato na śucyanumānopekṣaṇīyās ta iti. Medh.: prāk-śucayo 'pi rakṣanti vittāni. ataḥ prāk-śucitvānumānena nopekṣaṇīyāḥ. Cf. 7.155: Bhār.: abhukṣita. Medh.: abhyutthitaḥ.

46 7.48: Bhār.: evaṃ sāhasaṃ ca. tac ca sādhor nīce karmaṇi niyogaḥ, karmoparodho vā niṣkāraṇam. droha upāṃśu-vadhaḥ, tantroparodho vā jīvata eva. Īrṣyā viṣaya-sādhāraṇatva-vyāvṛttīcchā. asūyā para-guṇopaghātārthā vāk-pravṛttiś ceṣṭā vā. Medh.: sāhasaṃ jyāyaso nīca-karmaṇi viniyogaḥ. tatropaghāto vā jīvata everṣyā. sarva-sādhāraṇasya viṣayasya sādhāraṇya-vyāvṛttiḥ, asahanaṃ vā guṇināṃ, guṇeṣu doṣāviṣkaraṇam asūyā. 7.182: a comparison of the two commentaries shows that Medh. is developing Bhār., adding nothing of his own, but the drift of Bhār. has been largely misconceived.

library of king Madanapāla.[47] There is nothing to suggest that the jīrṇoddhāra was made from copies which were faulty so far as they went. The number of times where Medhātithi cannot understand the author upon whom he generally was prepared to rely, leads to a different inference. It is inescapable that Medhātithi or his link with Bhāruci's text could not read the original. Bhāruci often uses unexpected words, and Medhātithi evades an obscure passage suggesting (as he had a right to do) what the author must have had in mind, or may have had in mind. The fact remains that it was not open to Medhātithi, with all the resources at his command, to clarify the obscurities. He must have had but one copy before him, and was unable to procure a second. The copy may have been transliterated by a scribe imperfectly acquainted with the script. If Bhāruci was a southerner, the script was probably a precursor of that now known as Grantha. This alone would not have frustrated an experienced pandit. The manuscript must have been palm-leaf, damaged perhaps: it is likely that Bhāruci's Vivaraṇa was not readily available in a clean perfect copy even by A.D.800-900.

Many established dharmaśāstra authors of the twelfth century and later do not cite Bhāruci, though some of his views were of value. I doubted for long whether even Vijñāneśvara had seen a copy of his work personally. Even Aparārka, who owes much of his text and many of his opinions to at least the tradition of which Bhāruci formed a part, did not think it worth his while to mention his name. Medhātithi who was a northerner, and possibly from the far north, took the trouble to obtain a copy; from which it follows that Bhāruci was a famous author. Yet by the time of Lakṣmīdhara, who had resources equal to the collection of all dharmaśāstra material, Bhāruci was not known by his true name. Lakṣmīdhara, and the author of the Vivāda-ratnākara who plagiarises him[48], call our author "Bhāguri" -

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47 Cf. Kane, H.D., I, 269, and G.Jha, "Editor's Apologia", Manu-Smṛti with the 'Manubhāṣya' of Medhātithi, III (Index of Verses: Bibl.Ind., No.256) (Calcutta, 1939), pp.I-III.

48 Kṛtyakalpataru of Lakṣmīdhara, Vyavahāra-kāṇḍa, p.352; Caṇḍeśvara, Vivāda-ratnākara, pp.103-4 (the exact sense of apasara in 8.197-202).Medh. gives it as his second exposition. Bhar. (v.197[198])("another's" view): it is the seller's acquisition by a means other than purchase. This supports Lakṣmīdhara. From the commentaries in Mandlik's edition and from the Dharma-kośa it is clear that this curious notion of apasara can be traced back nowhere else. Many in any case read 'navasara.

and so does a famous and controversial Bengali scholar like Jīmūtavāhana.[49] Bhāguri is a "ghost" jurist, as a glance at Kane's list of authors confirms. Bhāruci was thus much older than Medhātithi. To place him between A.D.600 and 650 is indeed conservative.

He would be, then, one of the earliest surviving dharmaśāstra commentators in prose. How does his style, manner, and content relate to this conjecture? There are three candidates of great age: Maskarī, the commentator on the Gautama-dharma-sūtra, Bhava-svāmī, the commentator on the Nāradīya-Manu-saṃhitā, and Viśvarūpa, the commentator on the Yājñavalkya-smṛti. I should place Bhāruci earlier, though not necessarily much earlier, than all except Bhava-svāmī.

It will be accepted by present-day Indologists that after Manu a revolution in dharmaśāstra study took place. Prior to him it had not been accepted that the king's duty to administer the kingdom was part of dharmaśāstra. Obviously the "science of righteousness" could have little to do with the daṇḍa-nīti or, as it was later known, the arthaśāstra, the "science of politics". No doubt unseen considerations bore upon the king too. A king who did not rule righteously was in danger of losing his throne to a rival, whom the public would favour. But could it be contended that the ins and outs of administration were intrinsically susceptible to the same treatment as questions of ritual, penances, caste organisation, and other matters in which social and ethical norms were the principal matter for discussion? Daṇḍa-nīti was a science based on expediency, experience, and prudence, upon considerations of a "seen" character, to use the śāstric terminology. Dharma was based rather upon the unseen, upon injunctions for which no obvious explanation would be forthcoming.

Manu was the first to realise that popular conceptions of justice could not be satisfied on this basis. The requirement that the king should deal justly by the public who paid him taxes, and their rights against him, could not be enforced by any tribunal. Hence the superstitious sanction was the only real one, and the dharmaśāstra undertook to teach the whole of

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49 Kālaviveka (Bibl.Ind., 1905), pp.14,20. The references are not verified. See also Bālaṃbhaṭṭa on the Mitākṣarā on Yājñ. I, 159. Raghunandana did not know Bhār.: JASB 9 (1915), 372.

righteousness, including that to which the king should conform. Works of arthaśāstra, which were compiled in a rather different spirit, were ransacked for suitable illustration, and first Manu, then Yājñavalkya and other smṛti-writers incorporated rules about administration, peace and war, politics, and, last but not least, judicial affairs amongst their traditional rules of a less mundane, though of course not less obligatory character. Manu himself may well not have used Kauṭilya's Arthaśāstra, but rather a kindred treatise: butthat is another matter.[50]

Smṛti writers filled out the work of their predecessors, the sūtra-kāras. Commentators filled out details. The door widened, and more and more information poured in as time went on. Bhāruci is the earliest surviving author to recognise the arthaśāstra origin of the borrowings on practical matters, and used that śāstra to explain the smṛti's meaning. More smṛtis emerged, filling the gaps in continuous verse. Perhaps the demands of dharmaśāstra increased heavily on the ritual and theoretical side. Some practical matters, called loosely vyavahāra, developed a dharmic ("righteous") character distinct from the objective tone of the surviving arthaśāstra counterparts. Interest in the latter waned, perhaps since judicial advisers came to be trained in dharmaśāstra predominantly. The latter science gradually achieved what in modern business language is called a "take-over" of the former. Only the occasional dharmaśāstra writer makes extensive borrowings from arthaśāstra works in late mediaeval times: one thinks of Nīlakaṇṭha-bhaṭṭa[51] and the compiler of the Sarasvatī-vilāsa.[52] As time went on the technique of commenting upon smṛtis developed, the scope of citation and discussion broadened: eventually the borderline between commentary and digest became blurred.

50 Scharfe, Untersuchungen, 50, n.2,51 for Kauṭilya's relationship to Manu at VII.7.28 and I.15.60. Batakrishna Ghosh was of a similar opinion, but (wrongly) dated Manu c.300 B.C. on that account.

51 In the (Rāja-) Nīti-mayūkha, using the Kāmandakīya (B.K. Sarkar, Calcutta Review, 1935, 147-56).

52 Abundant use was made of Uśanas (= Śukra) in such contexts as concerned the king's government, within which judicature must fall. It is quaint that Varadarāja (Vyavahāra-nirṇaya, pp. 284-5) cites Kauṭilya on so improbable a subject as sacrificial fees. That Kauṭilya was in use in the twelfth century along with dharmaśāstra sources is proved by an inscription I cite at Lingat, Classical Law of India (1973), p.273. Viśvarūpa, Yājñ. I.341 (p.193), uses arthaśāstra sources.

By the criterion of incorporation of material from other sources Bhāruci is closest in age to Bhava-svāmī (whom Chintamani would assign to about 600) but earlier than Viśvarūpa. Bhāruci may be of roughly the same period as Maskarī. Both of them have a dry, succinct style. Both risk misunderstanding, employing the cryptic diction of the sūtra-kāras to whom, in a sense, they still owe allegiance. When it comes, however, to the interpretation of Gautama, Bhāruci seems older: at any rate he does not presuppose a knowledge of Maskarī's opinions, and he may well have been ignorant of them.[53] That Maskarī was a leading dharmaśāstra writer in the South at any rate six centuries later is quite clear from inscriptions.[54] It is true that Kane places Maskarī later than Haradatta, because opinions which Maskarī says were held by others turn out to correspond with those of Haradatta. But the style, and particularly the level of citation in Haradatta, though not conclusively distinct, suggest that Haradatta is later, and indeed Kane would place him about 1100. There is no reason why Haradatta's opinions should not have been current from long before his time - on the contrary the likelihood is great that śāstric writers should rely heavily on tradition, rather than originality.

A number of smṛtis and other sources cited by Bhāruci are untraced and are not found in later works. It is notorious that smṛti writers followed their predecessors closely, and that commentators copied citations from their predecessors without caring to verify, in many cases, whether the original text was still available. The fact that many of Bhāruci's citations seem totally to have vanished is another argument for relative age. No

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53 Maskarī's comment on Gaut. XXVIII.2 (p.438) is significantly similar to Bhāruci's on 9.104, but there is not so close a resemblance as to support any claim that there was a relationship between them. Bhāruci's unexpected use of Gaut. XXVIII.21 does not presuppose Maskarī's, nor is it reflected by either of them. Similarly Bhār. says (9.155) that Gaut. XXVIII.39 (40) refers to the son of an unmarried Śūdra woman: this is an unlikely interpretation, and is not found in Maskarī or Haradatta. But the Madanaratnapradīpa (c.1375-1450) 334, and the Vivāda-ratnākara (p.536) take the passage to refer to the son of an unmarried woman; so that a tradition parallel to the normal must have existed, possibly under the influence of Yājñavalkya's text on the same point.

54 Lingat, Classical Law of India (1973), p. 273.

doubt many texts I have failed to trace will be found by others; but a residue may still remain. All the old commentators have some citations which are not yet traced.

Bhāruci's place in studies of Manu

If Bhāruci is older than the next nearest surviving commentator on Manu by at least a century and a half, his opinions as to the text and meaning of Manu must be of interest. Yet it is clear that there were many scholars who had handled Manu before; the opinions with which he disagrees are divergent in range and style.[55] Manu had long since acquired the status which he still has, and it was essential that he should mean to his followers what their daily lives demanded. The requirement was equally severe in all corners of India, and naturally text and interpretation were confused and filled with conflicts. It cannot be supposed that the maze of differing opinions which even so short and sparing a writer as Bhāruci reproduces grew up in a few centuries. The variant readings alone must have been the fruit of at least five centuries' speculations and scholarly controversies.[56] What was demanded of any commentator who hoped that his production would survive can be summarised as follows: - firstly he must produce a clean clear text; secondly he must explain the obscurities in it; thirdly he must reconcile his potential readers to anything in it which might be opposed to their prejudices and practices; and lastly he must show the importance and real worth of his text.

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55 Bhāruci notes with disapproval the opinion of other teachers at 6.14, 48, 72, 83, 94; 7.2, 84, 86, 154; 8.24, 43, 77, 99, 116^{115}, 117^{116}, 127^{126}, 138^{139}, 143^{144}, 148^{149}, 149^{150}, 152^{153}, 158^{159}, 178^{179}, 187^{188}, 197^{198}, 274^{275}, 284^{285}, 289^{290}, 294^{295}, 313^{314}, 320^{321}, 324^{325}, 330^{331}, 334^{335}, 350^{351}; 9.76 (twice), 77 (twice), 80, 126, 140, 142, 162, 172, 174, 181, 192, 248, 292; 10.1, 20, 62, 65, 81, 84, 113, 115; 11.14^{15}, 26^{27}, 32^{33}, 36^{37}, 45^{46}, 57^{58}, 96^{97}, 100^{101}, 129^{130}, 130^{131}, 137^{138}, 177^{178}, 190^{191}, 244^{245}, 245^{246}; 12.5, 13, 111, 116, 118. The point to be emphasised is the occasional lack of contact with Manu's original meaning, and the unguided speculation to which all surviving commentators are condemned.

56 Bhār. notes variant readings at 7.166; 8.11, 40, 43, 45, 52 (twice), 53, 54, 57, 141^{142}, 149^{150}, 175^{176}, 210^{211}, 221^{222}, 313^{314}, 324^{325}, 366^{367}, 391^{392}; 9.92, 112, 114, 121, 140, 219, 225, 235; 10.5, 12, 20, 35; 11.9^{10}, 46^{47}, 92^{93}, 93^{94}, 114^{115}, 129^{130}, 137^{138}, 172^{173}, 250^{251}; 12.83, 85.

It was possible to gather variant readings and varying interpretations, to set them in a row, and indicate the writer's own conclusion. Scholars who took their texts seriously were prepared to spend years travelling from one centre of learning to another, and their writings were the fruit of a maturity rare in our own age. Medhātithi went the nearest to this standard amongst the commentators on Manu. His bulky work became rare. Bhāruci keeps clear of this pitfall. He indicates opinions he thinks worth preserving. One of his techniques is to leave the decision as between conflicting views to the judge.[57] Either view will be good śāstra; either view can be supported; often opinions opposed to his own are worth further thought; in an actual dilemma the judge will decide according to the customs and predilections of the locality. This is good practice, since if the commentator took a definite line, as several of his successors did, his book would be confined to particular elements in the population even amongst the Brahmins, and would not commend itself everywhere. The gradual agglomeration of customs and traditions was **not** yet so far advanced as we later find it, and a dictatorial attitude, to be observed in Vijñānēśvara, would have been inappropriate.

Further, whilst allowing that variant opinions might equally be admissible, Bhāruci's leading technique is to weave his commentary around Manu's verses. The commentary with the text make a continuous whole, and each section or division reads like a lecture regularly supported with the smṛti as its backbone. Bhāruci does not hesitate to break the ślokas into three or even four parts, commenting as he goes along, very much as if he had a sūtra to expound. He does not lose the thread of the context, to which no commentator on Manu gives as much weight as he does. Quite often (an excellent case appears at 9.322) the interpretation owes much to the fact that the words are situated in the exact spot in which we find them. He adopts a critical attitude to the text, and we find one instance where he expresses a doubt whether one śloka is genuine.[58] Elsewhere

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57 This remained good śāstric practice. Sir Francis Macnaghten in his Considerations deplored its ubiquity in Jagannātha's work.

58 9.93.

his skill as an interpreter is marked. Contradictions are ironed out by plausible devices, e.g. that Manu first stated a position of which he did not approve, following it with his own view.[59] Bhāruci uses the maxims of interpretation, and shows a suitable knowledge of Mīmāṃsā, as of course did Manu himself. Manu could not have compiled his text without knowing that Mīmāṃsā would aid his commentators-to-be: indeed much of Manu is nonsense unless the mīmāṃsaka's techniques are presupposed. Bhāruci is strong as an interpreter of Manu, relying very little upon extraneous help. Other smṛtis, he will tell us, have other views, but we are trying to understand what Manu is driving at.[60]

Manu could indeed be a puzzle. Or so we are bound to suppose if we imagine Bhāruci approaching it with an open mind. But did he? Was Manu ever taught, to him as to others, as a straightforward textbook, each line meaning what it said? A glance through the text shows what Manu was attempting. The imperialistic absorption of arthaśāstra materials was only one phase of a scheme to leave no element unrepresented which could conceivably be attributed to the dharmaśāstra.[61] Throughout the book there are contradictions, repetitions, and sources of confusion, some of them lying upon the surface like stones to stumble over, and some lying under the surface like pitfalls. It would have been possible for Manu to gather all his information, and to digest it Tribonian-style, striking out the obsolete, modifying the inaccurate, eliminating the inappropriate. He could have trimmed his material so that it was systematic. If he had, it is doubtful whether he would have surviving the length of one century, let alone the nineteen or so that are to his credit. We must remember that Vedic materials of various ages were still available as sources; his competitors included Āpastama, Baudhāyana, Gautama and other sūtra-writers, some of whom have since perished wholly or in part. He aimed to write for all classes of Brahminical society, relying upon the Brahmins of every Vedic school to act as his patrons. Manu needed therefore to incorporate material which was already accepted here and there, and to give room for techniques which differed considerably from each other.

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59 9.124, also 8.331[332], 9.34 ff.

60 8.138[139]; 11.172[173].

61 On this process Trautmann's comments, op.cit., 185-6, could be broadened to apply in numerous contexts.

Here again appears the familiar Indian pattern, showing that <u>this</u> and <u>that</u> are both true, though they cannot be reconciled without the aid of mysticism. Methods of approach which had achieved prominence in different milieux were put side by side. For example, one of Manu's predecessors taught the art of punishment with the aid of numerically expressed fines; another, more plausibly, based his scheme upon a notional division of fines into the highest, middle, and lowest penalty. Manu incorporates both methods, and this type of arrangement is to be paralleled in many parts of the work. The different ways in which seniority amongst sons is to be recognized is one example amongst many which are perhaps not so glaring. Manu's contribution consisted largely in the contention that all the rules he incorporated were, if read as if they were part of a truly integrated organic whole, a viable exposition of Vedic learning, and the true norm for all Brahminically orientated societies to follow. Alternatives would be equally sound, and there could be no disadvantage in Manu's placing together without hint of preference propositions which in their original environments had been exclusive statements. In this way Manu eclipsed we do not know how many predecessors[62], and gave an aura of respectability to propositions, and indications of still more propositions not fully expressed, which could previously never have made headway except as manifestations of particular sectional practices or local laws. And whatever Manu says is coloured with an extraordinary amalgam of philosophical propositions which agree chiefly in a refusal to accept any authority which is not actually (or nominally) based upon the Veda.

By drawing so many customs and propositions under the umbrella of the Veda, Manu gave what we would now call a "Hindu" character to much which critics at the time might have thought was intellectually distinct from the main stream of Indian tradition. It

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62 The supposition that Manu is the first of the extant <u>smṛtis</u> (Lingat) seems sound, in spite of some doubts cast by S.C. Banerji in his work on the Dharmasūtras. Lingat's own insistence that mutual contamination and deliberate false ascription prevent almost any possible chronological arrangement from being substantiated did not deter him from recognising in Manu the first deliberate movement away from <u>sūtra</u> style and the conventional <u>sūtras</u>' scope. But what experimental projects preceded Manu?

must have been an satisfying book to hear, with its numerous alternative methods of obtaining supersensory merit and its insistence upon the one factor which ancient India seems most to have admired and modern India by no means totally rejects, namely that making oneself uncomfortable is meritorious. The idea that the state is really concerned (whatever might be the appearances) with the attainment of "salvation" by each individual, and that it therefore has a spiritual interest in defeating revolutionary schemes, and in keeping everyone to his place (unless emergency conditions justify a departure) is one which would appeal to the public. Manu offered to India a statement of her social and political aims which was at once ethical (and so eternal) and practical (and so evolutionary). Without denying the past, and without offering anything revolutionary to the future, Manu adopts many archaic pieces which enabled what I have called his "public" to recognize his bona fides at every few steps. And where too much detail would be undignified Manu artfully condensed the rules.

Bhāruci was not in the least absurd when he set out to interpret Manu as if the latter were an ancient statute every syllable of which had been carved on stone. It is true that Bhāruci, like Medhātithi later, comments that Manu was obliged to write in verse and that versification accounts for oddities in the language. But this is an isolated observation, and we mostly find him applying to his text the canons of construction which were applied to the Veda, a truly archaic collection from which, it was axiomatic, one must strive to hammer every ounce of meaning by every known device - since there was no question there (as there might have been in Manu's case) of going behind the source and finding out what the author ought to have meant.

Many verses which are found in Manu are also attributed in later texts to other smṛti writers. Some are age-old wisdom, and are probably of immense antiquity. With slight variations some have an after-life, being borrowed from our Manu or from his surviving patterns and carrying on in other smṛtis which we still possess. Manu had dipped a very large bucket into the stream of Indian tradition, and his success partly obliterated what he had himself harvested. He paid his debt in time, and others plagiarised him. But none except Yājñavalkya had his comprehenve grasp (we do not know enough about Bṛhaspati), and, characteristically, no smṛti besides those two has had any comparable stream of commentators.

In Appendix II I have listed the occasions where the maxims are used. It is not a specially impressive collection[63], but it shows that techniques well known a few centuries later were in operation in Bhāruci's time. His chief concern was not to elucidate with the aid of maxims, useful as that undoubtedly was, but to determine what was the character of each phrase according to the standard of Vedic propositions.

We have seen that Bhāruci was strong in showing the relevance of the context (prakaraṇa), the force of propinquity, and the hidden meaning to be derived from Manu's conscious arrangement of material which, had it been taken in isolation (or left in its original literary environment) would have borne a different meaning. He was also very strong in declaring the exact category into which statements, especially imperative statements, fell. Now our modern jurist is content to appeal to reason, which is normally equated with what is natural. If we are told that sexual intercourse between spouses is forbidden on saints' days we reject that notion because it would render intercourse almost impossible. We do not argue, "This would frustrate the commandment to 'increase and multiply'", but simply say "This is absurd and no one would observe it". We should also urge that the spiritual or moral gain from abstention would be counterbalanced by the practical inconveniences. The śāstric jurist is almost precluded from such an approach. For him there is no injunction unless it is Vedic, and if it is Vedic and is a genuine injunction it must be imperative, such as an uninstructed individual could not have divined for himself. Dharma is after all a norm, or ideal, backed by spiritual, supersensory considerations none of which can be proved objectively. The Āryans of Vedic antiquity observed superstitious sanctions, for which, of course, objective justification would have been embarrassing if it had not been superfluous. The difference between a rational and historical view of law and custom and the Asian one which Alexander and his followers found in India is crystallized for us in the Greek words employed, about nine centuries before our

63 A richer haul was found in Aparārka: S.G.Moghe at J.Ganganatha Jha Res. Inst., 26, pt.4 (1970), 47-54.

Bhāruci, to describe the mental climate. The usual Greek translation of _dharma_ is _eusebeia_. Megasthenes, with faithful exactitude[64] represents the concept with the word _eupeitheia_. The context was a matrimonial one: he contrasts _eupeitheia_ with pleasure (Skt. _kāma_) and abundance of children as other reasons for marrying (the current translation, which follows McCrindle, unfortunately misses the point).

When the _śāstrī_ was faced with a text which, taken literally, involved him in loss (as opposed to mere discomfort), he had to be satisfied that it was (1) an _apūrva_-injunction, i.e. something which the Veda created for the first time, s nething for which _no cause_ can be posited; (2) an _adṛṣṭārtha_ injunction, i.e. one which subserved an 'unseen', spiritual purpose, as distinct from practical utility; and (3) that it was a _vidhi_, a true injunction, in any case.

The statements both of _śruti_ (the Vedic literature) and of _smṛti_ may be exhaustively categorized. Not all the categories in use need be known in order to understand Bhāruci, and we need not be prolix about those which are necessary for that purpose.[65] The first class may be subdivided into the positive injunction, the (_apūrva-_) _vidhi_, which is a binding injunction, from which there is no escape, and the negative injunction, the _niṣedha_, or prohibition, which is an equally downright proposition corresponding with its positive, the _vidhi_. A sub-category of _vidhi_ is one which does not enjoin action, but lays down (certifies, as it were) what is the "fruit" or supersensory result of an action. The second class is by far the more common, namely the _niyama_. The word _niyama_ is used in three senses. The most common is a simple "rule", with no _Mīmāṃsā_ overtones. The best known use of the word is in the phrase _yama-niyama-_, meaning "major and minor observances". _Niyamas_ were (and in theory still are) a series of acts or ways of behaving which are obligatory upon the Brahmin, but, characteristically, a breach of a _niyama_ is not so serious a fault as a breach of a _yama_. The concept of the two categories of obligations is immensely old,

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64 Strabo XV.i.54; Jacoby F.Gr.Hist.715 F 32, p.635.

65 For _mīmāṃsā_ interpretation in reference to _smṛti_ see Kane, _H.D_,V,ch.29. K.L.Sarkar, _The Mimansa Rules of Interpretation as Applied to Hindu Law_ (Calcutta, 1909). A.S.Nataraja Ayyar, _Mīmāṃsā Jurisprudence_ (_The Sources of Hindu Law_) (Allahabad, 1952).

and long antedates the Mīmāṃsā concept of niyama to which we now come.[66] Whereas a vidhi tells us what must be done, a niyama tells us how a thing should be done. It is of course obligatory, for if it did not have an obligatory quality it would not be an injunction of any kind, nothing would be gained from observing it and no sin would be incurred by breaking it. But it is an obligation which depends for its applicability upon the determination on the individual's part to do the act under textual control. It is thus a contingent obligation[67], and it will not surprise the reader to learn that the rule "let him have intercourse with his wife in the preferential period" is neither a vidhi (so that he would commit a sinful act by omitting to do so), nor a parisaṃkhyā (to which we shall return), but a niyama. If he wishes to have intercourse he is enjoined to do so on the authorized, preferential days.[68] It is perhaps not quite accurate to say (with K.L.Sarkar) that niyama is only

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66 The lists of both at Yājñ. III.313-4, and at Medh. and Kullūka respectively on M.4.204 do not agree. Kane, H.D., IV, 121, 124; V, 29, 1421-2. Patañjali Yoga-sūtra, II.32, gives another list of niyamas ending with Īśvara-praṇidhāna. Another text runs śaucam ijyā tapo dānaṃ svādhyayo patha-nirahaṃ, vrata maunopavāsaṃ ca snānaṃ ca niyamā daśa. Still worse, the inscriptional formula for agrahāra-Brahmins' titles, commencing yama-niyama-svādhyāya-dhyāna- agrees rather with the first interpretation of M.4.204 than with the second (Derrett Religion, 174; and cf. Ep.Ind.XXXII, no.3, p.31, 44), and appears to infer that the above formulae were not accepted as accurate.

67 See below for a mnemonic, and the next note for the classic instance. Kane, H.D., V, 122 ff. (vidhi), 1231-2 (niyama), 1238-44 (arthavāda), 1246-9 (niṣedha). Niyama: Sarkar, 42-3, 180-2; where the matter is adṛṣṭartha the niyama may be essential. Kane, Vyavahāra-mayūkha, Notes, 163-7. Derrett, Religion, 131 (and see Mitākṣarā on Yājñ. II.24), 186.

68 The importance of the discussion for us is that Bhāruci's opinion (probably expressed on M.3.45-8, i.e. not Viṣṇu) is accepted by Vijñāneśvara (Kane, H.D., I, 264; V, 1230). Yājñ. I.81 with Mitākṣarā (see the translation of Srisa Chandra Vidyarnava, Yājñavalkya Smriti, I, Allahabad, 1918, pp.153-62 - the text of Bālaṃbhaṭṭa is available in Gharpure's edn., 1914, pp.222-4). For the concept of ṛtu (of medical, psychological, and anthropological significance) see, e.g. 9.70; Yājñ. I.68, 79; Kauṭ., Artha., I.3.9.

directory, while vidhi is mandatory: niyama is a restrictive rule which requires that, if an act is to be done, it shall be done in a certain way. But because the decision whether to act is left to the actor, a breach of a niyama is not so serious a matter (in supersensory terms) as a breach of a vidhi or niṣedha. That is why in this book I have tried to translate it by the word "faculty". Niyama is a facultative rule, allowing actions to be done in a particular way - but it remains up to the individual whether he takes advantage of such a rule. In ritual contexts observance of the niyamas is necessary; but then the performance of the ritual is not always absolutely requisite.

The heaviest task for the jurist is to determine whether an imperative statement in his text is a vidhi (or niṣedha) or a niyama.[68a] But that is not the end. Occasionally (happily rarely) a statement must be taken as a parisaṃkhyā. This is stated in positive language, but it is an indirect prohibition of one alternative or more from amongst those open to the individual.[69] A statement "let him eat animals with five toes" (5.17-18) is such a one, since it neither commands one to act, still less to eat animals, nor facultatively permits the eating of such animals, but forbids the eating of animals other than the five-toed ones under any circumstances! Other rules, which appear to be niyamas, can be more complicated in that they conflict with niṣedhas which are more broadly expressed. These are called pratiprasavas, exceptions to what is otherwise prohibited.[70]

Every statement in the text must be accounted for. Bhāruci determines whether it is a vidhi (and if so, of which kind), a niyama, a parisaṃkhyā, or, an important and numerous class, an arthavāda. A great many statements which we should regard as having injunctive force are declared, usually on plausible

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68a S.C.Vidyarnava, cit. sup., p.155. Kane, H.D.,V,1229,n.1997. Sarkar, p.181. Kane, Vy.M., ubi cit.sup.
vidhir atyantam aprāptau. niyamaḥ pākṣike vidhiḥ,
tatra cānyatra vā prāptau parisaṃkhyā nigadyate.
(Kumārila, Tantra-vārttika on I.2,34): "A vidhi is when the injunction is utterly novel, a niyama is a vidhi which operates only when an alternative is possible (or a contingency develops), but a parisaṃkhyā is when a rule is found first in one context and then in another (so that one is precluded)."

69 Kane, H.D.,V,1229. Parisaṃkhyā is to be avoided: it has three faults: (1) svārtha-hāni - its own sense is disregarded; (2) parārtha-kalpanā, one assumes a sense contrary to the one stated; (3) prāpta-bādha - one sets aside a sense already

grounds, to be arthavādas, that is to say, declamations, declaratory statements either in praise of the vidhi to which the arthavāda must belong, or in condemnation of an action which is forbidden by the relevant niṣedha. To declare a passage to be an arthavāda is of course to deprive it completely of injunctive effect. But, though this might seem frustrating to the text, it has sometimes the opposite effect, since a great deal of poetic and seemingly irrelevant matter becomes meaningful like schoolmasters' jokes, lecturers' anecdotes, i.e. more often than not subtly leading up to a teaching which is indirectly strengthened by such material. Arthavāda is (as Jewish scholars would recognize) that 'haggadah' which embellishes and inculcates the 'halachah' which corresponds to the vidhi.

After Bhāruci has identified his material in these ways he is still not at the end of his work.[71] Often Manu repeats himself. Now this is embarrassing. Manu is allowed to repeat a Vedic commandment, without detriment to the injunctive force. But if he repeats himself one or other of the statements cannot be an ārambha ("originating statement"), as Bhāruci would put it. In his jargon a proposition ārabhyate ("originates") an instruction really teaches, only when it has not struck the pupil before. If the notion is not originated by the rule it is no vidhi; its status is doubtful. Thus where there is a repetition there is a lack of artistry in Manu, and this Bhāruci is not willing to admit without a struggle. Thus effort is made to avoid understanding a later proposition as repeating a previous. In the innumerable cases where it is obvious to us that the same ground is being covered, either by Indian repetitiousness, pedagogic

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arrived at elsewhere. 8.2, 304[305].

70 Pratiṣiddhaikadeśasya punar-vidhānam (B. Jhalakikar, ed. Vasudev S. Abhyankar. Nyāya-kośa, Poona, 1928, ad v.). 8.66, 358[359]; 9.76, 280; 10.90, 95, 125; 11. 17[18]. For paryudāsa see Kane, V, 1247-9.

71 I have dealt with Bhāruci's techniques at "Quid possit antiquitas nostris legibus abrogare. The role of the jurist in ancient Indian Law", Études offertes à Jean Macqueron (Aix-en-Provence, 1970), 215-24.

zeal, or the incorporation of stanzas from different sources, Bhāruci attempts to find in the second some element which was not present in the first, whereupon the material repeated serves only as a setting for the new material and has no force of its own.

There are some statements which are difficult because they purport to be reasons why a rule is stated.[72] Now these are unquestionably Manu's own composition or were adopted by him to play the same role that they played before him. But if the statements are such as cannot be supported rationally, and if it would be cumbersome to attribute to them injunctive force (and so a purely 'unseen' validity), it is much better not to take them as reasons, but to see them as arthavādas, whereupon they cease to embarrass.

A technique employed by Bhāruci and much in use later is somewhat surprising to the newcomer to the śāstra. The smṛti often supplies a list including the word ca ("and") or tathā ("likewise").[73] The commentator knows that the list is satisfactory but it must not be treated as exhaustive. He therefore fastens upon the particle and says that this indicates that other items were passed over, as it were, for want of space.

Bhāruci's text of the smṛti

The text published by Sir William Jones' alumnus Haughton remained the chief text of Manu in the hands of European students for a long time. The text accompanied by the commentary of Kullūka became for all practical purposes the vulgate Manu. J.Jolly's text (London, 1887) did not make many substantial departures from the vulgate, though Jolly was well aware that a critical text of Manu was called for, and made moderate use of Medhātithi and some South Indian manuscripts (preface,p.XI) V.N.Mandlik's edition (1886) of the great commentators did not have any impact on the smṛti as such.He did not, nay, he could not, reproduce the different readings reflected in commentators

72 11.92[93], 95[96]

73 8.189[190]. Mitākṣarā on Yājñ. I.80,132,135. Kullūka on M.2.5; 4.130. Govindasvāmī on Baudh.II.2.8 (p.120). For the opposite interpretation of ca see Viśvarūpa on Yājñ.I.80. For tathā see Mitākṣarā on Yājñ.III.227. On ca, tathā and api see S.G.Moghe, "Samuccaya", A.B.O.R.I. 51 (1970), 82-92.

as far apart as Medhātithi and Nandana. When Medhātithi was republished by Ganganatha Jha (Calcutta, 1932-9) a particular impact was felt for the first time: here was a different Manu from that to which everyone had been accustomed. J.R.Gharpure's edition (Bombay, 1920) would have had a similar effect, had stocks not been destroyed and the distribution minimal. What can be called the Jones text, and the much less influential Jolly text, were both called in question by the surprising state of Manu as revealed by the thousand-year-old text enshrined in Medhātithi's commentary.

If Manu was, as we have stated, a working textbook[73a] it was bound to have undergone the accidents to which all such books in India must have been subject: "Manu cannot have meant what we have learnt in this verse. Plainly there has been some slip of the tongue somewhere in the tradition and the original words of the ṛṣi must have been as follows ..." This was a kind of scholarship, and it led to innumerable small changes. Furthermore scholars after Manu still remembered pre-Manu stanzas which he adopted, and variations in readings were inevitable. Since the process went on in all parts of India throughout at least twelve centuries, it is not surprising that when we take up the surviving commentaries we find abundant evidence of variant readings, most of which have to be taken seriously as evidence in themselves of different attitudes and practices. A critical edition of Manu is as much a desideratum as was that of the Mahābhārata or the Rāmāyaṇa, as Jolly's beginning was only a beginning.

By Bhāruci's time much interpretation had already taken place, and, alongside it, the surreptitious alteration of Manu by teachers in the daily course of exposition. Just as many interpretations which are to be found in Bhāruci were weeded out, as it were, in the course of scholarly debate and further comparative study, so similarly a great many of Bhāruci's readings of Manu

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73a Pulakeśī I Cālukya (540-59 A.D.) is described as Mānava-purāṇa-rāmāyaṇa-bhāratetihāsa-kuśalaḥ, "conversant with the Manu-smṛti and the purāṇas, etc." J.B.B.R.A.S., III (1851), No.40,2) 3,209. Droṇasiṃha Maitraka was said in the Maliya copper-plate of Dhārasena II (571-2 A.D.) that "he had as his law the rules and ordinances instituted by Manu and others" (Manvādi-praṇīta-vidhi-vidhāna-dharmmā).

have disappeared from surviving commentaries and texts. Between Bhāruci and the ancestors of our surviving palm-leaf manuscripts much was eliminated from, and much was inserted into, the tradition of _smṛti_-interpretation. It must not be forgotten that the study of other works, especially Gautama and Yājñavalkya, went on on parallel lines, and that ideas about one will have affected the interpretation of the others.

It occurred to me that it would be useful to note Bhāruci's readings, especially his good readings, where they differed from the vulgate text. I noted some variants from Medhātithi (i.e. readings in Bhāruci which M. declined to adopt). I made allowance for the possibility that copyists of M. would have inclined to make him agree with later texts, but Medhātithi was never a popular work (he was too bulky), and this sort of contamination seems not to have been active. Bhāruci's text of Manu is the oldest continuous authenticated testimony to Manu which we have.

It was possible to compare Bhāruci's readings with those collected, somewhat promiscuously, by Jha in his _Notes_. In a great many cases Bhāruci's readings were shown to survive in Aparārka and in Mādhava's so-called commentary on the _Parāśara-smṛti_.[74] We also find numerous coincidences between Bhāruci's readings and those adopted by Mitra-miśra.[75] This is interesting. The pandits working for Aparārka collected a vast heap of _smṛti_ and related material, and they will have used the "best" Manu copies they could find. Mādhava was likewise a southerner, though a Deccani whereas Aparārka was a Konkani. What has Bhāruci to do with Mitra-miśra? The same explanation operates as with the case of Medhātithi. Northern scholars knew that the "best", uninterrupted (as they thought) tradition of the _smṛtis_ would be found in the South, and Mitra-miśra must have procured a southern manuscript, though not necessarily (we may assume) one bearing Bhāruci's own commentary.

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74 For example, Aparārka: 7.85; 8.7, 30, 70, 88, 93, 176^{177}, 199^{200}, 201^{202}, 216^{217}, 239^{240}, 240^{241}, 269^{270}, 278^{279}, 352^{354}, 394^{396}, 410^{412}; 9.118, 174, 274, 278, 287. Certain of the readings are found also in the _Mitākṣarā_ (e.g. 8.259^{260}, 266^{267}, 278^{279}). Mādhava: 6.42; 7.194, 200; 8.79, 195^{196}, 266^{267}, 278^{279}; 9.2, 66, 85, 104, 142, 197.

75 7.169, 170; 8.392^{394}; 9.66, 90, 295, 296; 303, 316. The special reading at 7.176 is found in Nīlakaṇṭha's _Nīti-mayūkha_, p.59. The not infrequent readings common to Bhar. and the _Kṛtyakalpataru_ and the _Vivāda-ratnākara_ are not noticed here.

Having presumed, on this footing, that Bhāruci's many peculiar readings of Manu were not concocted out of his head but represented his inherited copy of Manu, perhaps compared critically with other copies or readings of which he had heard, it remained for me to see, firstly what he himself indicated on the subject, and secondly what traces of Bhāruci readings still exist in South Indian manuscripts. For if the theory was correct, the Manu tradition in the South must have gone on after Bhāruci upon much the same lines it had pursued in his time and earlier.

Bhāruci himself is almost as vocal on this subject as Medhātithi, who was fond of variant readings and had what would now be called a "critical approach". Bhāruci notes and sometimes evaluates variant readings in a remarkable number of places, the majority of them in the eighth Book, where, of course, the practicality of Manu encounters its severest test.[76]

It remained to examine South Indian manuscripts to see whether Bhāruci readings were to be found there; to see, in effect, whether what Bhāruci had used as his basis was a South Indian Manu. Such an investigation implies a lengthy and difficult operation. The scripts required are Grantha and Malayālam, and the services of pandits were required. I urged Pt. Aithal to make a search at Adyar and in the Government Oriental Manuscripts Library (Madras). I prepared a short list of test verses, containing striking variants which could not be mistaken by accident. After receiving his report I sent a further short list of peculiar readings from other portions of Bhāruci. Meanwhile at Trivandrum I myself held the same sort of enquiry. Below are the results.

<u>Sigla</u>

A. Adyar Library, V.B.135 (Grantha)

B. Madras Govt.Or.Mss.Library D.2668 (Grantha)

C. Trivandrum University Or.Mss.Library 649 (Mal.)

D. Trivandrum (ditto), 13002 (Mal.)

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76 Above, p.17 n. 56. An excellent example of Bhāruci's handling of variants is at 8.221[222].

Bhāruci's reading (verses numbered as in the editions of Kullūka)		Available in Mss.
8.356	abhibhavet	(none)
8.360	gṛhe	A.
8.367	kalpye aṅgulyau	(none)
8.368	dūṣayāṇas	(none)
8.374	aguptaikāṅga-sarvasvī gupte sarveṇa hīyate	A,B,C,D. (A,C: -svaṃ)
8.378	viprāṃ guptām	A,B,C,D.
8.385	agupte vaiśya-rājanye śūdrāṃ ca brāhmaṇo vrajan	C,D. (D: vrajet)
8.396	nijyād vāsāṃsi nejakaḥ	A,B,C,D. (C: nind-; D: nidh-)
8.403	sarvaṃ pārthiva-lakṣitaṃ	A,B,C,D. (C: rakṣ-)
8.412	mohād, prabhāvatvād	(none)
8.414	kas taṃ tasmād	A,B,C. (C: tat)
9.2	viṣaye sajjamānāś ca	A,B,C,D.
9.14	virūpaṃ rūpavantaṃ vā	A,B,C,D. (D: rūp- vir- vā)
9.19	gaditā	A,B,C,D.
9.29	aticarati	A,B,C,D.
9.48	ajāvimahiṣīṣu ca	(none)
9.50	vṛṣabha-ceṣṭitam	B,C,D.
9.51	karoti	(none)
9.53	upagamāt tv eva	C.
9.53	prakīryate	A.
9.54	taj jñeyaṃ kṣetrikasyaiva na vaptā labhate phalam	A,B,C,D. (C: bījī; D: vātā)
9.79	dviṣāṇāyā	C.
9.101	eṣa dharmaḥ samāsena jñeyaḥ strī-puṃsayoḥ śubhaḥ	C,D.
9.299	guru-lāghavato jñātvā tataḥ kāryaṃ samācaret	A,D. (A: -vatāṃ)
11.40	hanty alpa-dakṣiṇo yajño na yajetādhanas tataḥ	C,D. (C: yajeto-; CD: dhanaṃ)
11.72	dvādaśābdāni, bhaikṣaṃ ca	B,C. (C: bhaikṣāśy-)
11.230	naitat kuryāt punar iti nivṛttyā śudhyate naraḥ	A,B,C,D. (A: ca viśuddyati; B: pūyate C: kāryaṃ, pūyate; D: cāpi śuddhyati)
11.234	darśanāt	A,D.
11.248	sa-vyāhṛtikāḥ sa-praṇavāḥ	A,C,D.
12.59	'medhya	A.
12.59	antya-strī-sevinaḥ pretāḥ stenās tv anyonya-ghātinaḥ	A.

This pilot project showed that if Bhāruci was part of a South Indian stream of textual tradition, it was a turbulent and uncertain stream. That it differed largely and unpredictably from the better-known tradition was proved by a further inspection of C and D. These often agreed, and often differed. Since both are in Malayālam script they could have been expected to agree. On the contrary they diverged frequently. Yet both contain not only readings shared with Bhāruci but also other special readings not known to the northern and eastern traditions.

Copies of the smṛtis must always have circulated from region to region. Problems of reading foreign scripts seem to have been of long standing. It is evident that editors and book-collectors were eclectic, and many readings known to the North and East are found in these southern copies. Yet they form a category to themselves, and it is not surprising that Bhāruci possesses a quotation from the Mahābhārata in a form evidenced only from a Grantha MBh. manuscript.[77] At the same time he has a quotation (11.12[13]) from a passage in the Mahābhārata evidenced today only in northern recensions and supposed to have been an interpolation! His citation from the Rāmāyaṇa (12.106) is similarly suggestive: his reading of one word survives elsewhere only in Mithilā![78] It was, in short, open to Bhāruci to make his own Manu; there is no evidence as to how far he did so. Some editing he must have done: we shall never know how much. After his time a process of selection and adaptation certainly went on, until many of his own preferential readings dropped out of circulation.

The results of this trial justified a further enquiry. Pt. Aithal examined more passages in a large number of manuscripts. The first report was that many Grantha and Malayālam manuscripts agreed with Bhāruci, while the Devanāgarī and Telugu manuscripts invariably give the same readings as appear in the vulgate edition. The fact that Telugu tradition and Grantha tradition differ so markedly is interesting, and we have noted the interrelation of the Grantha and Malayālam manuscripts.

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77 See 12.5.

78 Citations from the Vālmīki-rāmāyaṇa are very rare in dharmaśāstra nibandhas. B.Bhattacharya, Studies in Dharmaśāstra (Indian Studies, Calcutta, 1964), 3-7. Significantly Bhāruci's co-eval (?) Bhavasvāmī has one of these exceptional quotations (on I, ṛṇādānam, 32).

At 11.40 the majority of Grantha and Malayālam manuscripts read *na yajetādhanas tataḥ* (see above) supporting Bhāruci, whereas the Telugu and Devanāgarī manuscripts read *tasmān nālpadhano yajet*. It is true that in that case the difference in meaning is minimal. But the implication is clear, that Bhāruci himself was a southerner. At 11.65 the difference does affect the meaning. The Grantha and Malayālam manuscripts (Pt. Aithal examined thirteen of them) read *straiṇam* or, more grammatically, the rare word *straiṇyam* ("effeminacy") where the vulgate has *steyam*, which is suspect from the point of view of the sense. Bhāruci reads *streṇam* for *straiṇam* (read *straiṇyam*), and the copyist, with the vulgate in front of him, writes "(?*steyam*)". In the very same verse the vulgate has *kauśilavyasya ca kriyā* (which is hard on the poor performers). Bhāruci has *kauṭilyaṃ vyasana-kriyā*. The Grantha and Malayālam manuscripts read the second compound word as Bhāruci does; some read *kauṭilyaṃ* with him and some *kauśilyaṃ* (whatever that may mean). It is not our concern to make out which reading was the earlier, still less what reading makes the better sense, historically or poetically. It is not yet our task to make a critical edition of Manu, but to determine what Bhāruci wrote, if we can. However, it is interesting to see that Bhāruci started with materials of a distinctly southern character, and that Manu as Bhāruci left him was part of a South Indian tradition. More work remains to be done to determine what readings were used in the South. I suspect they would be useful for understanding Nandana's commentary.[79] It is very curious that Nandana in his commentary on 8.126 (our 8.127[126]) uses the reading *aparādhaṃ parijñāya*. Apparently no one else does. Bhāruci (*q.v.*) clearly reads *anubandhaṃ* like everyone else (see also 8.323[324], comm.). Yet in his commentary on 8.284[285] Bhāruci says (in our manuscript) *aparādhaṃ parijñāyety anena*. This is evidently a corruption: are we entitled to believe that it was older than Nandana and misled him or some predecessor of his? Bhāruci's commentary on 8.126 could easily have supported Nandana's other

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79 Nandana seems to have had access to a copy of Manu into which the "Kauṭilya" verses quoted by Bhār. on 7.154 had crept as ghost *ślokas*. See Nandana on M.7.154-5 (Mandlik,p.827); *Z.D.M.G.*,115 (1965),151,n.67. And Nandana puts in a *śloka* used by Bhār. which others ignore (8.101). Nandana also gets near to Bhār. on 6.48, and has Bhāruci's readings at 6.66; 8.41, 55, 69, 77, 85, 105[104], 166[167], 306[307], 308[309]; 9.19, 90, 299 (?). But at 8.180 ff. Bhāruci's text order is followed by

reading, sārāsārau, which is necessary to permit his aparādhaṃ reading.

Conventions in this edition

The numbering of the verses of Manu follows the text as Bhāruci gives it, corrected where verses have been omitted accidentally. The palm-leaf manuscript did not isolate the smṛti: the whole was written continuously. The superior numeral, as in Book 8, indicates the number of the verse in the vulgate version of Manu. In certain Books Bühler's enumeration does not agree with the vulgate, and students consulting the translations must be prepared for slight discrepancies. In this edition Manu alone has the privilege of enumeration in Arabic numerals, all other writers are referred to with a Roman numeral for the book, and Arabic numerals for the sections, chapters and verses.

The punctuation of the Sanskrit text does not follow the manuscript. No reference to this is made in the critical apparatus. The influence of the Sanskrit has however been felt; the full stop has been used more frequently than in the translation. Sandhi is not strictly observed in the manuscript. I trust I have avoided solecisms. I break the sandhi even where the manuscript observed it if I have inserted marks of quotation before iti. I have not been consistent in the use of the class nasal, and the reader should not take note of any anomalous uses of the anusvāra.

The Notes to the Text are mostly confined to indicating where this diverges from the manuscript. Since we have only a single manuscript many apparently trifling changes are noted in case there might be some indirect significance in the original reading. Occasionally readings in texts other than Bhāruci are noted where these throw light on the textual tradition of one or both authors. The words in square brackets in the text, and syllables in those brackets, are absent from the manuscript. Their presence is due to one of two causes. Either a gap has been filled by reasonable conjecture (the most common cause) in which case no critical note is appended; or it has been thought desirable to introduce, to insert, syllables which it was thought must have dropped out from the text in course of transmission. In the last case the footnote reports the manuscript's reading.

Govindarāja, not Nandana. N., however, has a useful explanation at 8.324[325] which suggests some contact with Bhār.

Thus: - yenāsau dharmaṃ vārayati[1]
gṛhīta-dhane[2] [pratibhuvi] prete
evaṃ-lakṣaṇaḥ[3]
dāna-pra[ti]grahayor[4]

[1]tāvāsau skandhavārayati. [These syllables appear in the MS. in place of those printed before the numeral.]

[2]-dhano. [The vowel immediately before the numeral has been changed in the edition. The word pratibhuvi has been inserted in a gap in the MS. In this case it is because of the gap that the vowel at the end of -dhano came under suspicion.]

[3]-lakṣaṇa. (The MS. has not preserved the visarga. This is a trifling error which most editors would have ignored in their apparatus with a silent correction, but, for the reason stated above, deviations need to be noticed except those which are obsiously insignificant.)

[4]dānaṃ dānena pragrahayor. [An error is corrected, and from the two words dānaṃ dānena one word, dāna-, which the sense requires, has been substituted; while the evident omission of the syllable ti has been repaired.]

The Notes to the Translation (vol. 2) have been kept short. Cross-references and, where possible, an indication of Bhāruci's sources have been provided. I have placed in the Translation the references for the citations and allusions which Bhār. gives in the course of his commentary. This somewhat awkward arrangement attracted me, since the fewer symbols and signs that intervene in the course of the Sanskrit text the better it is understood by the reader, whereas such interruptions are of no consequence to a reader of the English. Wherever I felt it necessary I have shown where an allusion may be traced out. What appears at first sight a cryptic comment, throwing little light on the text, will afford illumination if the reference is pursued. Readers greatly prefer to have their references written out in full for them, but what would have been the cost of this edition if that had been done? I was particularly tempted to explain where Bhāruci agrees (as it were), or disagrees with his successors, aspecially where Jha's translation of Medhātithi is inaccurate. I felt, also, that my imaginary non-Sanskritist jurist or sociologist reader would have liked to be told where what Bhāruci says is not now regarded as śāstra. I have succumbed to this temptation occasionally. But

on the whole I should recommend the reader to consult Jha's two works referred to above, and also his translation of the Vivāda-cintāmaṇi of Vācaspati-miśra, which is an admirable performance, embellished with innumerable extracts from and paraphrases of other high-ranking juridical works. I have expanded in my notes slightly where the quotation or viewpoint is of particular interest, where, in particular, it has a bearing on Bhāruci's age and position in scholarship. I hope no hopeless obscurity will defeat the newcomer. If such a misfortune occurs, let him go to Kane's History of Dharmaśāstra and make confident use of its excellent indexes.

I have not made any reference to modern Hindu law. The reader may make use of Kane (cited above), of my Introduction to Modern Hindu Law (1963/4), and Critique of Modern Hindu Law (1970). No textbook is up-to-date, but N.R.Raghavachariar labours to keep his deservedly popular Hindu Law abreast of developments. I should recommend this to anyone wishing to study dharmaśāstra in comparison with the current Hindu law.

VI

vaitānikañ ca juhuyā[d agnihotraṃ yathāvidhi
darśam askandayan parva paurṇamāsaṃ ca yogataḥ. 9.

homa-sādhana-pradarśanārtham agni]hotra-grahaṇam.

ṛkṣeṣṭyāgrayaṇañ caiva cāturmāsyāni cāharet
turā[yaṇaṃ ca kramaśo dākṣasyāyanam eva ca. 10.

vaitānikam iti śloke smārtānām eva pravṛttir] darśa-paurṇamāsādi-śabde stutyartham ucyate. śrautānāṃ tu nityānāṃ[1] caru-puroḍ-[āśādīnāṃ vrīhyādiniya]tatvād asāmarthya-smṛtir vrīhyādi-nivartane -

vāsanta-śāradair medhyair munyannaiḥ svayam-āhṛtaiḥ
[puroḍāśāṃś carūṃś caiva vidhiva]n nirvapet pṛthak. 11.

Vaikhānasoktā evaite caru-puroḍāśāḥ smārtā veditavyāḥ.

[devatābhyas tu tad dhutvā vanyaṃ medhyataraṃ ha]viḥ
śeṣaṃ samupayuñjīta lavaṇañ ca svayaṃ-kṛtam. 12.

tac-cheṣa-vṛttitāsya niyamyate.

sthala-[jaudaka-śākāni puṣpa-mūla-phalāni ca
medhya]-vṛkṣo[d]bhavāny adyā[t] snehāṃś ca phala-sambhavān. 13.

āraṇyāny evaitāni śyāmākādīni gṛhya[nte.

varjaye]n madhumāṃsāni bhaumāni kavakāni ca
bhūstṛṇaṃ śigrukaṃ caiva śleṣmātaka-phalāni ca. 14.

bhauma-śa[bdo gojihvikāviṣayo pṛthag-ukta]tvāt. kavaka-śabdas tu prasiddhārtha eva. apare tu kavaka-viśeṣaṇaṃ[2] bhauma-śabdam icchanti. teṣām abh[ojyatvaṃ prā]pnoti. pūrvasminn abhakṣya-prakaraṇe cāviśeṣeṇa pratiṣedhaḥ sarva-cchatrākāṇām. atha tu tat-padārtha-vi[śiṣṭa-pratiṣedhāt] eka-jāti-viṣaya eva. śigruka-śabdaś ca bhūstṛṇa-sāhacaryān na saubhañjanaka-viṣayaḥ, kiṃ tarhi tat-svarūpa-tṛṇa-jā[ti-viṣayaḥ. ayaṃ] pratiṣedho 'narthaka iti, yataḥ kava[ka]-grahaṇam anarthakam iti kecit. ahaṃ tu bruve nānarthakyaṃ śāstre v[editavyaṃ prasiddhānām ava]dhānatvād ṛṣe[ḥ]. yato 'nuvādo 'yaṃ pratiṣiddhānāṃ bhūstṛṇādīnāṃ sāhacaryāt tat-sama-pratyavāya-pra[jñāpanārtho, tat-bho]janaṃ ca prāyaścitta-sāmyam. aparas tu śutāpasa-pratiṣedhārtham idam āha. tat punar vicāryam. [kavakānāṃ] punar-vidhānena tat-

1 ninityānāṃ   2 kapaka-

sahopadiṣṭānāṃ laśunādīnāṃ vikatthaś śakyo vaktuṃ, samācāra ...
punar-grahaṇavat.

tyajed āśvayuje māsi[1] munyannaṃ pūrva-sañcitam
jīrṇāni caiva vāsāṃ[si śāka-mūla-phalāni ca. 15.

ṣaṇmāsa-nicaye]ti vaikalpikāni vakṣyati.

na phāla-kṛṣṭam[2] aśnīyād utsṛṣṭam api kenacit
na grāma-jātāny[ārto 'pi mūlāni ca phalāni ca. 16.

ayaṃ pratiṣedho phāla-kṛṣṭānāṃ ta]thā 'phāla-kṛṣṭānām api grāma-jātānām āraṇyānām.

agni-pakvāśano vā syāt kāla-pakva-bhug e[va vā
aśma-kuṭṭo bhaved vāpi dantolūkhaliko 'pi vā. 17.

agni-pakva-bhuk kāla-pakva]-bhug aśma-kuṭṭa-bhug [ity ete]
dantolūkhalikāḥ.

sadyaḥ prakṣālako va syān māsa-sañcayiko 'pi vā
ṣaṇ-m[āsa-nicayo vā syāt samānicaya eva vā.] 18.

. . . samānicayasyāpavādaḥ.

naktaṃ vānnaṃ samaśnīyād di[vā vāhṛtya śaktitaḥ
caturtha-kāliko va syāt syād vāpy aṣṭama-kālikaḥ.] 19.

[The commentary is illegible here.]

[cāndrāyaṇa-vidhānair va śukla-kṛṣṇe ca vartayet
pakṣāntayor vāpy aśnīyā]d yavāgūṃ kvathitāṃ sakṛt. 20.

[The commentary is illegible here.]

[puṣpa-mūla-phalair vāpi kevalair vartayet sadā
kāla-pakvaiḥ svayaṃ śīrṇair Vaikhānasa-mate sthitaḥ.] 21.

ayam aparaḥ kalpo 'bhyudaya-viśeṣ[ārthaḥ].

[There was a commentary on ślokas 22 and 23, but this is illegible. Both these ślokas and Nos. 24 to 33 inclusive seem to agree with the text of Kullūka, but no implicit reliance can be placed on the appearances (as explained at p. XI above). No. 33 had a commentary, which is now illegible. So also 34, the text of which agrees with that of Kullūka. After the first two pādas of śl. 35 there is an unintentional omission of three lines, the text resuming with 37. This might have been due to the slight similarity between the beginnings of Nos. 36 and 37. In 37 the word sutān is read (instead of Medhātithi's prajām). In 38 sarva-devasa- (for vedasa-) dakṣiṇām is read. On that śloka there was a relatively long commentary, only fragments of each line of which survive, from which no connected sense may be made out. It ends, however, as follows: ... punar brāhmaḥ etasmā[l] liṅgād agni-parityāgā[d][3] ... yotsanna-śākhāstam

1 māse 2 phala- 3 -carityāgā ...

anutsanna-śākhāsthaṃ vā caturtham āśramāntaraṃ prasādayitavyaṃ śrutyavirodhena, yat kāraṇaṃ na hy akasmāt sarva-karma-sūtra-ka[rtano 'sti].

yo dattvā sarva-bhūtebhyaḥ pravrajaty abhayaṃ gṛhāt
tasya tejo-mayā lokāḥ - 39abc

tejasvino brahma-loka-sthāna-viśeṣā apunarāvartino ['sya ni]t[ya-prakā[śa-la]kṣaṇā vā paramātma-prāpti-lakṣaṇā vā -

- bhavanti brahmavādinaḥ. 39.

paramātma-jñasya na kevalaṃ pravrajitasyeti.

yasmād aṇv api bhūtānāṃ dvijān notpadyate[1] bha[yaṃ]
tasya dehād vimuktasya bhayaṃ nāsti kutaścana. 40.
agārād abhiniṣkrāntaḥ pavitropacito muniḥ
samupoḍheṣu kāmeṣu nirapekṣaḥ parivrajet. 41.

anena [ślo]ka-trayeṇa sarva-bhūtābhaya-pradānaṃ pravrajitasya vidhīyate. ekārāmatā cānena -

eka eva caren nityaṃ siddhyartham asahāyavān
siddhim ekasya saṃpaśyan[2] na jahāti na hīyate. 42.

siddhe śāstrāgni-tyāge laukikāgni-tyāgārtham idam ucyate -

anagnir aniketaḥ syād grāmam annārtham āśrayet
upekṣako 'sañcayiko munir bhāva-samāśritaḥ.[3] 43.

anagniḥ syāt: so 'yam agnīndhana-tat-saṃparigraha-pratiṣedhaḥ. aniketaś ca syāt. grāmaika-rātrika-nyāyena grāmam annārtham āśrayet. arthāc cheṣaṃ kālam araṇye tiṣṭhet. upekṣakaḥ sva-śarīrādiṣu. asañcayikaḥ apratiṣiddhāsv api kamaṇḍalvādi-mātrāsu. munir bhāva-samāśritaḥ: citta-saṃyamopadeśa-param idam dhyānātmānuṣṭhānam.[4]

kapālaṃ vṛkṣa-mūlāni kucelam asahāyatā
samatā caiva sarvasminn etan muktasya lakṣaṇam. 44.

samatādi-guṇa-vidhānārtham idaṃ bhikṣoḥ.

nābhinandeta maraṇaṃ - 45a

anena kleśābhighātodvegena kā[rtsnye]-

- nābhinandeta jīvitam 45b

vijñānāvigama-saṅga-prītyā -

kālam eva pratīkṣeta nirveśaṃ bhṛtako yathā. 45
dṛṣṭi-pūtaṃ nyaset pādaṃ vastra-pūtaṃ jalaṃ pibet
manaḥ-pūtāṃ vaded vācaṃ satya-pūtaṃ samācaret. 46

prasiddhārtha-ślokaḥ.

ativādāṃs titikṣeta - 47a

kṣamopadeśo 'yam -

-nāvamanyeta kañcana 47b

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1 notpatyate 2 paśya 3 samānvitaḥ 4 adhyātmānuṣṭhānam

iti parāvamānaṃ vārayati -

na cemaṃ deham āśritya vairaṃ kurvīta kenacit. 47.

evaṃ ca sati kṣamāyogā -

krudhyantaṃ na pratikrudhyed ākruṣṭaḥ kuśalaṃ vadet - 48ab

śivena manasā dhyāyed ākroṣṭā[raṃ] na kevalaṃ na krudhyet -

sapta-dvārāvakīrṇāṃ ca na vācam anṛtāṃ vadet. 48.

vācas sapta-dvārāṇi dharmo 'rthaḥ kāmo dharmārthāv artha-kāmau dharma-kāmau dharmā[rtha]-kāmā iti. tatra mokṣāśritām eva vācaṃ vaden, na sapta-dvārāśritām anṛtāṃ trivargāśrayām. apare tu sapta śirasi prāṇās tadāśritām ity āhuḥ. [sa]pta-vibhaktyāśritām[1] ity apare.

adhyātmaratir āsīno nirapekṣo nirāmiṣaḥ
ātmanaiva sahāyena sukhārthī vicared iha. 49.

na cotpāta-ni[mi]ttābhyāṃ na nakṣatrāṅga-vidyayā
nānuśāsana-vādābhyāṃ bhikṣāṃ lipseta karhicit. 50.

na tāpasair brāhmaṇair vā vayobhir api vā śvabhiḥ
ākīrṇaṃ bhikṣu[kair] vānyair agāram upasaṃviśet. 51.

kḷpta-keśa-nakha-śmaśruḥ pātrī daṇḍī kusumbhavān
vicaren niyato nityaṃ sarva-bhūtāny apīḍayan. 52.

ataijasāni pātrāṇi [tasya syur nirvraṇāni ca
teṣām adbhiḥ smṛtaṃ] śaucaṃ camasānām ivādhvare. 53.

alābuṃ dāru-pātraṃ[2] ca mṛnmayaṃ vaidalaṃ tathā
catvāri yati-pātrāṇi Manuḥ Svāyambhuvo 'bravīt. 54.

e[ka-kālaṃ ca]red bhaikṣe [na prasajjeta vista]re
bhaikṣe prasakto hi yatir viṣa[yeṣv api] sajjati. 55.

sāyaṃ bhojanasya pratiṣedhaḥ, gārhasthye dvibhojanasya prāptasya.

vidhū[me] sanna-[musale vyaṅgāre bhuktavaj-jane]
vṛtte śarāva-saṃpāte bhikṣāṃ nityaṃ yatiś caret. 56.

alābhe na viṣādī syāl lābhaś cainaṃ na harṣayet
prāṇa-yātrika-mātraḥ syān mātrā-saṅgād vinirgataḥ. 57.

artha-prāpta ... m asminn api.

abhipūjita-lābhāṃs tu jugupsetaiva sarvaśaḥ
abhipūjita-lābhais[3] tu yatir mukto 'pi badhyate. 58.

alpānnābhyavahāreṇa rahaḥ-sthānāsanena ca
hriya[māṇāni] viṣayair indriyāṇi nivartayet. 59.

indriya-jayopāya-dvayopadeśo 'yam: kasya punar hetor yau-

indriyāṇāṃ nirodhena rāga-dveṣa-kṣayeṇa ca
ahiṃsa[yā ca bhūtā]nām amṛtatvāya kalpate. 60.

saṃsāra-svabhāvāvalokanena ca nityam indriya-jayam ātiṣṭhet. tac ca punar idam.

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1 vibhakyāśritam 2 alābudārapātraṃ 3 lālais

avekṣeta gatīr nṛṇāṃ karma-doṣa-samudbhavāḥ
[niraye cai]va patanaṃ yātanāś ca Yama-kṣaye. 61.
viprayogaṃ priyaiś caiva saṃprayogaṃ tathā 'priyaiḥ
jarayā cābhibhavanaṃ vyādhibhiś caiva pīḍanam. 62.
dehād utkramaṇaṃ cāsmāt punar garbhe ca saṃbhavam
yoni-koṭi-sahasreṣu sṛtīś[1] cāsyāntarātmanaḥ. 63.
adharma-prabhavaṃ caiva duḥkha-yogaṃ śarīriṇām
dharmārtha-prabhavaṃ caiva sukha-saṃyogam akṣayam. 64.
sūkṣmatāṃ cānvavekṣeta yogena paramātmanaḥ
deheṣu caivopapattim uttameṣv adhameṣu ca. 65.
dūṣito 'pi cared dharmaṃ yatra tatrāśrame rataḥ
samaḥ sarveṣu bhūteṣu na liṅgaṃ dharma-kāraṇam. 66.

prasaṅkhyāna-dhyānātmānuṣṭhāna-stutir iyaṃ samatva-darśanasya, na tu liṅga-pratiṣedho, vihitatvāt.

phalaṃ kataka-vṛkṣasya yady apy ambu-prasādakam
na nāma-grahaṇād eva tasya vāri prasīdati. 67.

kriyātaḥ phalaṃ, na vijñāna-mātrād ity anuṣṭhāna-stutir iyam.

saṃrakṣaṇārthaṃ jantūnāṃ rātrāv ahani vā sadā
śarīrasyātyaye caiva samīkṣya vasudhāṃ caret. 68.

apratyayād dharmotpattir[2] eva yatnavato 'pi, yasmād[3] samīkṣya vasudhāṃ cared iti. tasya ca prāyaścittam aprakaraṇe 'py ādarārtham.

ahnā rātryā ca yāñ jantūn hinasty ajñānato yatiḥ
teṣāṃ snātvā[4] viśuddhyartham prāṇāyāmān ṣaḍ ācaret. 69.
prāṇāyāmā brāhmaṇasya trayo 'pi vidhivat kṛtāḥ
vyāhṛti-praṇavair yuktā vijñeyaṃ[5] paramaṃ tapaḥ. 70.
dahyante dhmāyamānānāṃ dhātūnāṃ hi yathā malāḥ
tathendriyāṇāṃ dahyante doṣāḥ prāṇasya nigrahāt. 71.

evaṃ ca sati -

prāṇāyāmair dahed doṣān dhāraṇābhiś ca kilbiṣam
pratyāhāreṇa saṃsargān dhyānenānīśvarān guṇān. 72.

prāṇāyāmair dahed doṣān rāgādīn savi[ṣay]ān[6] tat-kāraṇaṃ vā 'ku[śa]la-karma-rāśi.[7] tathā ca prāṇāyāmān śuddhi-hetūn vakṣyati prāyaścitta-prakaraṇe. prāṇāyāmasya doṣāṇāṃ ca vināśya-vināśaka-saṃbandhaḥ. śāstra-lakṣaṇatvāc chraddadhānīyaḥ, vidhi-pakṣam āśritya. yato nāyaṃ prāṇāyāma-stutyartho 'rthavādaḥ. stutyar-thatve 'pi ca sati na hy akasmāt stutiḥ prāṇāyāmānām upapadyata iti stutyā vidhir anumātavyaḥ. dhāraṇāḥ pu[nar ava]dhārayaty

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1 sṛjiṃ
2 anyadharmaotpattir
3 yasmādataṃ
4 snāyā
5 vijñeyāḥ
6 savi. .sān
7 akula-karma-

ātmānam upasṛṣṭo yatir yoga-samādhyavasthāyāṃ kāma-krodha[1]-moha-lobha-snehādibhiḥ pravartyamānam akuśaleṣu, tābhi[ś ca paramār]-tha-darśana-prasaṃkhyāna-bhāvanākhyābhiḥ kāmādi-pratipakṣa-bhūtābhir dhāraṇābhiḥ kilbiṣam anutpattyā dahet. evaṃ ca prāṇāyāmaiḥ sañcita-virodhaḥ dhā[raṇābhir anā]gatānutpattir akuśalasyety uktaṃ bhavati. apare tv āhur viśiṣṭāni śarīrātma-pradeśāni manasaḥ prajñā-prayatna-kṛtāny ātmano yathābalaṃ dhāraṇāḥ. [anye dhāraṇā mai]tryādyāḥ sañcakṣate.

maitrī-kṛpā- mudopekṣāḥ sarva-prāṇiṣv avasthitāḥ
brahma-lokaṃ nayanty āśu dhyātāraṃ dhāraṇās tv iha.

pratyāhāreṇa manasa indri[yāṇāṃ ca saṃsargān vi]ṣaya-saṃparkāk-hyāñ cl abdādyupalabdhi-hetūn. teṣu hy evam upahetuṣu antaḥ-karaṇa-pratyāhāreṇa manasaḥ samādhāna-yogaḥ pratyanīkaḥ. pratilabdha-samādh[ānasya pratibandha-karaṇatvāc][2]chabdādyupa-labdhi-kaṇṭakāni dhyānādīny āhur ācāryāḥ. paramātma-karmakeṇa ca praṇava-dhyānenānīśvarān guṇān yogarddhi-pratyanīka-bhūtānaiśvaryādīn pratilabdha[-samādhānasya daha]mānasya yoginaḥ sarvopasarga-sthānam atikrāntasya paramārtha-darśana-prasaṃkhyāna-bhāvanābhir iti. kiñcānyat:

uccāvaceṣu bhūteṣu durjñānām akṛtātmabhiḥ
jñāna-yogena saṃpaśyed gatim asyāntarātmanaḥ. 73.

uccāvaceṣu gatiṣūtkṛṣṭāpakṛṣṭeṣu vā bhūtānām utpatti-sthāneṣu gati-saṃbhavam asyāntarātmanaḥ karmādhikāra-puruṣasya jñāna-yogena, jñānaṃ śāstraṃ jñāyate 'neneti kṛtvā tad-adhyayana-vijñāna-saṃbandhenābhyāsa-yogena vā. tasya durjñānām akṛtātmabhir anadhītāśruta-śāstraiḥ. evaṃ hi prasaṃkhyānavān nitya[m adhyā]-tma-ratir utkṛṣyate. kasya punar hetor etad evaṃ, yasmād āha -

saṃyag-darśana-saṃpannaḥ[3] karmabhir na nibadhyate
darśanena vihīnas tu saṃsāraṃ pratipadyate. 74.

saṃyag-darśanaṃ nāma paramātma-darśanam. saṃsāryātmano 'saṃsāryātmano vā dehendriya-mano-buddhyādi-vyatiriktasya saṃsāryātmano 'dhikāri-puruṣasya vā pradhāna-puruṣayor vā nānātvakasya karmāṅga-devatāyā vā saṃsāra-svabhāvasya ca vā 'vekṣeta[4] gatīr nṛṇām ity evamādy uktaṃ prasaṃkhyāna-vijñānaṃ vā śarīra-gataṃ śukla-śoṇitādyutpannam iti viṣaya-gataṃ ca saṃyag-darśana-śabdenocyate. tathā ca vakṣyaty asthi-sthūṇam ity evamādi. sarvaṃ caitad yathāviṣayaṃ saṃyag-darśana-śabdenocyate.[5] sāmarthyād evaṃ jñāna-karma-samuccayam upadekṣyaty anantara-śloka evam. ataś caitad evam ataḥ. darśanena vihīnas tu kevala-

1 krodha-lobha-
2 smāc
3 saṅka
4 apekṣeta
5 Chintamani (ubi cit.,360) suspected a dittography from tathā ca to this point.

karma-kṛt saṃsāram āvṛttiṃ pratipadyate pitṛ-loka-dvāreṇa. saiṣā jñāna-karma-samuccaya-stutir vijñāna-mātra-stutir vā. tathā ca darśayati.

ahiṃsayendriyāsaṅgair vaidikaiś caiva karmabhiḥ
tapasaś caraṇaiś cograiḥ sādhayantīha tat-padam.[1] 75.

ahiṃsayeti sāmānyam apīdaṃ pravrajitasya viśeṣa-sādhanaṃ. tad dharmānām api viśeṣāṇāṃ[2] nidarśanārtham. evam indriyāsaṅgaiḥ brahmacāriṇaḥ, vaidikaiś cāgnihotrādi-karmabhiḥ gṛha-sthasya tapasaś caraṇair iti tāpasasya. tadaivaṃ sarvāśrameṣv ayaṃ jñāna-karma-samuccayo brahmatva-prāpti-hetur vijñeyaḥ, samuccaya-vikalpa-pakṣayor āśramāṇāṃ, na tu bādha-pakṣe. prakaraṇād vāyaṃ pravrajitasya vijñāna-karma-samuccayaḥ. evaṃ ca sati vaidikaiś caiva karmabhir ity atra vedānta-coditā paramātmopāsanā gṛhyate, nāgnihotrādīni karmāṇi. tapa[sa]ś[3] caraṇair ity atrāpi tad dharmā evānūdyante. tathā copaniṣatsv evāha. "tasmād evaṃ-vic chānto dānta uparatas ti::ikṣuḥ samāhito bhūtvātmany evātmānaṃ paśyati" iti. na vā[na]prastha-dharmāḥ. evaṃ ca saty ayam anena saṃyag-vijñāna-samāna-bhāvanā-krameṇa prasanna-tattva-jñāno vairāgya-prakarṣāt prasaṃkhyāyemaṃ kāyam eva --

asthi-sthūṇaṃ[4] snāyu-baddhaṃ[5] māṃsa-śoṇita-lepanam
carmāvanaddhaṃ durgandhiṃ pūrṇaṃ mūtra-purīṣayoḥ. 76.
jarā-śoka-samāviṣṭaṃ rogāyatanam āturam
rajasvalam anityaṃ ca bhūtāvāsam imaṃ[6] tyajet. 77.

tasya ca tyāgasyopāya-bhedād dvitvaṃ dṛṣṭānta-dvayena pradarśayati -

nadīkūlaṃ yathā vṛkṣo vṛkṣaṃ vā śakunir yathā
tathā tyajann imaṃ dehaṃ duḥkha-grāhād[7] vimucyate. 78.

yas tāvad ghaṭa-mānakas tasya karma-kṣayā[t a]parādhino[8] deha-tyāgaḥ, yathā vṛkṣasyābuddhi-pūrvaḥ pātaḥ. yaḥ punar abhyāsa-sām[arthyāt prāṇa-mano-ni]grahas tasya nistīrṇopadhasya paśya-prakṛter dharma-viśeṣopaṣkṛtātmano mahāyoga-[yukta]-dhīkasya[9] buddhi-pūrvo deha-tyāgaḥ śakunivad vijñeyaḥ sāṃkhya-[yogayor āśayo] deha-pāta-dvayopadeśo dṛṣṭānta-dvayena[10] pradarśyate. idānīṃ kṣamā-sādhana-stuty-arthaṃ madhyasthya-pradarśanārthaṃ vā prasaṃkhyānam idam atrocyate.

pri[yeṣu sveṣu sukṛtam apriyeṣu ca duṣkṛ]tam
visṛjya dhyāna-yogena brahmābhyeti sanātanam. 79.

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1 -paraṃ
2 śēṣāṇāṃ (Chintamani)
3 tapaś
4 sthūṇa-
5 bandhaṃ
6 idaṃ
7 grāmād
8 kṣayāparādhino
9 mahayogaddhīkasya
10 -dvayo na

priyeṣu sveṣu dharma-viruddheṣv ātmīyeṣu svādu-bhaikṣa-lābhādiṣu ca nipatatsu kāraṇatvenātmīyam e[va sukṛtaṃ visṛjya] dhyāna-yogena paramārtha-darśanena viniyujya taṃ kāraṇatayā sva-dharmaṃ vyudasya ca tat-saṃpādayitāraṃ puruṣam,[1] evam apriyeṣu duṣkṛtaṃ visṛjya dhyāna-yogena paraṃ brahmābhyeti, kṣamayānayā vigata-rāga-dveṣatayā ca madhyastho bhūtvā. evaṃ ca[2] param-ārtha-vid ayam -

yadā bhāvena bhavati sarva-bhāveṣu niḥspṛhaḥ
tadā sukham avāpnoti pretya ceha ca śāśvatam. 80.

iha śama-sukhaṃ pretya ca brahma-loka-prāpti-sukham. śāśvatam itīyaṃ stutiḥ bhūtārthānuvādo vā. adhunā sarva-saṅga-tyāgopāyo-padeśasya prayojanam idam ācaṣṭe -

anena vidhinā sarvāṃs tyaktvā saṅgāñ chanaiḥ śanaiḥ
sarva-dvandvair vipramukto brahmaṇy evāvatiṣṭhate. 81.

ubhāv api cemau ślokau priyeṣu sveṣu sukṛtam ity etasya ślokasya śeṣayor vacanīyau. tathā ca saty etad atra yat paramārtha-darśanaṃ rāga-dveṣa-prahāṇāyoktaṃ visṛjya dhyāna-yogeneti tat-stutim adhikṛtya sarva-vijñāna-stutyarthaṃ vedam[3] ārabhyate -

dhyānikaṃ sarvam evaitad yad etad abhiśabditam - 82ab

prakaraṇāt pravrajyākhyaṃ karma sarvāśrama-karma vā, kārya-sāmānyāt. dhyāna-śabdena ca yāvat kiṃcid atra pravrajyā-prakaraṇe śāstre vā paramārtha-darśanam uktaṃ tat-sarvam abhidhīyate. tasmin dhyāne paramārtha-darśane yat karma[4] tad dhyānikam. evaṃ ca sati paramārtha-darśana-stutir iyaṃ, jñāna-karma-samuccaya-stutir vā. tathā coktam - "saṃyag-darśana-saṃpannaḥ karmabhir na nibadhyate" iti. asya vā hetur ayaṃ vijñeyaḥ. kasmāt punar etad evaṃ bhavati,[5] yasmāt -

na hy anadhyātmavit kaścit kriyā-phalam upāśnute. 82cd

ātmani tad ity adhyātmaṃ buddhyādi tad vettīty adhyātmavic ca. punar yathā-viṣayaṃ vyākar[aṇ]īyam.[6] asya nidarśanārtham idaṃ rahasya-brāhmaṇaṃ bhavati "yo vā etad akṣaraṃ Gārgy aviditvā 'smiṃl loke juhoti yajate tapas tapyate[7] bahūni [varṣa]-sahasrāṇy antavad[8] evāsya tad bhavati" iti śruteḥ. tathā ca samuccaye praśasyate - "[tad] ya ittham[9] etad vidur ye ceme[10]

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1 -ayitā rata-puruṣaṃ
2 hi pañca
3 evedam
4 yad bhayaṃ karma
5 bhavaṃ bhavati
6 yākarīyaṃ
7 tasya te
8 bahūni sahasrāṇyantavad
9 ya evam
10 cāmī

raṇye śraddhā tapa ity[1] upāsate, te 'rciṣ[am][2] abhisaṃbhavanti" ity evamādiḥ. adhunā ṣaḍaṅga-vedādhyayanopadeśāt pūrvatra brahmacāri -prakaraṇe niyamārthaṃ pravrajitasyedam ārabhyate, viśeṣārthaṃ vā. adhyātma-niṣ[ṭh]atvopadeśe[3] vā sati tan-nivṛttyāśaṅkayā 'nuvṛttyartham idam ucyate.

adhidaivikaṃ eva ca
ādhyātmikaṃ[5] ca satataṃ vedāntābhihitaṃ ca yat. 83.

yajñe tad ity adhiyajñaṃ karmopadeśaḥ. brahma[6] vidhyarthavāda-nāmadheyākhyam. ādhidaivikaṃ mantrāḥ. ādhyātmikaṃ ca brahma-mantraikadeśaḥ. prakaraṇāt puruṣa-sūktādi śukriyā vā. vedāntābhi-hitam upaniṣadaḥ. sāmarthyāt soyaṃ mantra-brāhmaṇākhyo[7] vedaḥ, śloka-samāptyartham evaṃ caturdhoktaḥ. tathā ca sati yathaiva pravraji-tasyādhyātmānuṣṭhānam utkarṣāya, evaṃ vedābhyāso 'pīty etad api sāmarthyād avagamyate. tathā ca smṛtiḥ: - "śabda-brahmaṇi niṣṇātaḥ," tasyādhyayana-vijñāna-tadarthānuṣṭhānena, "paraṃ brahmādhigacchati". aparas tv āha: samarthasyedam adhyātmānuṣṭhāne śrautasya vā tatrārater vā. asyedānīṃ sarva-vidher vā yathāyogaṃ stutyartham idam ārabhyate.

idaṃ śaraṇam ajñānām idam eva vijānatām
[idam anivicchatāṃ] svargam idam ānantyam icchatām. 84.

ānantaryād brahmaṇo japa-karmedam ucyate yathā sāṃkhyena. athavā parivrajyāpraśaṃseyaṃ, tad upasaṃhāra-darśanāt cāturā[śrami-dharma-krame]ṇa śāstrasyānupasaṃhārāt tasya. tathā ca śāstropasaṃhāra-śāstra-stutir vakṣyate.

anena krama-yogena parivrajati yo dvijaḥ
sa vidhūyeha [pāpmānaṃ paraṃ brahmādhigacchati. 85.

ayaṃ] ślokaḥ pravrajyādhikāra-stutyarthaḥ, āśrama[8]-samuccaya-stutyartho vā.

eṣa dharmo 'nuśiṣṭo vo yatīnāṃ niyatātmanām
veda-saṃnyāsikānā[ṃ tu karma-yogaṃ nibodhata]. 86.

pūrvottarayoḥ[9] prakaraṇayor upasaṃhārā 'rthopanyāsārthaḥ ślokaḥ. vedasya saṃnyāso veda-saṃnyāsaḥ. tatra bhavo veda-saṃnyāsikam. na hi vedasya saṃnyāso 'sti śāstra-virodhāt, yataḥ sāmarthyād ayam asyārtha ucyate. vedasya hi granthārthābhyāsa-[ni]mittas[10], tad-arthānuṣṭhānāya ca pratigrahā[dī]nāṃ[11] vṛtti-karmaṇāṃ saṃnyāso yasya sa veda-saṃnyāsiko gṛhastha eva kṛta-karaṇīyo 'bhidhīyate sāmarthyāt. tathā ca taṃ vakṣyaty anantaram eva. kṛta - saṃpratti-vidhāno vā āsanna[12]-mṛtyūpadarśakenāriṣṭa-darśanena. tathā ca vājasaneyakaṃ rahasya-brāhmaṇam idam-arthaṃ

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1 satyam
2 'rcir
3 -niṣatvopadiśatvopadeśe
4 ved
5 adhyātmikaṃ
6 brāhmaṇaṃ (Should we read brahma brāhmaṇa- ?)
7 -āpyo
8 āśraya-
9 pūrvoktayoḥ
10 -mittas
11 pratigrahānāṃ
12 ānasa-

bhavati. "athātaḥ saṃprattiḥ. yadā praiṣyan manyate ['tha] putram[1] āha" ity evamādi. sa hi kṛta-karaṇīyaḥ tathāvasanna-śarīro vā jarasā kṛta-saṃpatti-vidhāno putropahṛta-vṛttir asyām avasthāyāṃ nirutsukaḥ parama-saṃyamavān[2] paramātma-dhyānaikālambanaḥ sukham āsīta. na tu nityānām[3] agnihotrādīnāṃ saṃnyāso 'sti, nityatvād eva, śāstra-virodhāc ca, na ca vedasyety uktam. yato[4] 'yam eva śāstrārtha iti, vikalpārthaś cāyam asyehopadeśaḥ pārivrājyenākrame 'pi katham. yas tāvat[5] samartho gṛhāt pra rajyāyāṃ tasya yathāśāstraṃ saṃbhavati[6], asamarthasya punar utsṛṣṭāgneḥ śāstrād arthād veyam avasthocyate. pravrajyā vaikalpikī. evaṃ ca kṛtvā pravr yānantaraṃ tad-upadeśo yujyata iti. ukta āśramānāṃ samuccayas, teṣāṃ punar adhunā bādhā-vikalpau vaktavyāv iti. yatas tat[7]-prasiddhaya idam ārabhyate -

brahmacārī gṛhasthaś ca vānaprastho 'tha bhikṣukaḥ
ete gṛhastha-prabhavāś catvāraḥ pṛthag āśramāḥ. 87.

evaṃ ca na pāṣaṇḍotpannāḥ santaḥ sva-karmaṇā saṃbadhyante. sarvāśramāṇāṃ ca gārhasthyasya śraiṣṭhyam. bādhā-pakṣam āśritya yad vakṣyati tat-stutyartham idaṃ veditavyam. vikalpārthaṃ punar idam eṣām.

sarve 'pi kramaśas tv ete yathāśāstraṃ niṣevitāḥ
yathokta-kāriṇaṃ vipraṃ nayanti paramāṃ gatim. 88.

api śabdāt sarve 'pi trayo 'pi dvāv api eko 'pīty ayam eva vikalpaḥ pradarśanīyaḥ, sam ccayavat teṣām. tathā ca smṛtyantaraṃ - "tasyā 'śrama-vikalpam eke" iti.[8] sarva-samuccayavac ca dvi-tri-samuccayo 'py api-śabda-samārthyād upadiṣṭo mantavyaḥ. bādhāpakṣas tu -

sarveṣām api tv eteṣāṃ[9] veda-śruti-vidhānataḥ
gṛhastha ucyate śreṣṭhaḥ sa trīn etān bibharti hi. 89.

veda-śrutyā gārhasthasyādhānāt prabhṛty ā-śmaśāna-karaṇāt sarvam abhidhīyate, na smṛtyā. ataḥ "pratyakṣa-vidhānād gārhasthyasya" tad-anuṣṭhāna-puruṣo 'pi śreṣṭha ucyate yataś ca sa trīn etān bibharty annādibhiḥ. ataś ca tathā coktaṃ "yasmāt trayo 'py āśramiṇaḥ" ity evamādi. asya ca gṛhasthāśramasya veda-śruti-vidhānataḥ śraiṣṭhya-vacanāt tad-virodhenāśramāntara-pratipattir arthād gamyate. evaṃ ca saty āśramāṇāṃ na samo

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1 manyate putraṃ
2 paramāsaṃyamāvān
3 nityām
4 yato yato
5 bastāvat
6 sai bhavati
7 taṃ
8 ekam iti
9 api tu tveṣāṃ

vikalpaḥ, kiṃ tarhi, viṣamaḥ. asmin bādhā-pakṣe smārtatvād āśramāṇām asya stutiḥ.

yathā nadī nadāḥ sarve sāgare yānti saṃsthitam
tathaivāśramiṇaḥ sarve gṛhasthe yānti saṃsthitam. 90.

yathā ca Gautamaḥ - "aikāśramyaṃ tv ācāryāḥ" ity evamādi. trayo 'pi caite, āśramāṇāṃ vikalpād asmin pakṣe[1] veda-smṛti-śāstrāvirodhena yathādhikāraṃ [vyākhye]yāḥ. ekānta-grahaṇas tv ācāryaḥ[2] śāstra-virodhād vijñeyaḥ.

caturbhir api tūpetair nityam āśramibhir dvijaiḥ
daśa-lakṣaṇako dharmaḥ sevitavyaḥ prayatnataḥ. 91.

tatra tatra śā[stre vi]kṣepeṇoktānāṃ vṛttyādīnāṃ samāhṛtyehopadeśaḥ punar asammohārthaḥ, athavā sādhāraṇatva-pradarśanārthaḥ, viśeṣaṇārtho vā.

dhṛtiḥ kṣamā damo 'steyaṃ śauca[m indriya-saṃyamaḥ
dhīr vidyā satyam akrodho daśakaṃ] dharma-lakṣaṇam. 92.

dhṛtir nāma yathā-śāstram avasthānam ātma-guṇād yato bhavati sā dhṛtiḥ. kṣamā citta-saṅkṣobha-hetuṣv apratikriyāparādha-marṣ[an]ena.[4] damas tu dvandvābhi[mukhyaṃ], śāstra-vihitābhyāsaṃ damaṃ mānyante ca. para-dravyeṣv ātma saṃyamo 'steyam. āhārādi-śuddhiḥ śaucam. indriya-saṃyamo nāma indriya-viṣayeṣv aviruddheṣv aprasaṅgaṃ yathā-viṣayam. vijñānaṃ śāstrāt saṃśayādi-pratipakṣa-rahitaṃ dhīḥ.[5] vidyā vedābhyāsaḥ. satyaṃ prasiddham. akrodhaḥ satsv api saṅkṣobha-hetuṣu cittasyāvikāraḥ. pūrvatrotpannasya krodhasya kār[yā]nārambhaḥ kṣamety uktaḥ, iha tv anutpattir eva krodhasyeti viśeṣaḥ. sarvaṃ caitac chāstra-vihitam api sat sukhāvabodhanārthaṃ punaḥ saṃkṣipyoktam.[6] paricintyamānaś ca sarvo 'yaṃ yama-niyamādhīneti[7] tat-phala-vivakṣayedam āha -

daśa lakṣaṇāni dharmasya ye viprāḥ samadhīyate
adhītya cānuvartante te yānti paramāṃ gatim. 93.

saṃnyāsa-kramārtham adhunedam ucyate.

daśa-lakṣaṇakaṃ dharmam anutiṣṭhan samāhitaḥ
vedāntān vidhivac chrutvā saṃnyased anṛṇo[8] dvijaḥ. 94.

prakaraṇāc ca veda-nyāsikasyocyate. anye tu pravrajiṣyato 'py āhuḥ. evaṃ ca sati parityakta-sarva-bāhya-vyāpāraḥ -

saṃnyasya sarva-karmāṇi karma-doṣān apānudan
niyato vedam abhyasya putraiśvarye sukhaṃ vaset. 95.

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1 ayaṃ pakṣā
2 -grahaṇaṃ tvācāryaṃ
3 oktonā
4 marṣeṇe
5 vidhiḥ
6 saṃkṣipyā noktam (Should we read saṃkṣepenoktaṃ ?)
7 yamaniyamapsitā neti
8 aśṛṇo

saṃnyāsa-prayojanam idānīṃ tad-anuṣṭhāna-prarocanārtham āha -

evaṃ saṃnyasya karmāṇi svakārya-paramo 'spṛhaḥ
saṃnyāsenāpahatyainaḥ[1] prāpnoti paramāṃ gatim. 96.

phalārthavādo 'yaṃ, phala-vidhir vā.

[eṣa vo 'bhihito dharmo brāhmaṇasya caturvidhaḥ
puṇyo 'kṣaya-phalaḥ pretya rājñāṃ dharmaṃ nibodhata.] 97.

āgamaḥ saty api dvijātitve. tathā ca vājasaneyakaṃ rahasya-brāhmaṇam idam-arthaṃ bhavati - "brāhmaṇāḥ pravrajanty" evamādy ukto varṇāśrama-dharmaḥ. tad-vyatikrama-nimittas tv idānīṃ prāyaścitta-lakṣaṇo vaktavyo 'pi sa nocyate, tat-saṃrakṣaṇa-hetoḥ pārthiva-dharmasyānabhidhānāt. evaṃ ca sati yaḥ śraddadhānatayā yathā-śāstraṃ guru[m u]pasthāsyate[2] tasya vyatikramābhāvāt prāyaścittānadhikāra eva, itarasya tu rāja-daṇḍa-bhayāt. yaḥ punar anayoḥ rājācāryayoḥ śāsanātigo bhaviṣyati taṃ praty upadeśaḥ prāyaścittasya yujyate. yato 'rtha-kramād evaitasmāt prāyaścittāni protsārya rāja-dharmā eva tāvac chiṣyanta iti.

<u>Ṛjuvimalasya kṛtau Manu-śāstra-vivaraṇe ṣaṣṭho 'dhyāyaḥ</u>

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1 -tyenaṃ

2 gurupasthāsyate

VII

evam ekāśramyaṃ cāturāśramyaṃ ca sa-vikalpaṃ prasādhya tat-saṃrakṣaṇārtham idānīm -

rāja-dharmān pravakṣyāmi yathā vṛtto bhaven nṛpaḥ
sambhavaś ca yathā tasya siddhiś ca paramā yathā. 1.

siddhis tu paramā rājñaḥ svīkṛta[1]-sarva-rāja-maṇḍalasyānantaraṃ sakala-mahī-maṇḍalādhipatye sati niratiśayā dharmārtha-sukha-trivargābhyudaya-prāptir aparāmātyādi-prakṛti-sampat. tatra siddhim avekṣyedam ucyate -

brāhmaṃ prāptena saṃskāraṃ kṣatriyeṇa yatha-vidhi
sarvasyāsya yathā-nyāyaṃ kartavyaṃ parirakṣaṇam. 2.

brahmaṇe brahmaṇo vā saṃskāro brāhmam upa[nayanā]diḥ snānāntas, taṃ prāptena kṣatriyeṇa, nānya-varṇena. yathā vidhi yathā-śāstram. sarvasyāsyetyanenābhinayena varṇāśramau nirdiśati. yathā nyāyaṃ yathopadeśaṃ kartavyaṃ parirakṣaṇam iti anya-vṛtti-parisaṃkhyeyaṃ niyamo vā. eke tu dṛṣṭārthatvād upadeśaṃ vṛttyarthaṃ manyante. tathā ca sati pitrye dhane nidhyadhigame 'nyathā prāptau na niyogataḥ kṣatriyo rājyam ātiṣṭhed iti. tad ayuktaṃ, "vedābhyāso brāhmaṇasya kṣatriyasya tu rakṣaṇaṃ, vārtā-karmaiva vaiśyasya viśiṣṭāni svakarmasu" ity uktatvād viśiṣṭatvaṃ caiṣāṃ dṛṣṭādṛṣṭa-saṃbandhena yuktam. niyamāśrayaś cādṛṣṭa-saṃbandhaḥ. avṛtti-dā[ś] cānāthā dīnā]ś ca rājñā rakṣyante, yato na dṛṣṭārtham eva rakṣaṇam. arājño 'pi ca kṣatriyasya grāmādi-saṃrakṣaṇe 'py etad-arthavan-niyama-śāstra-[stutyāsya bhayo]dhāraṇam adhunocyate.

arājake hi loke 'smin sarvato vidrute bhayāt
rakṣārtham asya sarvasya rājānam asṛjat prabhuḥ. 3.

hiraṇya-garbhaḥ mātsya-nyāyo mā bhūt. prajānām iti [rakṣāya] rājotpattir anena pradarśyate. pūrva-vidhi-stutir iyam.

indrānila-yamārkāṇām agneś ca varuṇasya ca
candra-vitteśayoś caiva mātrā nirhṛtya śāśvatīḥ. 4.

"bālo 'pi nāvamantavya" ity asya vidher vakṣyamāṇasyeme daśa ślokāḥ śeṣatayā vijñeyāḥ. evam indrādīnāṃ sva-viṣaye yena ceṣṭāḥ karoti tena teṣāṃ mātrābhyo nirmita ity ucyate.

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1 svīkṛtaḥ

yasmād eṣāṃ surendrāṇāṃ mātrābhyo nirmito nṛpaḥ
tasmād abhibhavaty eṣa sarva-bhūtāni tejasā. 5.

kāryeṇaitad arthaṃ darśayati. yasmād ādhipatyaiśvaryāt sarva-bhūtānyabhibhavati svena tejasā ata indrādi-devatā-mātrābhyo nirmita iti stūyate. yataś ca -

tapaty ādityavac caiva cakṣūṃṣi ca manāṃsi ca
na cainaṃ bhuvi śaknoti kaścid apy abhivīkṣitum. 6.

mahārāja-liṅgena cāmara-cchatra-bhṛṅgādinā yukto dīptimattvāc cakṣūṃṣyādityavat tāpayati, manāṃsi daṇḍa-pātanād. yasmād ato na kaścid enaṃ śaknoty abhivīkṣitum api, kiṃ punar apakartum.[1] pūrvavad ayam api stutyai. evaṃ ca sati tāsu tāsv avasthāsu kāryārthaṃ,

so 'gnir bhavati vāyuś ca so 'rkaḥ somaḥ sa dharmarāṭ
sa kuberaḥ sa varuṇaḥ sa mahendraḥ prabhāvataḥ. 7.

evaṃ ceme loka-pālā yair ayaṃ rājā tathaiva vyapadiśyate. yataś caitad evam ataḥ -

bālo 'pi nāvamantavyo manuṣya iti bhūmipaḥ
mahatī devatā hy eṣā nararūpeṇa tiṣṭhati. 8.

śaknoti hy ayaṃ bālo 'py amātyādibhir akārya-kāriṇo nivartayitum. kiṃcānyat:

ekam eva dahaty agnir naraṃ durupasarpiṇam
kulaṃ dahati rājāgniḥ sa-paśu-dravya-sañcayam. 9.

yasmād akārya-kāriṇāṃ tat-sahāyānāṃ tad-aparādha[2]-saṃbandhānāṃ ca kulaṃ dahati. ato 'py asau nāvamantavyaḥ. yataś ca -

kāryaṃ so 'vekṣya śaktiṃ ca deśa-kālau ca tattvataḥ
kurute dharma-siddhyarthaṃ viśva-rūpaṃ punaḥ punaḥ. 10.

ataś cāsau vāllabhyān maitryāt svājanya-dvāreṇa vā nāvamantavyaḥ. yataś ca tasya samyag upacaritasya -

[yasya] prasāde padmā śrīr vijayaś ca parākrame
mṛtyuś ca vasati krodhe sarva-tejomayo hi saḥ. 11.

ato na kevalam asau bhayāt pratyavāya-parihārārtham ārādhyaḥ; abhyudayo 'pi hi tasmāt samyag upacaritād viśiṣṭo bhavati. ataś caivaṃ ca sati -

taṃ yas tu dveṣṭi sammohāt sa vinaśyaty asaṃśayam 12ab

yathoktam upadeśam apariganayya paunaḥ-punyena. yatas taṃ na dviṣyād anyārthāparādhaṃ[3], yena -

tasya hy āśu vināśāya rājā prakurute manaḥ. 12cd

anyas tu dviṣyamāṇaḥ kadācid dharmāpekṣayā 'śaktyā vā saheta,[4]

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1 yāpakartuṃ
2 tatsambandha-
3 anyathārthāparādhaṃ ca
4 K.P.A. suggests 'śaktyā

rājñaḥ punaḥ sahamānasya svatantra-virodho yato[1] 'śaktaś cāsau nigrahaṇaṃ kartum iti. ataḥ sadānuvartitavyo nirupadhais sadbhiḥ.

tasmāt dharmaṃ[2] yam iṣṭeṣu vyavasyati narādhipaḥ
aniṣṭaṃ cāpy-aniṣṭeṣu tad-dharmaṃ na vicārayet. 13.

na hi rājā varṇāśrama-dharma-pravṛttau hetuḥ, śāstra-lakṣaṇatvād dharmādharmayoḥ. avyavasthā caivaṃ syāt. vyavasthā-kāriṇā ca śāstreṇa bhavitavyam. tathā ca bahu-kṛtvas tad-uktiḥ, tad-virodhaś cānyāyyaḥ. yataḥ prakaraṇād rāja-stuti-param etat pratyavagantavyam. laukika-dharmāpekṣayā vedaṃ vijñeyaṃ śāstram. samāptā rājotpattiḥ. adhunā tat-sahakārī daṇḍo vyākriyate.

tasyārthe sarva-bhūtānāṃ goptāraṃ dharmam ātmajam
brahma-tejomayaṃ daṇḍam asṛjat pūrvam īśvaraḥ. 14.

idam ārabhya dvādaśa-ślokāḥ daṇḍotpattyarthāḥ. daṇḍa-nāmānaṃ te-jomayaṃ sarva-bhūta-goptāraṃ dharmam ātmajam asṛjat pūrvaṃ rājot-patteḥ. etad uktaṃ bhavati "daṇḍād ṛte rāja[sa]tvaṃ[3] nā[bhivartate tasmān naiva daṇḍotsar]janena rājā prajā rakṣiṣyati" iti. yataś ca -

tasya sarvāṇi bhūtāni sthāvarāṇi [carāṇi] ca
bhayād bhogāya kalpante sva-dharmān na calanti ca. 15.

jātaś cāsau yukto rāja-sāhāyye yasya [bhayāt sthāvarāṇi phala-cchā]yādibhir bhogāya kalpante, kiṃ punar anye. yo hi sthāvaro vṛkṣo na bhogāya kalpate niyataṃ tasya[4] pariśodhanādy ārabhate, yataś ca na pariśuddhyate hitvāsāv aṅg[ārī-kriya]te, yaś ca pratikūlaṃ vartate tasya chedana-mūlotpāṭanādibhir[5] daṇḍaḥ praṇīyata eva. yathā rāja-mārgādi-jātasya bīraṇa-stambādeḥ.

taṃ deśa-kālau śaktiṃ ca vidyāṃ cāvekṣya tattvataḥ
yathārhataḥ saṃpraṇayen nareṣv anyāya-vṛttiṣu. 16.

grāmāraṇya-bāhyābhyantara-rathyādir deśaḥ. divā naktaṃ bālo yuvā sthavira iti kālaḥ. śaktiḥ śarīra-gatārtha-gatā ca. vidyā trayī sāṅgopāṅgā. etadapekṣayā daṇḍaḥ praṇeyaḥ. anyathā praṇīto 'nartham utpādayati, arthaṃ ca na karotīti daṇḍa-stutyartho 'yam anuvādaḥ. daṇḍa-pātana-vidhiṃ tūpariṣṭād vakṣyaty aparādhaṃ pratijñāyeti.

sa rājā puruṣo daṇḍaḥ sa netā śāsitā ca saḥ
caturṇām āśramāṇāṃ ca dharmasya pratibhūḥ smṛtaḥ. 17.

daṇḍa eva rājā, tan-nimittatvād rājatvasya. sa eva puruṣaḥ, yena balīyaso 'pi puruṣān strīvan nyak[6]-kṛtvā vaśam ānayati. sa netā yasmāt tad-bhayād eva kāryāṇi saṃyaṅ nīyante. sa eva śāsitā yena tad-apekṣayaiva vāsanā[7] śāsanī-bhavati. sa eva ca pratibhūr

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1 virodho syāt
2 sarvaṃ
3 rājastvaṃ
4 asau tasya
5 mūlotpartāṭanādibhir
6 strīpanyaḥ
7 vāsanaṃ

varṇāśrama-vyatikrame pratibhūr iva pratibhūḥ. yataś caivam ataḥ -

daṇḍaḥ śāsti prajāḥ sarvā daṇḍa evābhirakṣati
daṇḍaḥ supteṣu jāgarti daṇḍaṃ dharmaṃ vidur budhāḥ. 18.

na śāstraṃ rājā vā śāsti. saty api ca śāstre rājani ca daṇḍa-bhayād eva śāsanam anuvartante varṇāśramiṇaḥ. evaṃ ca sa evābhirakṣati, akārya-kāribhya itarān. supteṣv api rāja-puruṣeṣv aihika-bhayāt para-loka-bhayād vā na yathā-kāmaṃ pravartate lokaḥ.

samīkṣya sa dhṛtaḥ samyak sarvā rañjayati prajāḥ
asamīkṣya praṇītas tu vināśayati sarvataḥ. 19.

naitāvatā mucyāmahe, asamyag-dhṛtaḥ kāryaṃ na karotīti. yathaiva samyag-dhṛto rañjayati prajāḥ, evam asamyag-dhṛtaḥ sarvam eva vināśayati.

yadi na praṇayed rājā daṇḍaṃ daṇḍyeṣv atandritaḥ
śūle matsyān ivāpakṣyan[1] durbalān balavattarāḥ. 20.

na kevalaṃ daṇḍa-praṇītau guṇāvāptir, apraṇītau matsyasya nyāyaḥ pravartate.

adyāt kākaḥ puroḍāśaṃ śvā 'valihyād dhavis tathā
svāmyaṃ ca na syāt kasmiṃścit pravartetādharottaram. 21.

sarvā dharmāḥ. kāka-śvādayaḥ ṛddhimadbhiḥ sarvottamair api devair daṇḍād ṛte na śakyante prativārayituṃ. kiṃ punar anyaḥ. suhṛn-mitra-svajana-vacanād iti. evaṃ ca sati -

sarvo daṇḍa-jito loko durlabho hi śucir naraḥ
daṇḍasya hi bhayāt sarvaṃ jagad bhogāya kalpate. 22.

prāyeṇa sarvo daṇḍa-jita eva lokaḥ, yena durlabhaḥ svabhāva-śuddhaḥ, śāsanānuvartī. tad etad daṇḍa-pātanaṃ yadyapi duḥkhotpādanaṃ tathā 'pi prakalpyate śāstreṇa, yenānya upāyo dharma-sthiter nāstīti.

deva-dānava-gandharvā rakṣāṃsi patagoragāḥ
te 'pi bhogāya kalpante daṇḍenaiva nipīḍitāḥ. 23.

evam īśvarā api santo devādayo 'nugrahopaghātābhyām. daṇḍa-bhayād evānugrāhyān anugṛhṇanti, upaghātyāṃś copaghnanti. yadi ca daṇḍān na bibhyur aiśvaryād yathā-kāmam abhipravarteran, na ca pravartante. ato manyāmahe devādayo 'pi daṇḍa-bhayād eva saty apy aiśvarye yathā karmānugrahopaghātābhyāṃ vartante na yathā-kāmam iti atiśaya-vacanenaiṣā daṇḍa-stutiḥ. tathā ca -

duṣyeyuḥ sarva-varṇāś ca bhidyeran sarva-setavaḥ
sarva-loka-prakopaś ca bhaved daṇḍasya vibhramāt. 24.

adhāryamāṇe nyāyena daṇḍe varṇa-nimittā dharmā duṣyeyuḥ.

1 ivāmukṣyan

ye ca dharmārtha-kāma-setavaḥ te ca bhidyeran. kiṃ bahunā, kaḥ śaknoti bhagavantaṃ daṇḍaṃ dharma-nāmānaṃ vyavasthā-kāriṇaṃ bahu-guṇatvāt stotum.

yatra śyāmo lohitākṣo daṇḍaś carati pāpahā
prajās tatra na muhyante netā [cet sādhu paśya]ti. 25.

etad-rūpaṃ manuṣyāṇāṃ praśastam abhīṣṭaṃ cātas tenāsatā rūpa-[ka]ṃ[1] kṛtvā stauti. athavā dvirūpo daṇḍaḥ duḥkhado[2] bhayadaś ceti. yatas tasya[3] dvābhyāṃ rūpābhyāṃ st[ūyate bhaya-hetutvaṃ śyāmatayā duḥkha-hetutvaṃ] ca lohitākṣatveneti; devatārūpaṃ vedaṃ śāstra-pratyakṣaṃ yathā-bhūtam anenānūdyate. samāptā daṇḍa-stutiḥ.

tasyāhuḥ saṃpraṇetāraṃ rājānaṃ satya-vādinam
[samīkṣya kāriṇaṃ] prājñaṃ dharma-kāmārtha-kovidam. 26.

tasya daṇḍasya praṇetā jātyā kṣtriyo 'bhiṣekād ādhipatya-prabhāva-guṇa-yuktaḥ; satyavādī nā[na]vasthitaṃ[4] daṇḍaṃ prītyā prāpayati, dveṣeṇa vā vardhayati; samīkṣya kārī daṇḍāvadhāreṇa deśādyapekṣayā prājño deśādīnām utsargāpavāda-darśane; dharma-kāmārtheṣu ca paṇḍitaḥ teṣām avasthā-viśeṣa-jñaḥ sama-cittaḥ: tam evaṃ-vidhaṃ daṇḍasya praṇetāram āhuḥ. evaṃ-vidhaś ca -

taṃ rājā praṇayan saṃyak trivargeṇābhivardhate
kāmātmā viṣamaḥ kṣudro daṇḍenaiva nihanyate. 27.

adṛṣṭam utsṛjya dṛṣṭena cainaṃ praguṇī-karoti. yena samyak praṇīta eṣa trivargeṇa praṇetāraṃ vardhayati. kāmādi-doṣaiś ca daṇḍenaiva nihanyate. yasmād -

daṇḍo hi sumahat-tejo durdharaś cākṛtātmabhiḥ
dharmāddhi calitaṃ hanti nṛpam eva sabāndhavam. 28.

yeṣāṃ svābhāviko vidyopanītaś ca vinayas te kṛtātmānaḥ. tair ayaṃ śakyo dhārayitum. viparītaṃ tasmāc calitaṃ daṇḍa eva sabāndhavaṃ hanti.

tato durgaṃ ca rāṣṭraṃ ca lokaṃ ca sa-carācaram
antarikṣa-gatāṃś caiva munīn devāṃś ca pīḍayet. 29.

yadi nṛpaṃ sabāndhavaṃ hatvāvatiṣṭheta daṇḍaḥ kiṃ na labdhaṃ bhavet. yena tu naitāvatāvatiṣṭhate durgādīn api hanti. antarikṣagatān dyu-loka-gatāṃś ca devādīn api hanti. yasmād itaḥ pradāna-jīvanā devā munayaś cāitasmād asamyak-praṇayanād deśādi-viplave tad-ijyāvicchedena hatā eva devādayo bhavanti, yebhyo na pradīyate. tathā ca paurāṇikāḥ -

"varṇāśramebhyas tv ijyā tu loke 'smin yā pravartate

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1 rūpaṃ
2 sukhado
3 tvaṃ
4 nāvasthitaṃ

sarvāsāṃ deva-yonīnāṃ sthiti-hetuḥ sa vai smṛtaḥ" iti.

so 'sahāyena mūḍhena lubdhenākṛta-buddhinā
na śakyo nyāyato netuṃ saktena viṣayeṣu ca. 30.

yasmād daṇḍo duṣpraṇīto dṛṣṭam adṛṣṭaṃ ca hanti, ato 'sahāyena mūḍhena lubdhenākṛta-buddhinā viṣayātisevineti pañcabhir etair doṣair yukten-āśakyo netum.[1] etad viparītaiś ca pañcabhir guṇair yuktenāsau śakyo netuṃ, yatas tat-pradarśanāyedam ucyate:

śucinā satya-sandhena yathā-śāstrānusāriṇā
daṇḍaḥ praṇayituṃ śakyas susahāyena dhīmatā. 31.

śucinā jitendriyeṇa, satya-sandhena prakaraṇād alubdhena, yathā-śāstrānusāriṇā amūḍhena, susahāyena nāsahāyena mūrkha-sahāyena vā, dhīmatā kṛta-śāstra-prajñena smṛtimatā vā. evaṃ-vidhaś ca san rājā -

sva-rāṣṭre nyāya-vṛttaḥ syād bhṛśa-daṇḍaś ca śatruṣu
suhṛtsv ajihmaḥ snigdheṣu brāhmaṇeṣu kṣamānvitaḥ. 32.

para-rāṣṭre tīkṣṇa-daṇḍatocyate, śaurya-prajñāpanārtham. samānābhyudaya-pratyavāyaḥ suhṛd, yasya kāryānapekṣaṃ suhṛttvaṃ sa snigdhaḥ. tasmin na kuṭila-vṛttir, anyasmiṃs tu kāryāpekṣayā kuṭila-vṛttir api syāt. brāhmaṇeṣu kṣamānvitaḥ niyacchann api daṇḍena brāhmaṇān akārya-kāriṇaḥ kṣamā-pūrvaṃ niyacchen na tu krodhena sahasaiva ca.

evaṃ-vṛttasya nṛpateḥ śilocchenāpi jīvataḥ
vistīryate yaśo loke taila-bindur ivāmbhasi. 33

evaṃ-vṛttasya rājño 'ntareṇāpi kośaṃ kevalenaiva samyag-daṇḍa-praṇayanena vistīryate rāja-yaśaḥ, yena śaknoti para-rāṣṭrāṇy apy ātmī-kartuṃ paripālayituṃ ca.

atas tu viparītasya nṛpater ajitātmanaḥ
saṃkṣipyate yaśo loke ghṛta-bindur ivāmbhasi. 34.

ato viparītasya rāṣṭram api saṃkucati nirguṇatvāt, kuto 'nyad bhaviṣyati. saiṣā daṇḍa-praṇayana-stutiḥ samāptā. kasmāt punar etad evaṃ. yasmād evaṃ-guṇa eva -

sve sve dharme niviṣṭānāṃ sarveṣām anupūrvaśaḥ
varṇānām āśramāṇāṃ ca [rājā sṛṣṭo 'bhirakṣitā. 35.

upanyāsārtham] uttara-vivakṣārthaṃ cedam uktam api sad ucyate.

tena yad yat sa-bhṛtyena kartavyaṃ rakṣatā prajāḥ
tat tad vo 'haṃ pravakṣyāmi yathāvad anupūrvaśaḥ. 36.

śrotṝṇām [ava]dhānārthaḥ ślokaḥ.

brāhmaṇān paryupāsīta prātar utthāya pārthivaḥ
traividya-vṛddhān viduṣas tiṣṭhet teṣāṃ ca śāsane. 37.

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1 This sentence has a large dittographical expansion.

trayo 'vayavā asyeti trayī. tasyāṃ granthārthayor vṛddhās te traividya-vṛddhās, tān. athavā traividyādhyāyinas traividya-vṛddāś ca vayastha-prajñayā ca traividya-vṛddhā, ye ānvīkṣikyāṃ daṇḍa-nītyāṃ ca svabhivinītās te vidvāṃsaḥ tān viduṣaḥ prātar utthāyopāsītānanya-cittaḥ. yac ca te brūyus tac cāviśaṅkitaṃ kuryān, na hi te kiñcid ahitaṃ rājño vakṣyanti parama-dhārmikatvāt.

vṛddhāṃś ca nityaṃ seveta viprān vedavidaḥ śucīn
vṛddha-sevī hi satataṃ rakṣobhir api pūjyate. 38.

imān aparān vidyā-vṛddhān brāhmaṇān dharmāyaiva kevalāya seveta. yena vṛddha-sevī na kevalaṃ dharmeṇa yujyate, loke 'pi ca viśvasanīyatamo bhavati. ataś ca rakṣobhir api pūjyate ity ucyate.

tebhyo 'dhigacched vinayaṃ vinītātmā 'pi nityaśaḥ
vinītātmā hi nṛpatir na vinaśyati karhicit. 39.

vinayo hi dvividhaḥ: svābhāvikaḥ ādheyaś ca. śuśrūṣādi-guṇa-yuktaṃ ca vidyā vinayati. ato yady api svabhāvato vinītātmā bhavet, tathāpy abhyāsena pāṭavaṃ janayet. kasmāt. punar iyān vinayādhāne yatna āsthīyate. yena -

bahavo 'vinayān naṣṭā rājānaḥ suparigrahāḥ
vana-sthāś caiva rājyāni vinayāt pratipedire. 40.

ubhayatopadeśo hi vinayādhānādarārthaḥ. tānidānīṃ darśayati.

Veno vinaṣṭo 'vinayān Nahuṣaś caiva pārthivaḥ
Sudāḥ Paijavanaś caiva Sumukho Nimir eva ca. 41.
Pṛthus tu vinayād rājyaṃ prāptavān Manur eva ca
Kuberaś ca dhanaiśvaryaṃ brāhmaṇyaṃ caiva Gādhijaḥ. 42.

tribhiḥ ślokair vinayasya pratyakṣa-phalatāṃ Venādi-dṛṣṭāntair darśayati vinayādhāna-prarocanāya. evaṃ ca saty āhita-vinayo rājā -

traividyebhyas trayīṃ vidyāṃ daṇḍa-nītiṃ ca śāśvatīm
ānvīkṣikīṃ cātma-vidyāṃ vārtāraṃbhāṃś ca[1] lokataḥ. 43

adhigacched iti vartate. traividyebhyo vedādhigamasyoktatvād brahmacāryavasthāyām eva tad-arthādhigamārtho 'yaṃ punarārambhaḥ sāmarthyād veditavyaḥ. anadhigatādhigamārtho vā vrata-snātaka-pakṣe daṇḍa-nītyupadidikṣayā vā punar asyopadeśo dṛṣṭāntārthavādārthaḥ. evaṃ daṇḍa-nīti-vidbhyo daṇḍa-nītim adhigacchet. śāśvatīm iti stuti-param etat. daṇḍa-nīteṛ vedavad [ānantyaṃ nāsti].[2] yady api ca daṇḍa-nīty-āśrayaṃ sarvaṃ śakyate lokato grahītuṃ, dṛṣṭopāya-sādhyatvāt tasya, tathāpy abuddhā

1 vārtārambhaṃ ca

2 The ms. does not have ānantyam nāsti.

na pratipadyeran, buddhāś ca daṇḍa-pātane aniyamena varteran. lobhān parityajyādṛṣṭam asyāṅkanam asya vivāsanam. iyāṃś ca punar ayam asya daṇḍa itīṣyate ca niyamo, dṛṣṭa-prayojanatvān niyama-smṛteḥ. ato rājñā daṇḍa-nītir avaśyam adhyetavyā. ānvīkṣikīṃ cātma-vidyāṃ tad-vidbhyaḥ. evaṃ ca saty ayaṃ tayāhita-tattva-vijñāno 'bhyudayopanipātāpakrama-kāleṣu harṣa-viṣāda-vikāropaśama-prayojanam adhyātma-prasaṃkhyānam avāpya na rājya-tantraṃ parihāpayiṣyati. prajñā-vākya-kriyā-vaiśāradyaṃ cāsyā jāyate, ānvīkṣikyadhigame tac cāsyāgamike vidhau sāmanta-[dū]ta-saṃvādādiṣu sa-prayojanaṃ bhavati. vārtārambhāṃś ca kośopacaya-hetūn lokato 'dhigacched iti vartate. āhita-vidyā-vinayaś cāyaṃ rājā prayatnataḥ -

indriyāṇāṃ jaye yogaṃ samātiṣṭhed divā-niśam
jitendriyas tu śaknoti vaśe sthāpayituṃ prajāḥ. 44.

śrotrādīnāṃ śabdādiṣu yathā-śāstraṃ pravṛttir indriya-jayaḥ. sa ca varṇa-dharmeṣūkto [mukhyo vinaya iti punar ihopadiṣṭaḥ]. kathaṃ nāmāyaṃ jitendriyaḥ.

daśa kāma-samutthāni tathāṣṭau krodha-jāni ca
vyasanāni durantāni prayatnena vivarjayet. 45.

kāma-krodha-samutthayo[r duḥkhayor upanyāsas] tyāgārthaḥ, kāma-krodha-parityāgena. tat-tyāgaś cendriya-jayenety uktam. balābalam adhunā vyasana-vargasyocyate, ādarārtham. kathaṃ nāmāyaṃ gurutaraṃ vyasana-vargam ādareṇa jahyāt.

kāmajeṣu prasaktas tu vyasaneṣu mahīpatiḥ
viyujyate 'rtha-dharmābhyāṃ krodhajeṣvātmanaiva tu. 46.

anayos tu vargayoḥ kāmajeṣu prasaktaḥ pāna-dyūta-gīta-nṛtta-vāditrādiṣu artha-dharmābhyāṃ viyujyate, yenārtha-dharmābhyām avirodhena naiṣā pravṛttiḥ saṃbhavati. krodha-jeṣu tu paiśuna-sāhasādau vartamāno dveṣya-bhāvam upagato niyatam ucchidyate.

mṛgayākṣo divā-svapnaḥ parivādaḥ striyo madaḥ
taurya-triko vṛthāṭyā ca kāmajo daśako gaṇaḥ. 47.

kāmaja iti kāmād icchāto jato viśiṣṭa-kāmārtho vā; sa ca yaḥ sukhopabhogārtho jāyate pūrvānubhūta-viṣayānucintana-sukhād vā kāma-parāṇāṃ jāyate. yenātaḥ kāmaja ity ucyate daśako gaṇaḥ. kāmaja-vyasana-varga-svarūpa-nirdeśo mṛgayādiḥ.[1] yānaṃ mṛgayā. divā-svapnaḥ karmānuṣṭhāna-kāle karmasv avyāpāraḥ. parivādas tv amātyādīnāṃ kriyamāṇaḥ sva-tantra-virodhī saṃpadayeta, sarvo hi pṛṣṭha-māṃsa-bhakṣaṇe kriyamāṇe rāja-kāryeṣu na saṃyag vartate, praśithila-mānatayā.aparivādyānāṃ ca parivāde prasiddho dharma-virodhaḥ. striyo mada ity etad dvayaṃ pratītam. taurya-triko

1 mṛgayārthaḥ

nṛtta-gīta-vāditrāṇi. vṛthāṭyā 'prayojanam aṭanam. dharmārtha-sukha-rahitam īṣat-prayojanaṃ vā. evaṃ ca sati sarvam etad rājño 'rtha-virodhena[1] vartate. ato 'sya kāmaja-vyasana-vargasya[2] parihartavyatayopadeśo yuktataraḥ.

paiśunaṃ sāhasaṃ droha īrṣyāsūyārtha-dūṣaṇam
vāg-daṇḍajaṃ ca pāruṣyaṃ krodhajo 'pi gaṇo 'ṣṭakaḥ. 48.

paiśunaṃ heḍakatvaṃ[3] tac ca krodhāt kriyate. evaṃ sāhasaṃ ca. tac ca sādhor nīce karmaṇi niyogaḥ, karmoparodho vā niṣkāraṇam. droha upāṃśu-vadhaḥ, tantroparodho vā jīvata eva. īrṣyā viṣaya-sādhāraṇatva-vyāvṛttīcchā. asūyā para-guṇopaghātārthā vāk-pravṛttiś ceṣṭā vā, jihvikādhara-vikṣepa-hastābhinayaiḥ. artha-dūṣaṇam adānam apaharaṇaṃ vā. vāg-daṇḍaja-pāruṣyaṃ prasid dhārtham. evaṃ krodhajo 'pi gaṇo 'ṣṭakaḥ.

dvayor apy etayor mūlaṃ yaṃ sarve kavayo viduḥ
taṃ yatnena jayel lobhaṃ taj-jau hy etau gaṇāv ubhau. 49.

stryādiṣu lubdhaḥ kāmajaṃ gaṇaṃ sevate. pratihatasya ca tatra krodha iti. sa evam ayaṃ lobhaḥ kāma-krodhayoḥ vyasana-vargayoḥ mūlam ucyate. upadeśa-prayojanaṃ tu tat-tyāge vyasana-varga-dvayābhāvaḥ pradarśito yathā syāt kāraṇābhāvāt. athavā 'nyāyena para-dravyādānaṃ lobhāt kriyate, mṛgayāyāṃ[4] ca vartamānaḥ svatantrāvasādād avaśyam anyāyena para-dravyāṇyādatte. yaś ca mṛgayā-parityāge vartate, avaśyam asau sva-tantra-siddhyarthaṃ kośopacaya-hetvanuṣṭhāne yateta, tatra ca vyāpṛtasya mṛgayāyām apravṛttiḥ. evaṃ divā-svapnādiṣv api vyākhyeyam. akṣeṣu tu prasiddhaiva lobhāt pravṛttiḥ. evaṃ krodhajeṣv api paiśunādiṣu vartamāno lubdha evāntaṃ gacchati. kevalena tu krodhena pravartamānaḥ svalpake vā vināśe 'vatiṣṭhate, upaśamaṃ vā gacchati. vyasana-varga-dvayāsevinaḥ[5] kārya-sāmānyād vā lobhasya dvayor apy etayor vyasana-vargayor mūlaṃ lobha ucyate. yathā-śrutārthāsaṃbhavād itaratra ca sāmarthyāt so 'yam atra nindātiśayaḥ, pa[rityā]gādarārtho rājya-tantra-siddhaya iti.

pānam akṣāḥ striyaś caiva mṛgayā ca yathā-kramam
etat kaṣṭataraṃ vidyāc catuṣkaṃ kāmaje gaṇe. 50.

divā-svapnādibhyo 'yaṃ catuṣko [kaṣṭara iti prasiddham itīdaṃ] vyākhyeyam.

daṇḍasya pātanaṃ caiva vāk-pāruṣyārtha-dūṣaṇe
krodhaje 'pi gaṇe vidyāt kaṣṭam etat-trikaṃ sadā. 51.

ayam api triko gaṇaḥ paiśu[nādibhyaḥ pāpīyān iti supratītam].

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1 -virodhe yena
2 -varga-dvayasya
3 neḷa(ḍa?)kṛttvaṃ. For heḷa/heḍa see Scharfe, Untersuch. (1968), 108
4 mṛgavyāyāṃ
5 dvāse 'pi na

[saptakasyāsya vargasya] sarvatraivānuṣaṅgiṇaḥ
pūrvaṃ pūrvaṃ gurutaraṃ vidyād vyasanam ātmavān. 52.

pāna-dyūtayoḥ pānaṃ garīyaḥ. tatra hi saṃjñā-praṇāśaḥ, anunmattasyonmattatva[m apreta]sya pretatvaṃ [kaupīna-darśanaṃ][1] śruta-prajñāprahāṇaṃ mitra-hāniḥ sadbhir viyogaḥ, asadbhiś ca prayogaḥ, gītādiṣu cārtha-ghneṣu[2] prasaṅgaḥ, rahasya-mantra-prakāśaṃ mada-vegeneti pāna-doṣāḥ. dyūte [tu] jitam[3] evākṣa-viduṣā anakṣa-jñasyāpi pākṣikaḥ parājayaḥ. dyūta-strī-vyasanayoś ca dyūtaṃ garīyaḥ. yena tad eva[4] jita-dravyaṃ tasyāpy [āmiṣaṃ] bhavati,[5] tathā tan-nimitto vairānubandhaḥ. jayaḥ sādhāraṇaḥ kevalaḥ parājayo 'nubhakta-nāśaḥ. mūtra-purīṣa-vega-dhāraṇāc ca śarīra-tantra-śaithilyaṃ vyādhi-nidānam āsevanena kṣudrādibhiś ca pīḍātiśayena. mātary api ca mṛtāyāṃ dīvyaty eva kitavaḥ, kṛcchreṣu ca pṛcchyamānaḥ suhṛdbhir api kupyatīti dyūta-doṣāḥ. strī-vyasane tv apatyotpattiḥ,[6] pratikarma-bhoja[na]-bhūyiṣṭgam anusavanaṃ dharmārtha-parigrahaḥ. śakyā[7] ca strī rāja-hite niyoktum apavāhayituṃ vā. strī-mṛga[yā][8]-vyasanayoḥ strī-vyasanaṃ garīyaḥ. adarśanaṃ kāryāṇāṃ, strī-vyasanāsaṅgeṣu rāja-kāryeṣu nirvedaḥ. kālātipātanam. dharma-lopaḥ. pāna-doṣānubandhaḥ. artha-ghneṣu ca nṛttādiṣu prasaṅga iti. mṛgayāyāṃ tu vyāyāmaḥ pitta-śleṣma-medhaḥ[9]-svedādi-nāśaḥ. cale sthire ca kāye lakṣa-paricayaḥ. praharaṇa-vaiśāradyopajananaṃ grāmya-jana[10]-paricayaś ceti. evaṃ kāmajasya catuṣkasya sva-varge pūrvaṃ pūrvaṃ pāpīyaḥ. tatas teṣāṃ pūrvaṃ pūrvaṃ yatnataḥ pariharet. krodha-jasya tu trikasya daṇḍa-pātana-vāk-pāruṣyayor daṇḍa-pātanaṃ garīyaḥ. daṇḍa-pātane hi śarīra-vināśād aśakyaṃ pratisandhānaṃ, vāk-pāruṣye tv amarṣajaḥ krodhāgniḥ śakyate dāna-mānāṃbhobhiḥ śamayitum. vāk-pāruṣyārtha-dūṣaṇayor vāk-pāruṣyaṃ garīyaḥ. tejasvino hi paruṣa-vacanasya[11] citta-saṃkṣobhe bheṣajaṃ nāsādayanti.[12] tathā ca pravādaḥ -

"sthiraṃ svādhim[13] itaṃ gāḍhaṃ bhittvā 'sthi[14]-saṃpraveśita
niḥśalyam aṅgān kṛntanti na vāco hṛdayād api
saṃrohati śarair viddhaṃ vanaṃ paraśunā hatam
vācā duruktaṃ bībhatsaṃ na rohati parikṣatam."

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1 The ms. does not have kaupīna-darśanaṃ.
2 -svapneṣu
3 dyūte jitam
4 tadaiva
5 tasyāpi bhavati
6 'rthapattyautpattiḥ
7 śaktā
8 mṛga-
9 vyāyāma-pitta-śleṣmavadhaḥ
10 -jananena āsana-
11 vacanaṃ
12 bheṣajānāsādyate
13 svādhyam
14 strī

bhāgyāyattatvād arthasya ca tejasvino 'rtha-dūṣaṇaṃ na gaṇayanti. evam evāsyāpi krodhajasya trikasya pūrvaṃ pūrvaṃ garīya iti vyākhyātam.

vyasanasya ca mṛtyoś ca vyasanaṃ kaṣṭam ucyate
vyasany adho hi vrajati svaryāty avyasanī mṛtaḥ. 53.

vyasana-nindeyaṃ sāmānyatas tat-parihārārtham.yady api mṛtyu-vyasane sarva-hare, tathāpy ayam anayor viśeṣaḥ: mṛtyur asminn eva loke sarvaharaḥ, vyasanaṃ punar ubhayor api lokayor iti. athavā yathā-śruta evāsya ślokasyārtho vacanīyaḥ. evaṃ ca bruvatā kāma-krodha-jānāṃ puruṣa-dharmāṇāṃ vyasanī-bhūtānāṃ pratiṣedha ukto bhavati,na tv īṣad āsevanena. yenābhyasyamānā hy ete vyasanī-bhūtā dharmārtha-prāṇa-harā bhavanti rājya-tantra-śaithilyena. api cātyantāsevanam apy uktaṃ, rājña śakyaṃ[1] ceti. yato vyasanākhyānām eṣāṃ pratiṣedhaḥ. evam avyasanasya rājño guṇavat-sahāya-saṃpad-artham amātya-lakṣaṇam idam adhunocyate.

maulāñ chāstravidaḥ śūrānl labdha-lakṣān kulodgatān
sacivān sapta vāṣṭau vā prakurvīta parīkṣitān. 54.

[mūlam][2] anvayam, anvayāgatā jānapadāś ca maulāḥ. śāstra-vid-grahaṇena tu sarve 'mātya-guṇā gṛhyante, sāmarthyāt. tad yathā prājñaḥ svavagrahaḥ[3] dhārayiṣṇur dakṣo vāgmī pragalbhaḥ pratipattimān utsāha-prabhāva-yuktaḥ[4] kleśa-sahaḥ śucir maitraḥ śīla-balārogya-[sattva][5]-yuktaḥ staṃbha-cāpala-hīnas [saṃpriyo][6] vairā[ṇām akartety amātya-saṃpat. śūra-śabdena rāja-kā]ryeṣu śarīra-kalatrāpatya-dhanādiṣv api nirapekṣo gamyate. athavā prasiddhyapekṣa evāsyārthaḥ. labdha-lakṣa-grahaṇena ca paridṛṣṭābhyasta-tat-karmā gṛhyate. [kulodgatā hi sāmānyato 'kā]ryeṣu na pravartante. saciva-śabdaḥ sahāya-paryāyaḥ. saptāṣṭa-grahaṇaṃ niyamārtham. yenālpānām eka-cittatā-doṣaḥ, bahūnāṃ mantra-bhedaḥ pakṣa-vi[bhāgat. suparīkṣitān iti dharmārtha-kāma-bhayopadhābhiḥ. seyaṃ parī]kṣocyate. purohitaḥ svalpe kā.ye rājñā vyājenākṣipto 'mṛṣyamāṇaḥ sa-śapatham ekaikam amātyam upajapet. "adhārmiko 'yaṃ rā[jā]. sādhu dhārmikam ekaṃ kulīnam avaruddham[7] eka-pragraham sāmantam[8] āṭavikaṃ vā pratipādayāmaḥ. anyebhyaś ca mantribhya etad rocate. bhavatas

1 aśakyaṃ 2 The ms. does not have mūlam. 3 suvigrahāḥ
4 prabhāva-guṇa-yuktaḥ 5 The ms. does not have sattva-
6 saṃpriyo is omitted
7 At Kauṭ. I.10.3 mss.GM read as Bhār., and this may well be Bhāruci's text. But Kauṭ. himself probably read aparuddham (a banished prince, prince in disfavour, who, as Heesterman has shown, figures frequently in ritual texts): Scharfe, Untersuchungen (1968), 276, n. 2.
8 asāmantam

tu katham" iti. pratyākhyāne[1]dharmopadhā-śuddhaḥ. senāpatir asat-pratigraheṇāvakṣipto rājñā sarva-pratyakṣaṃ bahunārtha-saṃpradānenāpta-puruṣair ekaikam amātyam upajaped rāja-vināśāya. "etac ca sarva-mantribhyo rocate, atha kathaṃ bhavataḥ" iti. pratyākhyāne[1] 'rthopadhā-śuddhaḥ. parivrājikāntaḥ-pure labdha-viśvāsā ekaikam amātyam upajaped "rāja-mahiṣī bhavantaṃ kāmayate tat-kṛta-samāgamopāyā ca" [iti pratyākhāne kāmopadhāśuddhaḥ. rāja-prayuktā eva kecit puruṣāḥ pravādam āviṣkuryuḥ, "kṛta-samayair amātyai rājā hanyate" iti. upalabdha-pravāda] āpta-puruṣaḥ[2] kaścid amātyeṣu mantram avaśrāvayed "imaṃ pravādam upaśrutya bhavatāṃ nigraho rājñāvadhṛtaḥ" iti. teṣām eva cānyatamaḥ kṛta-saṃvitkaḥ pratyekaṃ tān rājāmātyeṣūtsāhayet.[3] tatra ye pratyācakṣate te bhayopadhā-śuddhāḥ.

athavā maulāṃs tāvat kuryād artha-samāhartṛn sannidhātṛn artha-vyavahāriṇaḥ. śāstravidaḥ kuryāt prajñā-sacivān. śūrāṃs tu daṇḍātiśaya-vyavahāriṇaḥ kuryāt. sarvāṃś caitān labdha-lakṣān dṛṣṭa-śaucānurāga-sāmarthyān ity arthaḥ. kulodgatān iti caitat sarveṣāṃ pūrva-viśeṣaṇam. sacivān sapta vāṣṭau veti yathā saṃbhavaṃ rāja-kāryeṣu prasamīkṣya kuryāt. suparīkṣitān iti caitat sarvāmātya-viśeṣaṇam. katham. praṇidhibhiḥ sarvopadhā-śuddhān ity arthaḥ. iyaṃ parīkṣā rāja-viṣayād anyatra, na tu pūrvavat. itarathā hy etad eva śuddhi-bhede hetuḥ syāt. amātyānāṃ vyutpattāv amātyā nānā-karma-prayojanā rājñā parigṛhyante. yasmāt -

api yat sukaraṃ karma tad apy ekena duṣkaram
viśeṣato 'sahāyena kimu rājyaṃ mahodayam. 55.

evaṃ ca sati mantriṇām avidhānād anyatraita eva yathā-saṃbhavaṃ rājño mantriṇaḥ syuḥ. tathā ca kṛtvoktam eveti. tatra ye teṣāṃ mantri-sacivāḥ -

taiḥ sārdhaṃ cintayen nityaṃ sāmānyaṃ sandhi-vigraham
sthānaṃ samudayaṃ guptiṃ labdha-praśamanāni ca. 56.

taiḥ saha sandhi-vigrahādau ṣāḍguṇye sāmānyaṃ guṇa-doṣa-balābalaṃ vicārayet. sa nāti-rahasyam. yat tv idaṃ kartavyāvadhāraṇaṃ parama-rahasyaṃ tat svacittenaiva vyavasyet. evam asya rājñaḥ para-praṇeyatā na bhavati. kiṃ cānyat sthānaṃ tais sārdhaṃ cintayed iti vartate. tat punaś caturvidham: daṇḍa-kośa-pura-rāṣṭrāṇi. tatra daṇḍo hastyaśva-ratha-padātayaḥ. teṣāṃ pratikarma-poṣaṇa-rakṣaṇādi cintyam. tathā kośasya hema-rūpya-bāhulyam āya-vyaya-rakṣaṇāni ca cintyāni. tathā rāṣṭrasya deśa-paryāyasya svājīva ātma-saṃdhāraṇaḥ para-saṃdhāraṇo[4], āpadi

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1 pratyākhyāte

2 From iti to pravāda is omitted in the ms.

3 rājāpatyeṣūtsāhayet

4 ātmasādhāraṇaḥ parasyādhāraṇo

svārakṣyaḥ[1], paśavyaḥ śatru-dveṣi[2] sītāprāyo gupta-gocaraḥ,
paśu-mān adeva-mātṛkaḥ, āpadi ca[3] daṇḍa-kara-saha ity evamādi
cintyam. purasya vakṣyati: tat syād āyudha-saṃpanna ity evamādi.
athavā sthānaṃ sva-deśād apracyavanam. evaṃ samudayāś
cintyāḥ. te ca kṛṣir vrajo[4] gulma-sthānaṃ vaṇik-pathaḥ śulka-
daṇḍa[5] ity evamādayaḥ. guptiṃ svarāṣṭra-gatāṃ vakṣyati. labdha-
praśamanāni devatāśrama-[vi]dyāvatāṃ dhārmikāṇāṃ ca śūrāṇāṃ ca
dāna-māna-tyāgāyogaḥ.[6] ucitānāṃ cābhyanujñānam. sarva-bandhana-
mokṣaḥ. anugraho dīnānātha-vyādhitān[ām].[7] utsavānāṃ cāpūrvāṇāṃ
prava[rtanaṃ, pravṛttānām anuvṛttiḥ. yac ca kośa]-daṇḍopaghātakam
adhārmikaṃ[9] vā cāritraṃ tad apanīya dharma-vyavahāraṃ[10] sthāpayet.
āha ca: "cāritram [akṛtaṃ dharmyaṃ kṛtaṃ cānyaiḥ pravartayet,
pravartayen na cādharmyaṃ kṛtaṃ cānyair nivartayet" iti. evaṃ]
sthānādīni cintyāni.

teṣāṃ svaṃ svam abhiprāyam upalabhya pṛthak pṛthak
samastānāṃ ca kāryeṣu vidadhyād dhitam ātmanaḥ. 57.

parataḥ prajñām upāditsa[māna]s tān mantri[ṇa ekaikaśaḥ pṛcchet]
samastāṃś ca. yat-kāraṇaṃ kaścid dhi puruṣaḥ pariṣady a-
pratibhānavān bhavati, rahasi ca pragalbhaḥ pariṣadi ca ghaṭṭita-
prajño bhavati. yatas tān apekṣyobhayathā pṛcche[t]. te yad
uktavantas tad vyavasyet, tad-anyatamopadiṣṭaṃ yāvad
apratyanīkaṃ nirdoṣaṃ ca.

sarveṣāṃ tu viśiṣṭena brāhmaṇena vipaścitā
mantrayeta paraṃ ma[ntraṃ rā]jā ṣāṅguṇya-saṃyutam. 58.

adhikatara-prajño hi brāhmaṇo dhārmikatvāc ca nirdoṣatayā
viśvasanīyaḥ. evaṃ ca sati -

nityaṃ tasmin samāśvastaḥ sarva-kāryāṇi nikṣipet
tena sārdhaṃ viniścitya tataḥ karma samācaret. 59.
anyān api prakurvīta śucīn prājñān avasthitān
saṃyag artha-samāhartṝn amātyān suparīkṣitān. 60.

mantri-guṇa-yuktān etān api kuryāt sarvopadhābhidṛṣṭatayā ca
suparīkṣitān. artha-samāhartṝn sannidhātṝn [saptāṣṭau] vā[12]
saṃkhyā-niyamāpavādo 'yaṃ rāja-sahāyānām ucyate.

nivartetāsya yāvadbhir iti-kartavyatā nṛbhiḥ
tāvato 'tandritān dakṣān prakurvīta vicakṣaṇān. 61.

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1 na ca durārakṣyaḥ
2 paśalyaḥ śatruṣakṣī
3 pad-
4 vyā
5 -maṇḍa
6 -mānābhāyogaḥ
7 dīnānāthāvyādhitān
8 utsāhānāñ
9 daṇḍoghātakarmādharmikaṃ
10 vyavahārārthaṃ
11 ghardita-
12 thayā

kārya-parimāṇenaiṣāṃ rājñaḥ sacivānāṃ saṃgrahaḥ syāt. yat-kāraṇaṃ kārya-samāveśād anyenopayogena[1] hi kaścid viṣādaṃ gacchet, samartho 'pi ca pramādyati.

teṣām arthe niyuñjīta śūrān dakṣān kulodgatān
śucīn ākara-karmānte bhīrūn antar-niveśane. 62.

teṣām arthe śucayo 'rthasyāya-vyayayoḥ sthāpyāḥ. dṛṣṭa-karmatayā 'viṣādinaḥ śūrā balādhyakṣā bhīravas tu bhojanādau niyoktavyāḥ. sarve caite dakṣāḥ kāryāḥ, te hi dvandvopanipātān aparigaṇayyotthāna-śīlatayā svāminaḥ kārya-kālaṃ nātipātayanti.

dūtaṃ caiva prakurvīta sarva-śāstra-viśāradam
iṅgitākāra-ceṣṭa-jñaṃ śuciṃ dakṣaṃ kulodgatam. 63.

dūto 'mātya-guṇa-saṃpad[2]-upetaḥ kāryaḥ, sarva-śāstra-viśāradopadeśāt. imāś ceṅgitākāra-ceṣṭā dūtenāvaśyaṃ veditavyāḥ, paraviṣaye rājñaḥ. tatra sandhitsata imānīṅgitāni dūtasyādareṇa saṃparigrahaḥ, viśvasanaṃ, muhuḥ saṃpūjanaṃ, tad-vākyasya cānasūyābhinandanam.[3] etāny eva viparyastāni vijigṛkṣataḥ. ākāraḥ khalu śarīra-gataḥ, mlāna-mukhatā varṇa-viparyayaḥ. tūṣṇīṃ-bhāvo dīrghoṣṇa-niśvāsādiḥ śarīra-vikāro dainyaṃ sūcayati. prasanna-mukhatā vākya-vaiśāradyaṃ śarīra-saṃskāra ity evamādi[4] harṣam sūcayati. ceṣṭāsu karmasv anabhyutthānaṃ dainyam āviṣkaroti kārya-vyāpad-viṣādānugatam[5], abhyutthānaṃ punar harṣaṃ viparyaye. śucitvam[6] asya dūtasya strī-gate 'rtha-gate [ca].[7] sa ca viśeṣeṇopadiśyate. strī-saṃbandhe mantra-bhedaḥ paribhavaś cārtha-grahaṇe kārya-hāniḥ. kulodgata-prayojanam uktam. kasya punar hetor ādarena dūta-lakṣaṇam idaṃ kathyate, yasmāt -

anuraktaḥ śucir dakṣaḥ smṛtimā[n deśa]-kāla-vit
vapuṣmān vītabhīr vāgmī dūto rājñaḥ praśasyate. 64.

anurakto 'hāryo bhavati. śucir arthe strīṣu cābhedyo bhavati. dakṣo deśa-kālau nātikrā[mati. smṛti]mān svāmi-sandeśam aparimuṣita-smṛti-prasaṅgena[8] kathayati. deśa-kālavit sarvatra kārya-sādhakaḥ. vapuṣmān anādhṛṣyo bhavati, priya-darśanatvāc ca grāhyavāk. vītabhīḥ svāmi-sandeśaṃ paruṣam apy avitatham ācaṣṭe. paunaḥ punyena. vāgmī sandeśasyottara-prativacana-samartho bhavati. kimartham ayaṃ dūta-lakṣaṇādaropadeśa[evaṃ kriyate.

amātye daṇḍa āya]tto daṇḍe[9] vainayikī kriyā
nṛpatau kośa-rāṣṭre tu dūte sandhi-viparyayau. 65.

yathā balādhikṛte hastyaśvādi-balam ā[yattam ... rāja-samudyamena rāṣṭram a]bhiprāyeṇa vardhate, tad upekṣayā ca kṣīyate. evaṃ dūte

1 anyāvāpayogena
2 'mātya-sampad-
3 -nandane
4 evamādivikāro
5 viṣādānanugatam
6 viparyayo 'śucitvam
7 'rthagate (without ca)
8 smṛtirasaṅgena
9 daṇḍo

sandhi-vigrahāv āyattāv iti bhūtārtha-saṃbandhenaiṣā dūta-stutiḥ.
yataś caitad eva matam.

dūta eva [hi sandhatte bhinatty eva ca saṃhatān
dūtas tat kurute] karma yena[1] bhidyeta mānavāḥ. 66.

mantrasya hi bhedena saṃvaraṇena cedam ubhayaṃ karotīty ucyata iti.

sa vidyād asya kṛtyeṣu nigūḍheṅgita-ceṣṭitaiḥ
[ākāram iṅgi]taṃ ceṣṭāṃ bhṛtyeṣu ca rāja-śatruṣu. 67.
buddhvā ca sarvaṃ tattvena para-rāja-cikīrṣitaṃ - 68ab

- sādhvasādhu vā sa-bhṛtya-vargasya -

tathā prayatnam ātiṣṭhed yathātmānaṃ na pīḍayet. 68cd

svāmino 'pīḍayā sandhi-vigrahādi pratipattavyaṃ dūtena. tathā rāja-dhānīm anujñātaḥ praviśet. āṭavikāntapālaiḥ saha sandadhyāt. yuddhoparodha-bhūmim avekṣeta. durga-rāṣṭra-pramāṇaṃ sāraṃ copalabheta. prāṇābādhe 'pi ca śāsanaṃ yathoktaṃ brūyāt. pūjayā notsiktaḥ syāt. vākyam aniṣṭaṃ saheta. pānaṃ[2] varjayet. kṛtya-pakṣān upajapet. anurāgāparāgau ca yātavya-prakṛtīnāṃ vidyāt. sva-bala-parimāṇaṃ ca nācakṣīta, kenacid ajñāna-vikṣepādinā vyājena. yac cānyad api yātavyārambha-sahakāri tat sarvaṃ bandhu-ratnāpaharaṇaṃ cāra-jñānādi cānutiṣṭhet.

jāṅgalaṃ sasya-sampannam ārya-prāyam anāvilam
ramyam ānata-sāmantaṃ svājīvyaṃ deśam āvaset. 69.

jāṅgalaṃ nānāvidha-dhānya-mūla-phala-puṣpa-tṛṇendhana-hetum. sasya-sampannaṃ durbhikṣa-rahitam. ārya-prāyaṃ brāhmaṇa-bhūyiṣṭhaṃ dharmādi-paripālana-nimittam. anāvilaṃ śvāpada-sarī-sṛpa-taskara-daṃśa-maśakādibhir anākulam. ramyaṃ sarvartu-kusuma-samṛddha-pādapodyānādibhiḥ. ānata-sāmantaṃ prahvī-bhūta-vinata-sāmantam. svājīvyaṃ prasanna-salila-jalāśayam ativiśaṃkaṭa-gṛha-prāsāda-mālinam. ebhiś ca jāṅgalādibhir anyaiś ca deśa-guṇaiḥ sampannaṃ deśam āvaset.

dhanva-durgaṃ mahi-durgam abdurgaṃ varkṣam eva vā
nṛ-durgaṃ giri-durgaṃ vā samāśrityāvaset puram. 70.

prākāreṇa veṣṭitaṃ viṣkambha-dviguṇotsedhenaiṣṭikena śailena vā dvādaśa-hast[ād ūrdhvaṃ u]cchritena[3] tāla-mūlena kapi-śīrṣa-citāgreṇa[4] ... dṛḍha-vapreṇa pariṣkṛtaṃ mahī-durgam. agādhenānāsrāvaṇīyena codakena pariveṣṭitam abdurgam. samantato 'rdha-yojana-mātraṃ ghana-mahāvṛkṣa-citaṃ vārkṣadurgam. caturaṅga-balādhiṣṭhitaṃ pravarāyudhīya-puruṣa-prāyaṃ nṛdurgam. giri-pṛṣṭhaṃ durāroham eka-mārgānugatam [antar]nadī[5]-

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1 bhiyau
2 mānaṃ
3 dvādaśahastocchritena
4 tāpitāgrṇa
5 -gataṃ nadī-

prasravaṇodakaṃ giri-durgam.

sarveṇa tu prayatnena giri-durgaṃ samāśrayet
eṣāṃ hi bāhu-guṇyena giri-durgaṃ viśiṣyate. 71.

eṣāṃ durgāṇām anādhṛṣyatamatvād giri-durgaṃ śreṣṭham.

trīṇyādyāny āśritās tv eṣāṃ mṛga-gartāśrayāpcarāḥ
trīṇy uttarāṇi kramaśaḥ plavaṅgama-narāmarāḥ. 72.
yathā durgāśritān etān nopahiṃsanti śatravaḥ
tathārayo na hiṃsanti nṛpaṃ durga[1]-samāśrayam. 73.

dṛṣṭānta-ślokāv ādara-pratipattyarthau.

ekaḥ śataṃ yodhayati prākāra-stho dhanurdharaḥ
śataṃ daśa-sahasrāṇi tasmād durgaṃ vidhīyate. 74.

pratyakṣa-phalatvaṃ mahī-durgasya darśayati. evaṃ ca tasmin tasmin durge guṇo veditavyaḥ.

tat syād āyudha-sampannaṃ dhana-dhānyena vāhanaiḥ
brāhmaṇaiḥ śilpibhir yantrair yavasenodakena ca. 75.

durgoparodha-kāla-prayojanavatāṃ pradarśanārthaḥ ślokaḥ. evaṃ ca saty anyad api yat kāla-prayojanaṃ vadha-śalya-viṣa-vaidya-mauhūrtikādi tad api grāhyam.

tasya madhye suparyāptaṃ kārayed gṛham ātmanaḥ
guptaṃ sarvartukaṃ śubhraṃ jala-vṛkṣa-samanvitam. 76.

ātma-tantrānurūpam asaṃbādhaṃ yathartu-sthānaṃ suruṅgādi-yuktaṃ ca gṛhaṃ kārayet.

tad adhyāsyodvahed bhāryāṃ sa-varṇāṃ lakṣaṇānvitām
kule mahati saṃbhūtāṃ hṛdyāṃ rūpa-guṇānvitām. 77.

rājya-tantra-sahāyārthaṃ mahataḥ kulādity etat-sambandhena savarṇādīnāṃ uktānām anuvādaḥ.

purohitaṃ ca kurvīta vṛ[ṇuyād eva cartvijaḥ
te 'sya gṛhyāṇi karmā]ṇi kuryur vaitānikāni ca. 78.

amātya-guṇair brāhmaṇa-guṇaiś ca yuktaḥ puro[hitaḥ s]yāt. ṛtvijas tu brāhmaṇa-guṇa-yuktā eva.

yajeta rājā kratubhir vividhai[r āpta-dakṣiṇaiḥ
dharmārthaṃ caiva vipre]bhyo dadyād bhogān dhanāni ca. 79.

ime adhike yāga[2]-dāne rājño vidhīyete. nityavad evānayor apy akaraṇe pratyavāya eva.

sāṃvatsa[rikam āptaiś ca rāṣṭrād āhārayed balim]
syāc cāmnāya-paro loke varteta pitṛvan nṛṣu. 80.

yathoktebhya āya-sthānebhya āmnāya-prāmāṇyena ṣaṣṭhāṣṭama-bhāga-grahaṇādinā balim āhārayet. [karadeṣv anyeṣu ca pitṛvat] syāt.

adhyakṣān vividhān kuryāt tatra tatra vipaścitaḥ

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1 nṛpa-durga- 2 rāja-

te 'sya sarvāṇy avekṣeran nṛṇāṃ kāryāṇi kurvatām. 81.
suvarṇa-koṣṭhāgāra-paṇya-kupyāyudha-tulā-śulka-nau-hastyaśva-ratha-pa[dā]tyadhyakṣādīn[1] vividhān vipaścitaḥ sthāpayet. sarva ete amātya-guṇa-sampad-yuktā vijñeyāḥ.

āvṛttānāṃ guru-kulād viprāṇāṃ pūjako bhavet
nṛpāṇām akṣayo hy eṣa nidhir brāhmo vidhīyate. 82.

idam api snātakebhyo niyama-dānaṃ rājño vidhīyate. etebhyo 'pi hy adadataḥ pratyavāyaḥ. tathā coktam - "aditsaṃs tyāgam arhati" iti.

na taṃ stenā na cāmitrā haranti na ca naśyati
tasmād rājñā nidhātavyo brāhmaṇeṣv akṣayo nidhiḥ. 83.

yathā stenā āṭavikā amitrā nṛpa-dravyāpahāriṇaḥ na tathā brāhmaṇādibhyo hiraṇyādi-dānena nidheḥ kutaścid vināśa ity artha-vādo 'yaṃ niyata-dāna-stutyarthaḥ. ayaṃ cānyaḥ -

na skandate na vyathate na ca naśyati karhicit
variṣṭham agnihotrebhyo brāhmaṇasya mukhe hutam. 84.

yathā skannā āhutir doṣāya pātra-bhedāc ca vyathitā, avijñāta-devatā ca yathā yathānaśyati. tathā ca brāhmaṇaṃ "ardhā ha vā eṣāhutir yā devatām avijñāya hutā". evaṃ ca sati yā āhuter doṣa-trayeṇa nindā sā prakṛta-brāhmaṇa-dāna-stutyarthā. tathā coktaṃ "variṣṭham agnihotrebhyaḥ" iti. [agni]hotrebhyo[2] 'gnihotrādibhya ity arthaḥ. sarvaṃ nitya-karmopasaṃgrahārtham etad evaṃ vijñeyam. mukha-grahaṇāc cānna-dānam iti kecid āhuḥ. tad ayuktam. "pāṇyāsyo[3] hi dvijaḥ smṛtaḥ" iti vacanāt sarva-pratigraha-viṣayam etad vijñeyam. idaṃ cānyat:

samam abrāhmaṇe dānaṃ dviguṇaṃ brāhmaṇa-bruve
sahasra-guṇam ācārye tv anantaṃ veda-pārage. 85.

itaś caitebhyo deyam. guṇavat-snātaka-brāhmaṇa-niyama-dāna-stuti-prakaraṇād abrāhmaṇādi-grahaṇam idaṃ vidvad-dāna-praśaṃsārthaṃ veditavyam. kathaṃ kṛtvā. abrāhmaṇa-[brāhmaṇa][4]-bruvayor nopapad-yate. uktaṃ ca -

"veda-vidyā-vrata-snātāñ śrotriyān gṛham āgatān
pūjayed dhavya-kavyābhyāṃ viparītāṃṣ tu varjayet" iti.

na cāyaṃ phala-vidhiḥ, phala-vidhau hi kāmya-dānasya syād. evaṃ ca yathoktārtha-sāmarthyān nāyaṃ phala-vidhiḥ kalpopadeśārthaḥ ślokaḥ. anyathā hi prakaraṇam uparudhyeteti. athavā yathokte dīnānātha-nimitte abrāhmaṇādi-dāne pātra-viśeṣāt phala-viśeṣa-pradarśanārthaḥ syād ayaṃ rājñāṃ viśeṣa-dharmaḥ. yat-kāraṇaṃ na hy akasmāt praśaṃsā syād iti. tathā cottara-ślokaḥ -

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1 pattyadhyakṣādīn
2 hotrebhyo
3 vāṇyāsyo
4 Omitted by haplography.

pātrasya hi viśeṣeṇa śraddadhānatayaiva ca
alpaṃ vā bahu vā pretya dānasyāvāpyate phalam. 86.

evaṃ ca sati yathā pātra-viśeṣāt phala-viśeṣaḥ, evaṃ dāne samānebhyo 'pi brāhmaṇebhya iti pātra-viśeṣāpavādo 'yaṃ vijñeyaḥ. pūrva-ślokārthasya tu dvitīyasyedam adhunā vivaraṇaṃ kriyate. na ca deya-dravyasya phalena jātitaḥ sāmyaṃ, na ca parimāṇato yujyate, śāstra-virodhān nyāya-virodhāc ca. kathaṃ tarhi idaṃ samaṃ vyākaraṇīyam. loka-prasiddhyā notkṛṣṭaṃ na ca nikṛṣṭaṃ. yat tat-samaṃ tathā ca loka-prasiddham evāvadhiṃ kṛtvā dvaiguṇyādayo vaktavyāḥ. anye tu manyante na deya-dravyasya samaṃ phalaṃ ghaṭate. tasmād dātṛ-gataṃ sāmyaṃ pratyetavyam. abrāhmaṇāya datvā bhikṣādy api mānuṣa-śarīreṇaiva tad-dānopaphalopabhogaṃ prāpnoti, notkṛṣṭa-pātra-dānāt. tad etad vicāraṇīyam. abrāhmaṇau ca kṣatriya-vaiśyau. tathā ca Gautamīye bhikṣādāna-[prakaraṇa] etad uktam. brāhmaṇa-varṇād anantarau catau. prayogaś ca "abrāhmaṇād vidyopayogaḥ" iti. na ca śūdrād abrāhmaṇād vidyopayogaḥ. artha-lobhāc chāstra-pratiṣedhāc ca. brāhmaṇa-jāte ... niteneti. kṣatriya-vaiśyayos tu brahmacāriṇor iṣyata eva bhaikṣādi-pratigrahopadeśa-sāmarthyād evaṃ cābrāhmaṇa-śabdena tāv api yukta[taraṃ vijñeyau].

[samottamādhamai rā]jā tv āhūtaḥ pālayan prajāḥ
na nivarteta saṃgrāmāt kṣatra-dharmam anusmaran. 87.

āhūtasya [yena] kenāpi saṃgrāmād anivṛttiḥ syād, yat-kāraṇam eṣa hi rājñāṃ viśiṣṭo dharmaḥ. yat -

saṃgrāmeṣv ani[vartitvaṃ prajānāṃ caiva]pālanam
śuśrūṣā brāhmaṇānāṃ ca rājñāṃ śreyaskaraṃ param. 88.

yathā prajā-pālana-brāhmaṇa-śuśrūṣaṇe rājñāṃ viśiṣṭo dharma, evaṃ saṃgrāmeṣv anivartitvam[1] ity anivṛtti-stu[tiḥ]. tathā cāha -

āhaveṣu mitho 'nyonyaṃ jighāṃsanto mahīkṣitaḥ
yudhyamānāḥ paraṃ śaktyā svargaṃ yānty aparāṅmukhāḥ. 89.

ataś ca saṃgrāmād anivartitvaṃ[2] rājñāṃ viśeṣa-dharmaḥ. tasya ca yudhyato niyamaḥ śiṣyate ca.

na kūṭair āyudhair hanyād yudhyamāno raṇe ripūn
na karṇibhir nāpi dagdhair nāgni-jvalita-tejanaiḥ.[3] 90.
na ca hanyāt sthalārūḍhaṃ na klībaṃ na kṛtāñjalim
na mukta-keśaṃ nāsīnaṃ na tavāsmīti vādinam. 91.
na suptaṃ na visannāhaṃ na nagnaṃ na nirāyudham
nāyudhyamānaṃ paśyantaṃ na pareṇa samāgatam. 92.
nāyudha-vyasana-prāptaṃ nārtaṃ nātiparīkṣitam
na bhītaṃ na parāvṛttaṃ satāṃ dharmam anusmaran. 93.

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1 anivṛttitvam 2 anivṛttitvam 3 -tejasaiḥ

saṃgrāma-niyama-vidhir [ayam[1], teṣām hati-pratyavā]yārtham.

yas tu bhītaḥ parāvṛttāḥ saṃgrāme hanyate paraiḥ
bhartur yad duṣkṛtaṃ kiṃcit tat sarvaṃ pratipadyate. 94.
yac cāsya sukṛtaṃ kiṃcid amutrārtham upārjitam[2]
[bhartā tat sa]rvam ādatte parāvṛtta-hatasya tu. 95.

rājño 'nyasyāpi daṇḍa-puruṣasya parāvṛttasya nindā śloka-dvayenoktā, yuktā ca tan-nindā. yad-artham asau hriyate tad akurvan pratya[vety eva].

rathāśvaṃ hastinaṃ chatraṃ dhana-dhānyaṃ paśūn striyaḥ
sarva-dravyāṇi kupyaṃ ca yo yaṃ jayati tasya tat. 96.

svāmitvād rāja-grahaṇa-nivṛttyartho niyamaḥ.

rājñas tu dadyād uddhāram ity eṣā vaidi[kī śrutiḥ
rājñā] ca sarva-yodhebhyo dātavyam apṛthag-jitam. 97.

uddhāropariṣṭha-dravyaṃ sarva-yodhebhyo rājñā ādeyam. vaidikī śrutir "māhendram uddhāram udaharat vṛtraṃ[3] hatvā" ityādi. [apṛthag-jitaṃ samū]ha-jitaṃ yat, tataḥ sarva-yodhebhyo yuddha-vyāyāma-kleśānurūpaṃ deyam.

eṣo 'nupaskṛtaḥ prokto yaudha-dharmaḥ sanātanaḥ
asmād dharmān na cyaveta kṣatriyo ghnan raṇe ripūn. 98.

anupaskṛtaḥ ak[ṛtaḥ svabhāva-siddha]-guṇa ity arthaḥ. viguṇam upaskriyate guṇādhānārtham. upasaṃhārārtha-ślokaḥ.

alabdhaṃ caiva lipseta labdhaṃ rakṣec ca yatnataḥ
rakṣitaṃ vardhayec cainaṃ vṛddhaṃ pātreṣu nikṣipet. 99.

[lipsetā]lipsamānaḥ santuṣṭaḥ ṣan rājā sapatnair mahadbhir dāyādair vardhamānair ucchidyetālpa-tantratvād, arjitaṃ[4] cārakṣan kevalenārjita-kleśena phala-rahitena saṃ[kṣipyate, ra]kṣitaṃ ca samyag avardhayan kṣīyate. tad-upayuñjāno 'nyasyābhāvāt tadārjitaṃ rakṣitaṃ vardhitaṃ[5] ca yan mahatā yatna-trayeṇa[6] tad-aprayacchan pātrebhyaḥ para-lokād dhīyate. niṣkā[matayāsyaiva yatna]-traya-sādhyaṃ kleśa-trayam āpadyate.

etac caturvidhaṃ vidyāt puruṣārtha-prayojanam
asya nityam anuṣṭhānaṃ samyak kuryād atandritaḥ. 100.
alabdham icched daṇḍena labdhaṃ ra[kṣed avekṣa]yā
rakṣitaṃ vardhayed vṛddhyā vṛddhaṃ pātreṣu nikṣipet. 101.

atra vṛddyartham upāyo vṛddhi-śabdenocyate, prakaraṇa-sāmarthyāt. vṛddhaṃ dānena pātreṣu nikṣipet. [caturvidha]-nirdeśaḥ puruṣārtha-siddhaye rājñaḥ. yata etad evam ataḥ -

nityam udyata-daṇḍaḥ syān nityaṃ vivṛta-pauruṣaḥ

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1 ato
2 ihābh .. (?)
3 vṛtvaṃ
4 ārjitaṃ
5 varjitaṃ
6 -trayau

nityaṃ saṃvṛta-sañcāro nityaṃ chidrānusāry areḥ. 102.
hastyādi-balaṃ yogyādibhir nityam abhivinayet, śastrāvaraṇe ca saṃskuryāt. satatam evam asyodyata-daṇḍatā rāja-maṇḍale prakāśībhavati. sandhi-pālāṭavī[1]-sthānādiṣu cāpta-puruṣopagṛhītaiḥ sannaddhaiḥ kavacibhiḥ satataṃ jāgaritavyam. evam asya vivṛta-pauruṣatāvirbhavati. kṛtya-pakṣasya ca rakṣaṇopagrahābhyāṃ [saṃvṛta-sañcāro] bhavet. para-kṛtya-dūṣaṇena cari-chidrānusārī syāt.

nityam udyata-daṇḍasya kṛtsnam udvijate jagat
tasmāt sarvāṇi bhūtāni daṇḍenaiva prasādhayet. 103.

udyata-daṇḍasyāyatnenaiva śatrūpa[natir bhavati].

amāyayaiva varteta na kathañcana māyayā
buddhyetāri-prayuktāṃ tu māyāṃ nityaṃ su-saṃvṛtaḥ. 104.

kruddha-lubdha-bhīta-māninām anya-rāja-prakṛtīnām upajāpaṃ pūrvaṃ na kuryāt. ātmīy[a-viṣaye para-viṣaye ca pravṛtta][2]-dharmasya dhārmikatvāt sarvaṃ praty anurāgaḥ sulabhaḥ. tatra vipralabdhas[3] tulya-kāriṇaḥ śilpe copakāre[4] ca vimānito vallabhāvaruddhaḥ pravāsita-bandhuḥ m[ithyācāra-vāri]taḥ sakulyair antarhitaḥ sarva-svam āhārita[5] ity evamādiḥ kruddha-vargaḥ. pāpa-karmā tulya-doṣa[6]-daṇḍodvigno 'nantara-bhūmir daṇḍopanataḥ[7] sarvādhikaraṇa-sthaḥ sahasopacitārtha ity evamādir bhīta-vargaḥ. [parikṣīṇaḥ] kadaryo[8] vyasanīty evamādir lubdha-vargaḥ. ātma-saṃbhāvitaḥ śatru-pūjāmarṣito nīcair upahatas tīkṣṇaḥ sāhasiko bhogenāsantuṣṭa ity evamādir māni-vargaḥ. etān parasyātmanaś ca buddhvā saṃrakṣed upajapec ca.

nāsya chidraṃ paro vidyād vidyāc chidraṃ parasya tu
gūhet kūrma ivāṅgāni rakṣed vivaram ātmanaḥ. 105.

abhiyogātiśayena sva-chidra-gūhanaṃ para-chidra-darśanaṃ ca śakyate kartum. tac ca sva-viṣaye gūḍha-puruṣāṇāṃ kāpaṭikādīnāṃ sañcāreṇa vijānīyāt para-viṣaye ceti.

bakavac cintayed arthān śaśavac ca viniṣpatet
vṛkavac cāvaluṃpeta siṃhavac ca parākramet. 106.

yathā apdurgāśrayaṃ[9] matsya-balaṃ[10] svabhāvatas tad-grahaṇārthaṃ bakaḥ paryupāsanayā tad-grahaṇopāyaṃ dhyāna-yogād āsādayati, evam artha-cintābhiyogātiśayena suduṣprāpā apy arthā āsādyanta iti matvā na nirvedaṃ gacchet. yathā śaśo 'lpa-kāyatvāc chaknoti

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1 aṭavika-
2 veti hi (?)
3 -labdhās
4 copacāre
5 sarvasvahārita
6 -doṣaḥ
7 bhūmidaṇḍopanata-
8 -vargaḥ taṭaryo
9 aduṣṭaśrayaṃ
10 matsyaṃ calaṃ

vinişpatitum ari-saṅghād[1] api, tathaiko 'py asahāyaḥ sarvataḥ samutthita-sāmanta-prakopo 'śakto 'vasthātuṃ, durga-parisaṃgrahaṃ kṛtvā tasmān nişpatet[2] guṇavati-saṃśrayārthī. yathā ca vṛkaḥ paśu-grahaṇābhiyogāt pāla-pramādam[3] āsādyāvaluṃpate, evaṃ svārakṣāpara iti kṛtvā tad-grahaṇābhiyogo na moktavyo, bhavişyati sa kālaḥ, yatrāyaṃ vṛkavad avaluṃpişyate. yathā ca siṃho mahākāyān api hastyādīn parākramyotsāha-śaktyāyogād dhanti, evaṃ mahad ari-balam iti kṛtvā na bhettavyam.mahad apy alpa-prāṇam alpena mahā-prāṇena hanyata iti.

evaṃ vijayamānasya ye 'sya syuḥ paripanthinaḥ
tān ānayed vaśaṃ sarvān sāmādibhir upakramaiḥ. 107.

evaṃ vijaye sthitasya rājño ye pratāpena nopanameran tān paścāt sāmādibhir vaśī-kuryāt.

yadi te tu na tişṭheyur upāyaiḥ prathamais tribhiḥ
daṇḍena tu prasahyaitāṃś chanakair vaśam ānayet. 108.

sāmādyupāya-traya-parikşaye daṇḍasya prayoga-niyamaḥ.

sāmādīnām upāyānāṃ caturṇām api paṇḍitāḥ
sāma-daṇḍau praśaṃsanti nityaṃ rāşṭrābhivṛddhaye. 109.

sāma-prayoge kşaya-vyayāyāsā na bhavanti, daṇḍe tu sarva-siddhir eva tat-pratāpād; atas tāv atra praśastau. asya dṛşṭāntaḥ.

yathā hanti ca nirdātā kakşaṃ dhānyaṃ ca rakşati
tathā rakşen nṛpo rāşṭraṃ hanyāc ca paripanthinaḥ. 110.
mohād rājā ca rāşṭraṃ yaḥ karśayaty anapekşayā
so 'cirād bhraśyate rāşṭrāj jīvitāc ca sabāndhavaḥ. 111.
śarīra-karśanāt prāṇāḥ kşīyante prāṇināṃ yathā
tathā rājñām api prāṇāḥ kşīyante rāşṭra-karśanāt. 112.

rāşṭraṃ hi tasya śarīram iti. yataś caitad evam atas tad-doşa-paryudāsāya.

rāşṭrasya saṃgrahe nityaṃ vidhānam idam ācaret
su-saṃgṛhīta-rāşṭro hi pārthivaḥ sukham edhate. 113.
dvayos trayāṇāṃ pañcānāṃ madhye gulmam adhişṭhitam
tathā grāma-śatānāṃ ca kuryād rāşṭrasya guptaye. 114.

rāja-bhāvya-saṃgrahārthaṃ rakşārthaṃ ca.

grāmasyādhipatiṃ kuryād daśa-grāma-patiṃ tathā
viṃśatīśaṃ śateśaṃ ca sahasra-patim eva ca. 115.
grāme doşān samutpannān grāmikaḥ[4] śanakaiḥ svayam
śaṃsed grāma-daśeśāya daśeśo viṃśatīśine. 116.
viṃśatīśas tu tat-sarvaṃ śateśāya nivedayet
śaṃsed grāma-śateśas tu sahasra-pataye svayam. 117.

āsanna-kārya-jñāpanārthaṃ grāmādişv adhipati-kriyās tribhiḥ

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1 aridhyād 2 nikşipet 3 pālaḥ pramāṃ sam- 4 grāminaḥ

ślokaiḥ.

yāni rājñaḥ pradeyāni [pratyahaṃ grāma-vāsibhiḥ
anna-pānendhanādī]ni grāmikas tāny avāpnuyāt. 118.
daśī kulaṃ tu bhuñjīta[1] viṃśī pañca-kulāni tu
grāmaṃ grāma-śatādhyakṣaḥ sahasrādhipatiḥ puram. 119.

adhipatīnām iyaṃ vṛtti-kalpanā śloka-[dvayena].

teṣāṃ grāmyāni kāryāṇi pṛthak-kāryāṇi caiva ha
rājño 'nyaḥ sacivaḥ snigdhas tāni paśyed atandritaḥ. 120.

adhipatīnāṃ kartā kṛtitas tat-kṛtākṛtam anupaśyet.

nagare nagare [caikaṃ kuryāt sarvārtha-cintakam
uccaiḥ sthānaṃ] ghora-rūpaṃ nakṣatrāṇām iva graham. 121.

hastyaśvādi-[bala]-saṃpannaṃ[2] pratinagaraṃ nāgarikaṃ sthāpayet.

sa tān anu parikrāmet sarvān eva sadā svayaṃ
teṣāṃ vṛttaṃ pariṇayet [saṃyag rāṣṭreṣu tac-caraiḥ]. 122.

ayam adhipatīn sadā parikrāmet parirakṣaṇāya, teṣāṃ ca vṛttaṃ rāja-[caraiḥ][3] kāpaṭikādibhya āgamayet. yat-kāraṇam -

rājño hi rakṣādhikṛtāḥ para-svādāyinaḥ śaṭhāḥ
bhṛtyā bhavanti prāyeṇa tebhyo rakṣed imāḥ prajāḥ. 123.

śucayo 'py adhikṛtā bhakṣayanti vittānīty[4] arthatvān manuṣyāṇām. ato na śucyanumānopekṣaṇīyās ta iti.

ye kāryakebhyo 'rtham eva gṛhṇīyuḥ pāpa-cetasaḥ
teṣāṃ sarva-svam ādāya rājā kuryāt pravāsanam. 124.

jñāta-vyatikramāṇāṃ rājādhikṛtānāṃ sarvasvādāna-pravāsane kārayet, janapada-rakṣārthīty arthaḥ.

rāja-karmasu yuktānāṃ strīṇāṃ preṣya-janasya ca
pratyahaṃ kalpayed vṛttiṃ sthāna-karmānurūpataḥ. 125.

vastra-saṃskārādyupalepana[5]-bhojanādi-lakṣaṇety arthaḥ.

paṇo deyo 'vakṛṣṭasya ṣaḍ utkṛṣṭasya bhaktakam
ṣaṇmāsikas tathācchādo dhānyaṃ droṇaś ca māsikaḥ. 126.

bhakta-praklṛptiḥ śloka-dvayena. paṇa-dronayoḥ parimāṇaṃ vakṣyati.

kraya-vikrayam adhvānaṃ bhaktañ ca saparivyayam
yoga-kṣemaṃ ca saṃprekṣya vaṇijo dāpayet karān. 127.

tasyedaṃ sāmānyena lakṣaṇam.

yathā phalena yujyeta rājā kartā ca karmaṇām
tathāvekṣya nṛpo rāṣṭre kalpayet satataṃ karān. 128.

asya dṛṣṭāntaḥ.

yathālpālpam adanty ādyaṃ vatsa-vāryoka-ṣaṭpadāḥ
tathālpo 'lpo gṛhītavyo rāṣṭrād rājñābdikaḥ karaḥ. 129.

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1 yuñjīta
2 -ādi-saṃpannaṃ
3 rājā
4 cittānīty
5 -ānupalepana

karādāna-vidhi-stutyartho dṛṣṭānta-ślokaḥ.

pañcāśad-bhāga ādeyo rājñā paśu-hiraṇyayoḥ
dhānyānām aṣṭamo bhāgaḥ ṣaṣṭho dvādaśa eva vā. 130.

mūlyādhikayoḥ[1] paśu-hiraṇyayoḥ pañcāśad-bhāgo grāhyaḥ. dhānyānāṃ bhāga-viśeṣaḥ sukarāpekṣayā kalpyaḥ.[2]

ādadītātha ṣaḍbhāgaṃ drumāṇāṃ madhu[3]-sarpiṣām
gandhauṣadhi-rasānāṃ ca puṣpa-mūla-phalasya ca. 131.
patra-śāka-tṛṇānāṃ ca carmaṇāṃ vaiṇavasya ca
mṛnmayānāṃ ca bhāṇḍānāṃ sarvasyāśma-mayasya ca. 132.

yathoktānāṃ drumādīnāṃ lābhāt saḍbhāgādānam.

mriyamāṇo 'py ādadīta na rājā śrotriyāt karam
na ca kṣudhāsya saṃsīdec chrotriyo viṣaye vasan. 133.

asya nindārthavādaḥ.

yasya rājñas śrotriyaḥ śrotriyaḥ sīdati kṣudhā
tasyāpi tat kṣudhā rāṣṭram acirād eva sīdati. 134.
śruta-vṛtte viditvāsya vṛttiṃ dharmyāṃ prakalpayet
saṃrakṣet sarvataś cainaṃ pitā putram ivaurasam. 135.
saṃrakṣyamāṇo rājñā yaṃ kurute dharmam anvaham
tenāyur vardhate rājño draviṇaṃ rāṣṭram eva ca. 136.

śrotriyasyādhika[4]-kṣema-prayojanārthās trayaḥ ślokāḥ.

yat-kiñcid api varṣasya dāpayet kara-saṃjñitam
vyavahāreṇa jīvantaṃ rāṣṭre rājā pṛthag-janam. 137.

brāhmaṇād anyaḥ pṛthag-janaḥ. svalpenāpi vyavahāreṇa jīvan dāpayitavyaḥ karaḥ.

kārukāñ chilpinaś caiva śūdrāṃś cātmopajīvinaḥ
ekaikaṃ kārayet karma māse māse mahīpatiḥ. 138.

ye śilpa-mātropajīvinas tān māsānumāsikam ekaikam ahaḥ karma kārayet, ātmopajīvinaś ca.

nocchindyād ātmano mūlaṃ pareṣāṃ cātitṛṣṇayā
ucchindan hy ātmano mūlam ātmānaṃ tāṃś ca pīḍayet. 139.

tad eva pratiṣedhād ātmanaḥ pareṣāṃ ca tantraṃ nocchindyāt.

tīkṣṇaś caiva mṛduś caiva syāt kāryaṃ vīkṣya mahīpatiḥ
tīkṣṇaś caiva mṛduś caiva rājā bhavati sammataḥ. 140.

samāsata etad-rāja-vṛttaṃ nityam abhyasanīyam.

amātya-mukhyaṃ dharmajñaṃ prājñaṃ dāntaṃ kulodgatam
sthāpayed āsane tasmin khinnaḥ kāryekṣaṇe nṛpaḥ. 141.

kārya-darśane khinnaḥ sarvotkṛṣṭam amātyaṃ darśana-sthāne sthāpayet.

evaṃ sarvaṃ vidhāyedam itikartavyam ātmanaḥ

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1 mūlādadhikayoḥ
2 -kṣāyāṃ bhūpāḥ
3 atha
4 śrotriyayoradhika-

yuktaś caivāpramattaś ca parirakṣed imāḥ prajāḥ. 142.
vikrośantyo yasya rāṣṭrād dhriyante dasyubhiḥ prajāḥ
sampaśyataḥ sa-bhṛtyasya mṛtaḥ sa na sa jīvati. 143.
kṣatriyasya paro dharmaḥ prajānām eva pālanam
nirdiṣṭa-phala-bhoktā hi rājā dharmeṇa yujyate. 144.

yuktaś caivāpramattaś cā[skhalita-buddhir] yasya. prajā-rakṣaṇa-vidhy-arthavādārthās trayaḥ ślokāḥ.

utthāya paścime yāme kṛta-śaucaḥ samāhitaḥ
hutvāgnīn brāhmaṇān arcya praviśet tu sabhāṃ śubhām. 145.
tatra sthitaḥ prajāḥ sarvāḥ pratinandya vi[sarjayet
visṛjya ca prajāḥ sarvā mantrayet saha mantribhiḥ. 146.

mantri]bhiḥ saha. nitya-vṛttaṃ rājñaḥ śloka-dvayenocyate.

giri-pṛṣṭhaṃ samāruhya prāsādaṃ vā rahogataḥ
araṇye niśśalāke vā mantrayed [avibhāvitaḥ. 147.

mantra]-pañcāṅgaṃ mantrayet. tad yathā karmaṇām[1] ārambhopāyaḥ puruṣa-dravya-sampad deśa-kāla-vibhāgaḥ vinipāta-pratīkāraḥ kārya-siddhir iti. tān ekaikaśaḥ pṛcchet samastāṃś ca. hetubhiḥ sarveṣāṃ mati-pravivekaṃ vidyāt. avāptārthaḥ kālaṃ nātipātayen, na ca dīrgha-mantraḥ syāt. na ca teṣāṃ pakṣīyair[2] mantraṃ mantrayet yeṣām apakuryāt. gupta-mantraś ca syāt, yena -

yasya mantraṃ na jānanti samāgamya pṛthag-janāḥ
sa kṛtsnāṃ pṛthivīṃ bhuṅkte kośa-hīno 'pi pārthivaḥ. 148.

evaṃ ca sati saṃrakṣaṇārtham -

jaḍāndha-mūka-badhirāṃs tairyagyonān vayotigān
strī-mleccha-vyādhita-vyaṅgān mantre tu pratiṣedhayet.[3] 149.

yasmāt -

bhindanty avamatā mantraṃ tairyagyonās tathaiva ca
striyaś caiva viśeṣeṇa tasmāt tatrādṛto bhavet. 150.
madhyaṃdine 'rdha-rātre vā viśrānto vigata-klamaḥ
cintayed dharma-kāmārthān sārdhaṃ tair eka eva vā. 151.

dharmārtha-kāmānāṃ vṛddhiṃ cintayet. paraspara-virodhināṃ rājñām anyatama-vivṛddhau teṣām ucchittir jāyate.

paraspara-viruddhānāṃ teṣāṃ ca samupārjanam
kanyānāṃ sampradānaṃ ca kumārāṇāṃ ca rakṣaṇam. 152.

mantriṇāṃ dharmārtha[4]-kāmānāṃ vā, paraspara-virodhe teṣaṃ

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1 karm- 2 pratyakṣa-

3 L.Sternbach, Gonda Felicitation Volume (Leiden, 1972), p.203 n.2 shows that the Subhāṣitasudhānidhi of Sāyaṇa and the Sūktiratnahāra leaned towards the reading jaḍāndha-mūka. pratiṣedhayet in d is perhaps reflected in prasedhayet (Kṛtya-kalpataru, Rājadharmak., 103; Vīramitrodaya, Rājanītip., 159) (ibid., n.6).

4 dharma-

balābala-vyapekṣā. kanyānāṃ sampradānaṃ sva-kārya-siddhi-vaśena cintyam. kumaraṇaṃ rakṣaṇaṃ, tava vayam ity evaṃ vādibhiḥ sattribhiḥ dharmam arthaṃ ca grāhayitavyam. navaṃ hi dravyaṃ yena yenārtha-jātenopadihyate[1] tat-tad evācūṣati. evam ayaṃ nava-buddhir[2] yad-yad ucyate tat-tat pratipadyate. vyasanebhyaś cainam upāyato nivartayeyur iti nityānuśāsanāc ca kālena guṇa-saṃpannaṃ yauvarājye sthāpayet, nirguṇān anyān pratyanteṣu nikṣipet: ity evamādinābhiyogātiśayena rājñā putra-rakṣanaṃ pratyahaṃ cintyam.

dūta-sampreṣaṇaṃ caiva kārya-śeṣaṃ tathaiva ca
antaḥ-pura-pracāraṃ ca praṇidhīnāṃ ca ceṣṭitam. 153.

yena saha sandhānaṃ vigraho vā cikīrṣyate tatra dūta-sampreṣaṇaṃ cintyam. ārabdha-kārya-śeṣatvaṃ ca cintayet, āsthāpanāya. kakṣyāntareṣv antarvaṃśika-sainyādhiṣṭhito 'ntaḥpuraṃ praviśet. tatra sthavira-strī-pariśuddhāṃ devīṃ paśyen nāpariśuddhām. devyā gṛha-nilīno[3] hi bhrātā Bhadrasenaṃ[4] jaghāna, mātuḥ śayanāntargataś[5] ca putraḥ[6] Kārūṣaṃ, viṣa-digdhena nūpureṇa Vairantyaṃ [devī][7] jaghāna, mekhalāmaṇinā Sauviraṃ, veṇyāṃ nigūḍhena śastreṇa Vidūratham.[8] tasmād etānyāspada-sthānāni yatnataḥ parīkṣeta.[9] muṇḍa-jaṭila-kuhaka-pratisaṃsargaṃ bāhyābhiś ca dāsībhir antaḥpura-dāsīnāṃ pratiṣedhayet. praṇidhīnāṃ ca kāpaṭikādīnāṃ cāra[10]-paramparābhiś ceṣṭitaṃ cintayet.

kṛtsnaṃ cāṣṭavidhaṃ karma pañcavargaṃ[11] ca tattvataḥ
anurāgāparāgau ca pracāraṃ maṇḍalasya ca. 154.

akṛtārambham ārabdhasyānuṣṭhānam anuṣṭhita-viśeṣaṇaṃ karma-phala-saṃgrahaḥ, tathā sāma-bheda-dāna-daṇḍāḥ, etad aṣṭa-vidhaṃ karma. athavā kṛṣir vaṇikpatha udake setu-bandhanaṃ [durga-karaṇaṃ] kṛtasya[12] vā tat-saṃskāro hasti-bandhanaṃ[13] khani-khananaṃ śūnya-veśanaṃ dāruvana-chedanaṃ ceti. apare tv āhuḥ[14] -

"ādāne ca[15] visarge ca tathā praiṣa-niṣedayoḥ[16]
pañcame cārtha-vacane vyavahārasya cekṣaṇe.
daṇḍa-śuddhyoḥ sadā yuktas tenāṣṭa-gatiko[17] nṛpaḥ
aṣṭa-karmā divaṃ yāti rājā śakrābhipūjitaḥ"

ity auśanasau ślokau.

tad-vivaraṇam: ādānaṃ balinā. bhṛtyebhyo dhana-visargaḥ. praiṣo duṣṭa-tyāgaḥ. arthādhikṛtānām atipravṛtti-nirodho niṣedhaḥ. asaṃpravṛtter artha-vacanam. varṇāśramiṇāṃ sva-karma-

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1 opadiśyate
2 na buddhir
3 niṣṭhīno
4 Candrasenaṃ
5 -gataṃ
6 putra-
7 Vairantaṃ
8 Viḍūrathaṃ
9 parīkṣate
10 cora-
11 pañcaviṃśaṃ
12 bandhanaṃ kṛtasya
13 saṃskāra-cayaḥ astu hasti-bandhena
14 So the copyist, corrected to cāhuḥ.
15 sa
16 nisargayoḥ
17 tonātmagat

saṃśr·aye vyavahār·ekṣaṇam. parasparābhiyoge daṇḍa-nipātanaṃ parājitānām. śuddhir ātmanc, pramāda-skhalite tu [prā]yaścittam ity etad aṣṭavi[dhaṃ karma. pa]ñca-vargaḥ. kāpaṭikodāsthita-gṛha-patika-vaidehaka-tāpasa-vyañjanāḥ. paramarma-jñaḥ pragalbhaś chātraḥ kāpaṭikaḥ. tam[1] artha-mānābhyām upasaṃgṛhya mantrī brūyād "rājānaṃ māṃ ca pramāṇaṃ kṛtvā[2] yatra[3] yad akuśalaṃ paśy[asi tat tadānīm evāśrāvy]aṃ tvayā" iti. pravrajyāyāḥ pratyavasita udāsthitaḥ, sa ca prajñāśauca-yuktaḥ. sarvānna-pradāna-samarthāyā[ṃ bhūmau] prabhūta[4]-hiraṇyāntevāsinaḥ karma kārayet. kṛṣi-ka[rma-phalāc ca sarva-pravrajitānāṃ grāsācchādanā]vasthān pratividadhyāt. teṣāṃ ye vṛtti-kāmās tān upajapet, evam "etenaiva vṛttena rājārthaś caritavyo, bhakta-vetana-kāle copasthātavyam" iti. sarva-pravra[jitāś ca svaṃ svaṃ va]rgam upajapeyuḥ. karṣako vṛtti-kṣīṇaḥ prajñāśauca-yukto gṛha-pati[5]-vyañjanaḥ sa kṛṣi-karma kuryāt. yathoktāyāṃ bhūmāv iti. vāṇijako vṛtti-kṣīṇaḥ prajñāśauca-yukto vaidehaka-vyañjanaḥ. sa vaṇik-karma kuryāt pradiṣṭāyāṃ[6] bhūmāv iti samānaṃ pūrveṇa. muṇḍo jaṭilo vā vṛtti-kāmas tāpasa-vyañjanaḥ.[sa] nagarābhyāśe[7] prabhūta-jaṭila-muṇḍāntevāsī śākaṃ yavasa-muṣṭiṃ vā māsa-dvimāsāntaritaḥ prakāśam aśnīyāt, dharma-vyājena[8], gūḍhaṃ ca yatheṣṭam āhāram. tāpasa-vyañjanāntevāsinaś cainaṃ siddha-yogair arcayeyuḥ, śiṣyāś cāsyopadiśeyuḥ lābhaṃ agnidāhaṃ[9] cora-bhayaṃ duṣṭa-vadha-bandhanaṃ videśa-pravṛttim, "idam adya śvo vā bhaviṣyatīdaṃ vā rājā kariṣyati" iti. tad asya gūḍhāḥ sattriṇas tat-prayuktāḥ sampādayeyuḥ. ye cāsya rājño 'vaśyaṃ bhartavyās te lakṣaṇa-vidyām aṅga-vidyāṃ jambhaka-vidyāṃ māyāgatam āśrama-dharmaṃ nimitta-jñānaṃ cādhīyamānāḥ sattriṇaḥ syuḥ. tatra rājaitān pañca-saṃsthā[n][10] etair mantribhiḥ saha sva-viṣaye para-viṣaye cāvasthāpayet. mantri-purohita-senāpati-yuvarāja-dauvārikāntarvaṃśikādiṣu śraddheya-deśa-veṣa-śilpa-bhāṣāvido janapadāpadeśena[11] sattriṇaḥ sañcārayet. tathā kubja-vāmana-kirāta-mūka-jaḍa-badhirāndha-chadmano naṭa-nartaka-gāyanādayaś ca striyaś cābhyantara-cāraṃ vidyuḥ.

"vane vanacarāḥ kāryāḥ śramaṇāṭavikādayaḥ
parapravṛtti-jñānārthāḥ śīghrāś cāra-paramparāḥ.

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1 tad 2 pramāṇīkṛtya 3 tatra
4 samarthāyājāprabhūta- 5 nṛpa-gati-
6 vaṇik pradiṣṭāyāṃ 7 vyañjano nagarābhyāśe
8 -vyanajana 9 nidānaṃ 10 -jaitāḥ, -saṃstha
11 The ms. reads -opadeśena. That the original was apadeśa is certain. What Bhār. should have been copying or using almost certainly read (with Kauṭ.) bhāṣābhijanāpadeśena, abhijana ("birth") being the last of the disguises. It is impossible to say that the corruption must have occurred after Bhāruci's time.

parasya caite boddhavyās tādṛśair eva tādṛśāḥ
cārasañcāriṇaḥ saṃsthā gūḍhāś[1] cāgūḍha-saṃjñitāḥ."

evaṃ pañca-vargaṃ parikalpya parasyātmanaś cāsmād evaṃ ca vargān mantri-purohitādīnām anurāgāparāgau vidyāt. tathā rāja-maṇḍala-pracāraḥ, ko māṇḍalikaḥ sandhi-vigrahādau kasmin pracāre vartata iti.

madhyamasya pracāraṃ ca vijigīṣoś ca ceṣṭitam
udāsīnasya cāraṃ ca śatroś caiva prayatnataḥ. 155.

etasmin rāja-maṇḍala imāś catasro rāja-prakṛtayo mukhyā bhavanti, vijigīṣur arir madhya udāsīna iti. tatraiteṣāṃ eva yo rāja prakṛti sampanno 'ham evemāṃ pṛthivīṃ jeṣya ity abhyukṣitaḥ[2] sa vijigīṣur utsāha-śakti-yogāt. śatrus trividhaḥ, sahajaḥ [prākṛtaḥ] kṛtrimo[3] bhūmyanantara iti. madhyamaḥ, anayor ari-vijigīṣvor asaṃhatayor[4] nigraha-samarthaḥ. udāsīno 'ri-vijigīṣu-madhyamānām asaṃhatānām.

etāḥ prakṛtayo mūlaṃ maṇḍalasya samāsataḥ
aṣṭau cānyāḥ samākhyātā dvādaśaiva tu tāḥ smṛtāḥ. 156.

etāḥ prakṛtayo maṇḍalasya vyākhyātāḥ. aṣṭau cānyā āsāṃ prakṛtīnām ekaikasyāḥ prakṛter mitraṃ mitra-mitraṃ ceti dve dve prakṛtī ucyete. ekā aṣṭau cānyāḥ prasaṃkhyātāḥ. evam ubhayato 'pi[5] dvādaśa bhavanti.

amātya-pura-rāṣṭrārtha-daṇḍākhyāḥ pañca cāparāḥ
pratyekaṃ kathitā hy etāḥ saṃkṣepeṇa dvisaptatiḥ. 157.

imā[6] amātya-pura-rāṣṭra-kośa-daṇḍākhyāḥ pañcāparāḥ pratyekaṃ dvādaśa-svavasthitāḥ. evaṃ ca dvādaśa-rāja-prakṛtayaḥ ṣaṣṭir amātyādi-prakṛtayaḥ iti saṃkṣepeṇa dvisaptatiḥ.

anantaram ariṃ vidyād ari-sevinam eva ca
arer anantaraṃ mitram udāsīnaṃ tayoḥ param. 158.

vijigīṣor bhūmyanantaram ariṃ vidyāt. tathāri-mitraṃ mitra-mitraṃ ca. evam apara-bhūmyantaro[7] vijigīṣor mitraṃ bhavati. udāsīnas tayoḥ paraḥ. ari-mitra-lakṣaṇaṃ sahaja-kṛtrimayor api draṣṭavyam.

tān sarvān abhisaṃdadhyāt sāmādibhir upakramaiḥ
vyastaiś caiva samastaiś ca pauruṣeṇa nayena ca. 159

sāmādibhiś caturbhiḥ samastair vyastair vā pauruṣeṇa nayena vā kevalena daṇḍena vā. kevalena daṇḍeneti samāsikaḥ ṣāḍguṇya-krama ucyate.

sandhiṃ ca vigrahaṃ caiva yānam āsanam eva ca
dvaidhībhāvaṃ saṃśrayaṃ ca ṣaḍguṇāṃś cintayet sadā. 160

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1 rūḍhāś
2 -kṣitā
3 sahajaḥ kṛtrimo
4 asaṅgatayor
5 ubhayorapi
6 mo
7 aparo bhūmyantara-

atra hiraṇyādi-nibandhana ubhayānugrahārthaḥ sandhiḥ. tad-viparīto vigrahaḥ. ekatrābhyuccayo yānam. upekṣaṇam āsanam. sandhi-vigraho[pādānaṃ dvaidhībhāvaḥ. parā]rpaṇaṃ saṃśrayaḥ. etān ṣaḍguṇāṃś cintayet sadā. eteṣāṃ ṣaṇṇāṃ yasmin guṇe vyavasthito manyetāhaṃ śakṣyāmi durgaṃ kārayituṃ hastino bandhayituṃ khaniṃ khānayituṃ vaṇik[pathaṃ prayojayituṃ śūnya-niveśanaṃ] kārayituṃ kṛṣiṃ prayojayituṃ dāruvanaṃ chedayitum adeva[1]-mātṛkāṇi ca kṣetrāṇi bandhayitum ity evamādīni, parasya ca vyāhantuṃ vṛddhi-vighātārthaṃ, tad-guṇam upeyāt. evaṃ ca sati -

āsanaṃ caiva yānaṃ ca sandhāya ca vigṛhya ca
kāryaṃ vīkṣya prayuñjīta[2] dvaidhaṃ saṃśrayam eva ca. 161.

sandhāyāsanaṃ vigṛhyāsanaṃ sandhāya yānaṃ vigṛhya yānaṃ vā kāryaṃ vīkṣya prayuñjīta. tathā dvaidhaṃ saṃśrayam eva ca. param atisandhātu-kāmayor ari-vijigīṣvor upahantum[3] aśaktayoḥ sandhāyāsanaṃ vigṛhya vā. tatra yadā paśyet "sva-balenotsahe paraṃ karśayituṃ, utsāha-yuktāś ca me prakṛtayaḥ saṃhatā vivṛddhāś ca sva[4]-karmaṇyavyāhatāś cariṣyanti, parasya vā prakṛt-ayo lubdhāḥ kṣiṇāś ca, yata upajāpena śakyās ta ātmī[5]-kartum" ity evamādi, tadā vigṛhyāsīta. vigṛhyāsana-hetvabhāve sandhāyāsīta. parasmād abhyuccitaḥ sarva-sandoha-varjaṃ[6] sva-rāṣṭre kṛta-pratividhāno vigṛhya yāyāt, vyasane vā parasya pra[kṛ]ti-kṣaye[7] prakṛti-kope vā, ākrandāsāra-balād vā. vigṛhya yāna-hetvabhāve tu pārṣṇi-grāhaṃ sandhāya yāyāt, sambhūya vā yātrāphalāṃśa-kṛta-saṃvitka ity evamādi. samartho vā tv ariṃ pārṣṇi-grāhaṃ ca yugapad vigṛhya yāyat, asamartho vā balavatā samākrānto durgāpāśrayād dvaidhī-bhūtas tiṣṭhet, madhyamam udāsīnaṃ vāśrayet, yatra vā pūrva-puruṣocitā gatiḥ, āsanna-sambandho vā mitrāṇi vā bhūyāṃsi yatra śaktimanto bhaveyus taṃ saṃśrayeta.

sandhiṃ tu dvividhaṃ vidyād rājā vigraham eva ca
ubhe yānāsane caiva dvaidhaṃ saṃśrayam eva ca. 162.

ṣaḍ apy ete guṇāḥ samāsato dvidhā bhidyante. yato 'yam uttara-vivakṣārtha upanyāsaḥ.

samāna-yāna-karmā ca viparītas tathaiva ca
tadā tvāyati-saṃyuktaḥ sandhir jñeyo dvi-lakṣaṇaḥ. 163.

sambhūya yānaṃ yasya sa samāna-yāna-karmā sandhiḥ. tvam ito yāhi aham ito[8] yāsyāmīty asamāna-yāna-karmā viparītaḥ sandhiḥ. tathā kośādi-lābhenaikasya tadātva-yuktaḥ itarasyāyati-yuktaḥ. evaṃ cāyaṃ dvilakṣaṇaḥ sampadyate sandhiḥ.

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1 adeya-
2 prayudyeta
3 upagantuṃ
4 sa
5 tā amī
6 sandehavarjaṃ
7 pratikṣaye
8 iti

svayaṃ-kṛtaś ca kāryārtham akāle kāla eva vā
mitreṇa caivāpakṛte dvividho vigrahaḥ smṛtaḥ. 164.

yadāyam utsahate sva-śaktyā paraṃ jetuṃ tadā svayaṃ-kṛto vigrahaḥ. akāle 'py[1] uccayāpekṣayā. yasya parasyāmitras tad-vijigīṣor mitram. tena yadā parasyāpakriyate tad-vijigīṣor mitreṇāpakṛte vyasanini pare viparīto vigrahaḥ. satsu vigraha-kāraṇeṣu tatra yadyāsanaṃ yadi yānaṃ sarvadā dvividho vigrahaḥ.

ekākinaś cātyayike kārye prāpte yadṛcchayā
saṃhatasya ca mitreṇa dvividhaṃ yānam ucyate. 165.

parasya vyasane yadṛcchayā, prāpte ātyayike ca kārye, ekākina eva yānaṃ yady asāv ekākī śaknoti taṃ jetum. saṃhatasya mitreṇa ... evaṃ dvividhaṃ yānam.

kṣīṇasya caiva kramaśo daivāt pūrva-kṛtena vā
mitrasya cānurodhena dvividhaṃ smṛtam āsanam. 166.

sādhukārī caiva kṣayaṃ gacchati daivād, aparaḥ pūrva-kṛtena pramādena tasyobhayathāpi kṣīṇasyātma-saṃvaraṇa-kriyāsanam; yaś ca parasya śatruḥ sa vijigīṣor mitraṃ tasmin kṣīṇe tad-anurodhāt samartho 'py āsīta. evaṃ dvividham āsanam. "mohāt pūrva-kṛtena vā" ity aparo hetu-pāṭhaḥ.

balasya svāminaś caiva sthitiḥ kāryasya siddhaye
dvividhaṃ kīrtyate dvaidhaṃ ṣāḍguṇya-guṇa-vedibhiḥ. 167.

balavatābhibhūto durgāpāśrayo dvividhā balaṃ kṛtvā sva-kārya-siddhiṃ kuryāt. samartho vā parānugrahe hiraṇyādi-phalāpekṣayā balasya kenacid aṃśena 'nyaṃ rājānam anugṛhṇīyāt.

artha-saṃpādanārthaṃ ca pacyamānasya śatrubhiḥ
sādhuṣv avyapadeśa ca dvividhaḥ saṃśrayaḥ smṛtaḥ. 168.

mahatā pareṇa pīḍyamānasya saṃśrayaḥ tat-saṃśritaś cainaṃ sarva-yatnais tathātma-kāryaṃ sampādayet. sādhuṣv avyapadeśārthaṃ pāpināpi. saṃśraya-kāraṇenāpadā saṃśrayet. tat-saṃśrito hi samānānām abhibhavanīyas tadā bhavati.

yadādhigacched āyatyām ādhikyaṃ dhruvam ātmanaḥ
tadātve cālpi[kāṃ pīḍāṃ tadā sandhiṃ] samāśrayet. 169.

āyatyapekṣayālpikāṃ pīḍāṃ kṛtvātmanaḥ sandhiṃ samāśrayet.

yadā prahṛṣṭā manyeta sarvās tu prakṛtīr bhṛśam
abhyuccitaṃ tadā 'tmānaṃ tadā manyeta vigraham. 170.

vi[grahārthaṃ daṇḍādi-sampadābhyucci]taḥ sa santuṣṭopagṛhīta-prakṛtiḥ sandhi-vigrahaṃ kuryāt.

yadā manyeta bhāvena hṛṣṭaṃ puṣṭaṃ svakaṃ balam
parasya viparītaṃ ca tadā yāyād ripuṃ prati. 171.

prahṛṣṭa-puṣṭaiḥ sva-kevala-kāraṇataḥ parasya ca viparīte [sati]

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1 āhedapy

vigṛhya[1] sandhāya vā yāyāt.

yadā tu syāt parikṣīṇo vāhanena balena ca
tadāsīta prayatnena śanakaiḥ sāntvayann arim.[2] 172.

parikṣīṇe hiraṇyādīnāṃ sandhāyātmano 'bhyuccayaṃ kurvann āsīta, sāntvayann arim sāmopapradānābhyām.

manyetāriṃ yadā rājā sarvathā balavattaram
tadā dvidhā balaṃ kṛtvā sādhayet kāryam ātmanaḥ. 173.

balavatābhibhūto 'śakye sandhāne durgāpāśrayo dvidhā kṛtvāsīta.

yadā para-balānāṃ tu gamanīyatamo bhavet
tadā tu saṃśrayet kṣipraṃ dhārmikaṃ balinaṃ nṛpam. 174.

dvaidhībhāvam apy āśrito yady ātma-dhāraṇam aśakyaṃ manyate tataḥ prāgabhibhavāt kṣipram eva balinaṃ dhārmikaṃ ca saṃśrayet. tad-abhāve 'nyam api guṇavantam.

nigrahaṃ prakṛtīnāṃ ca kuryād yo 'ri-balasya ca
upaseveta tan nityaṃ sarva-yatnair guruṃ yathā. 175.

yāsāṃ prakṛtīnāṃ doṣeṇa gamanīyatamo jātas tāsāṃ yo nigrahe samarthas tad-ari-balasya ca, tadā taṃ sarva-yatnair guruṃ yathā niruparodhena cetasā paraṃ sad-bhāvam āśritaḥ seveta.

yadi tatrāpi sampaśyed doṣaṃ saṃśraya-kāritam
suyuddham eva tatrāpi nirvitarkaḥ samācaret. 176.

bandhuvat-saṃśrayo hi mahādoṣo rājñām ity evaṃ ca yadi saṃśraya-gatinā sādayet, tataḥ suyuddham eva tatrāpi nirvitarkaḥ samācaret. dṛśyate[3] hy alpa-balenāpi mahābalaṃ jīyamānam. api ca yudhyataḥ parājayo 'pi svarga-prāptyā viśiṣyate. dṛṣṭa-saṃśrayas[4] tu nāmutra rādhyate. kiṃ bahunā -

sarvopāyais tathā kuryān nīti-jñaḥ pṛthivī-patiḥ
yathā 'syābhyadhikā na syur mitrodāsīna-śatravaḥ. 177.

dhanādiṣu gandhena mitram api śatrutām śrayate, tathodāsīna-śatrau tu kā kathā. ata uktair upāyais tat-pravartanena[5] svān prati bhāntam[6] ātmānaṃ mitrādibhyo 'dhikaṃ kuryān, na mitram udāsīno vety āsthā kartavyā.

āyatiṃ sarva-kāryāṇāṃ tadātvaṃ ca vicārayet
atītānāṃ ca sarveṣāṃ guṇa-doṣau ca tattvataḥ. 178.

aneka-mukhatvāt kāryāṇāṃ kṣaṇikatvāc ca tasyāṃ tasyām avasthāyāṃ tat-tat-kāryam āpadyata iti sāmānyataḥ sarva-kāryāvadhāraṇaṃ darśayati. tasmāt punar etad evaṃ, yasmāt -

āyatyāṃ guṇa-doṣa-jñas tadātve kṣipra-niścayaḥ
atīta-kārya-śeṣa-jñaḥ śatrubhir nābhibhūyate. 179.

1 viparīte vigṛhya
2 arīn
3 neha dṛśyate
4 saṃśraye
5 praputreṇa
6 svapratibhayam

syatyāṃ tāvad guṇa-doṣau sarva-kāryeṣu vijñeyau; śeṣāvadhṛtir anuṣṭhānaṃ ca tasya rāja-tantrānugrahāya doṣa-parihāreṇeti evaṃ ca tat[1]-śatru-nibarhaṇaṃ kavacam iva sarva-kāryānugataṃ nityaṃ vijigīṣuṇā cintyam.

yathainaṃ nātisandadhyur mitrodāsīna-śatravaḥ
tathā sarvaṃ saṃvidadhyād eṣa sāmāsiko nayaḥ. 180.

upasaṃhārārthaḥ ślokaḥ.

yadā tu yānam ātiṣṭhed ari-rāṣṭraṃ prati prabhuḥ.
tadānena vidhānena yāyād ari-puraṃ śanaiḥ: 181.

yātropanyāsaś citta-praṇidhānārthaḥ.

mārgaśīrṣe śubhe māse yāyād yātrāṃ mahīpatiḥ
phālgunaṃ vāpi caitraṃ vā māsau prati yathābalam. 182.

atra hi gacchan parasya śāradaṃ vāsantaṃ ca sasyam upahanti gacchataś ca mārgāḥ pracura-yavasodakā bhavanti. tasmāt śārada[2]-sasya-prāyaṃ janapadaṃ dīrgha-kālaṃ ca yātrāṃ mārgaśīrṣe yāyāt. phālguna-caitra-māsayor vāsanta-sasya-prāyaṃ dīrgha-kālaṃ ca yātrām. tathā cāturaṅga-balo mārgaśīrṣe yāyāt. aśva-bala-prāyas tu phālguna-caitrayoḥ.

anyeṣv api tu kāleṣu yadā paśyed dhruvaṃ jayam
tadā yāyād vigṛhyaiva vyasane cotthite ripoḥ. 183.

hasti-bala-prāyo varṣāsv aśva-bala-prāyaṃ ripuṃ gacchet. etasmin hi sva-bala-kāle gacchato rājño 'vasyaṃ-bhāvī jayaḥ. vyasanaṃ ca ripor yadā tadā kadācid yāyāt. śakto [yāyād a]nākrandaṃ ca.

kṛtvā vidhānaṃ mūle tu yātrikaṃ ca yathāvidhi
upagṛhyāspadaṃ caiva cāraṃ saṃyag vidhāya ca, 184.

prakṛtyupasaṃgraho 'rthamānābhyāṃ lubdha-kruddhābhirakṣaṇaṃ viśeṣataḥ pārṣṇigrāha-sandhānaṃ janapa[da-sthāpanaṃ mūle vidhānam]. yātrikaṃ ca hastyaśvādi. ye ca para-viṣaye dūṣyās te yātur āspadā bhavanti, tāṃś cātmīkṛtya cāraṇaṃ ca para-viṣaya-pravṛtti-vijñānāya samyag vidhāya yathā caitad evam.

saṃśodhya [tri]vidhaṃ mārgaṃ ṣaḍvidhaṃ ca svakaṃ balam
sāṃparāyika-kalpena yāyād ari-puraṃ śanaiḥ. 185.

jāṅgalātapāṭavika-trividhaṃ mārgaṃ panthānaṃ yavasendhanodakopādāna-vīrudha-vicchedādibhiḥ[3] saṃśodhya, balaṃ ca ṣaḍvidhaṃ hastyaśva-ratha-padātiviṣṭikara-kośākhyaṃ saṃśodhya kim agra-hṛtam ity evamādinā sāṃparāyika-kalpena yuyutsu-kalpena yāyāt.

śatru-sevini mitre ca gūḍhe yuktataro bhavet
gata-pratyāgate caiva sa hi kaṣṭataro ripuḥ. 186.

mitra-duḥkha-gata-pratyāgatayor yuktataro bhūtvā sutarāṃ na

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1 evañceti

2 śārada-vāsanta-

3 yavasendhanodapād-anavīrudhādibhiḥ

viśvaset.

daṇḍa-vyūhena tan-mārgaṃ yāyāt tu śakaṭena vā
varāha-garuḍābhyāṃ vā sūcyā vā makareṇa vā. 187.

purastān nāyakaḥ paścāt senāpatiḥ svāmī ca madhye pārśvayor hastinaḥ tato 'śvā ity eṣa sāṃgrāmiko yāna-vidhiḥ dīrghaḥ sama-vinyāso daṇḍa-vyūhaḥ sarvato bhaye kāryaḥ. sūcī-mukhaḥ paścād vistṛtaḥ śakaṭa-vyūhaḥ pṛṣṭhato bhaye yojayitavyaḥ. ślakṣṇa-mukha-paścārdho bṛhanmadhyo[1] varāha-vyūhaḥ pārśvato bhaye praśasyate. etena garuḍa-vyūho vyākhyātaḥ. laghu samutthāna[2]-sainikaṃ sūcī-vyūhaḥ dīrghaḥ pravīra-puruṣa-mukhaḥ, agrato bhaye ca[3] sādhiṣṭhaḥ. makara-vyūho mukha-jaghanayoḥ pṛthur ubhayato bhaye praśasyate.

yataś ca bhayam āśaṅket tato vistārayed balam
padmena caiva vyūhena niviśeta sadā[4] svayam. 188.

sarvathā pradarśanam etat: yato bhayaṃ prapaśyet tu tato vistārayed balam. sarvata uditena padma-vyūhena sadā niviśeta.

senāpati-balādhyakṣau sarva-dikṣu niveśayet
yataś ca bhayam āśaṅket prācīnāṃ kalpayed diśam. 189.

senāpati-balādhyakṣa-puruṣāś ca sarvatra niviśeran.[5] aneka-prakārās tv apare kalpitāḥ parān jeṣyantīty ataḥ puruṣān iti yujyante. giriṃ vanaṃ vā pṛṣṭhataḥ kṛtvā bhaya-diśaś cāgrataḥ tatra yudhyeyuḥ niviśeran vā.

gulmāṃś ca sthāpayed āptān kṛta-saṃjñān samantataḥ
sthāne yuddhe ca kuśalān abhīrūn avikāriṇaḥ.[6] 190.

viśeṣato gulmeṣv evaṃ-guṇāḥ sthāpyāḥ. tato hi bhayam utpannaṃ mahate 'narthāya bhavati sva-balena.

saṃhatān yodhayed alpān kāmaṃ vistārayed bahūn
sūcyā vajreṇa caivaitān vyūhena vyūhya yodhayet. 191.

alpāḥ saṃhatāḥ parasparāpekṣayā yudhyanto na bibhyati. vajra-vyūhas tridhā-vyavasthitaḥ. sūcī-vyūho vyākhyātaḥ. sarve tu vyūhā yathā-sāmarthyaṃ kalpayitavyāḥ.

syandanāśvaiḥ same yuddhyed anūpe nau-dvipais tathā
vṛkṣa-gulmāvṛte cāpair asi-carmāyudhair balaiḥ. 192.

sāmarthya[7]-darśanārtho 'yam upadeśaḥ.

kaurukṣetrāṃś ca matsyāṃś ca pāñcālāñ śūrasenajān
dīrghāṃ llaghūṃś caiva narān agrānīkeṣu yodhayet. 193.

ete hi pṛthu-vakṣasa ājānu-bāhavo divi-spṛśo mahāvarṣmāṇaś ca[8]

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1 brahmanmodhyo
2 sadutthāna-
3 ya
4 yadā
5 niveśeran
6 avicāriṇaḥ
7 sāmarthana-
8 mahāparvāṇaś ca

senā-mukheṣv īṣan-manoghātaṃ pareṣāṃ[1] kurvanti.

praharṣayed[2] balaṃ vyūhaṃ tāṃś ca saṃyak parīkṣayet
ceṣṭāṃś caiva vijānīyād arīn yodhayatām api. 194.

jaye dharmārtho 'vara-jaye visarjana[3] ity evamādinā yathābhūta-śāstrārtha-pradarśanena praharṣayet. yuddhyatāṃ ceṣṭāḥ pratyakṣī-kuryāt. calacittā hi puruṣā[4] upakurvāṇasyāpy apakurvanti.

uparudhyārim āsīta rāṣṭraṃ cāsyopapīḍayet
dūṣayec cāsya satataṃ yavasānnodakendhanam.[5] 195.
bhindyāc caiva taṭākāni prākāra-parikhās tathā
samavaskandayec cainaṃ rātrau vitrāsayeta ca. 196.
upajapyān upajaped buddhyetaiva ca tat-kṛtam
yukte ca daive yudhyeta jaya-prepsur apeta-bhīḥ. 197.

durgāśritasyāpratiyudhyata uparodha-vidhis tribhiḥ ślokaiḥ.

sāmnā dānena bhedena samastair uta vā pṛthak
vijetuṃ prayatetārīn na yuddhyeta kadācana. 198.

tatra sāma dvividhaṃ vāk-prayogaś ceṣṭāprayogaś ceti. vāk-prayogo guṇa-vacanaṃ hita-vacanam upakārānudarśana-vacanam ātmopanidhānam ity evamādi; ceṣṭā-prayogaḥ sthitāñjali-dānaṃ hasta-grahaṇa-mukhopapradarśanaṃ sva-dāra-darśanaṃ [mi]thaḥ saṃkathanam ity evamādi. dānaṃ nānā-vidhair dravyaiḥ prītyutpādana-[pratipādanam].[6] bheda ekasyopasaṃgraho 'nyasya nirasanaṃ bhīṣaṇaṃ ca. etais tribhir upāyaiḥ prayateta jetum.

anityo [vijayo yasmād dṛśyate yudhyamānayoḥ
parājayaś] ca saṃgrāme tasmād yuddhaṃ vivarjayet. 199.

jaya-parājayayor anityatvāt prayatnato yuddhaṃ pariharaṇīyam. tasmād asandigdhaḥ tanur apy artha-sandigdhān mahato 'pi śreyān.

trayā[ṇām apy upāyā]nāṃ pūrvoktānām asaṃbhave
tathā yudhyeta saṃyatto vijayeta ripūn yathā. 200.

vijigīṣoḥ sāmādīnāṃ parikṣaye sādhakatvam. tathā sandigdhe vijaye kāmaṃ yudhyeta, yasmāj jaye 'rthaḥ parājaye svarga iti. yuddham eva tatra jyāyaḥ. yadārtha-sandigdhaḥ parājayas tadā niṣpatanaṃ sādhīyaḥ: nirgato hi punaḥ kāryam āsādayati.

jitvā saṃpūjayed devān brāhmaṇāṃś caiva dhārmikān
pradadyāt parihārāṃś ca khyāpayed abhayāni ca. 201.
sarveṣāṃ tu viditvaiṣāṃ samāsena cikīrṣitam
sthāpayet tatra tad-vaṃśyaṃ kuryāc ca samaya-kriyām. 202.
pramāṇāni ca kurvīta teṣāṃ dharmān yathocitān
ratnaiś ca pūjayed etān pradhāna-puruṣaiḥ saha. 203.

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1 ghātakaravīṣuḥ
2 prakarṣayed
3 visarjaya
4 -cittābhipuruṣāḥ
5 -odayendhanaṃ
6 utpādanaṃ

labdha-praśamanārthās trayaḥ ślokāḥ.

adānam apriyakaraṃ dānaṃ ca priya-kārakam
abhīpsitānām arthānāṃ kāla-yuktaṃ praśasyate. 204.

dānam adānaṃ vā kāla-yuktaṃ sukhayati. yathā-kālaṃ rājñā tad anuṣṭhitaṃ sarva-loka-sukhāvahaṃ bhavati.

sarvaṃ karmedam āyattaṃ vidhāne daiva-mānuṣe
tayor daivam acintyaṃ tu mānuṣe vidyate kriyā. 205.

yat tāvan mānuṣaṃ phalaṃ tat-puruṣa-karmāyattam eva kṛṣyādayaḥ. api ca prāpyate daivāt putra-janmādi-phalam. tad api dṛṣṭa-dvāram eva. ato dṛṣṭam evopāyam āśritya sarva-kārye prayatitavyam. na daiva-paramo bhūtvāsīta nirīha iti.

saha vāpi vrajed yuktaḥ sandhiṃ kṛtvā prayatnataḥ
mitraṃ hiraṇyaṃ bhūmiṃ vā saṃpaśyaṃs trividhaṃ phalam. 206.

mitrī-karaṇaṃ tv idaṃ yātavyasya yātrā[1]-phalam, jitvā ca tam eva sthāpayet. saha[2]-kṛtam abhirakṣan mitrībhūto mitra-kāryaṃ kāle kariṣyatīti bhūmi-hiraṇyābhyāṃ vā sandhāya pratinivarteta.

pārṣṇigrāhaṃ ca saṃprekṣya tathākrandaṃ ca maṇḍale
mitrād athāpy amitrād vā yātrā-phalam avāpnuyāt. 207.

pārṣṇigrāhākrandānubandham avekṣya hiraṇyādi yātrā-phalaṃ saṃgṛhṇīyāt.[3]

hiraṇya-bhūmiṃ saṃprāpya pārthivo na tathaidhate
yathā mitraṃ dhruvaṃ labdhvā kṛśam apy āyati-kṣamam. 208.

dharma-jñaṃ ca kṛta-jñaṃ ca hṛṣṭa-prakṛtim eva yat
anuraktaṃ sthirārambhaṃ laghu-mitraṃ praśasyate. 209.

bhūmi-hiraṇyābhyāṃ mitraṃ jyāya iti śloka-dvayena tat-stutir mitropasaṃgrahārthā.

prājñaṃ kulīnaṃ śūraṃ ca dakṣaṃ dātāram eva ca
kṛta-jñaṃ dhṛtimantaṃ ca kaṣṭam āhur ariṃ budhāḥ. 210.

upadeśa-prayojanam: īdṛśam ariṃ sarva-yatnair vijigīṣuḥ sandadhyāt. yena saty evaṃ-guṇa ucchetuṃ śakyate, karśayituṃ pīḍayituṃ vā. ata evaṃ-vidhaṃ śatruṃ prayatnato mitrī-kuryāt.

āryatā puruṣa-jñānaṃ śauryaṃ karuṇa-veditā
sthaula-lakṣyaṃ ca satatam udāsīna-guṇodayaḥ. 211.

udaya-śabdaḥ samudāya-vācī phalārthas tu na yujyate, sāmarthyāt. asyopadeśa-prayojanam: ebhir guṇair yuktam udāsīnaṃ saṃśritya kāmaṃ yathokta-lakṣaṇenāpy ariṇā virudhyeta yātrā-phalārtham. yenaivaṃ-guṇa udāsīnaḥ saṃśraya-kāryaṃ kartuṃ samartho bhavati. anevaṃ-guṇas tūdāsīno 'py amitrībhavati śatrūpajāpād adṛḍha-prajñayā tasya.[4]

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1 yātuṃ yātā

2 sa hi

3 This sentence was placed in error at the end of the comm. on v. 206.

4 -prajñātayoḥ

kṣemyāṃ sasya-pradāṃ nityaṃ paśu-vṛddhi-karīm api
parityajen nṛpo bhūmim ātmārtham avicārayan. 212.

yadā tu vijigīṣur yad īdṛśa-parābhiyogād āpadyāt udāsīna-**saṃśraye**ṇāres tadā kṣemyāṃ sasya-pradām api nityaṃ paśu-vṛddhi-**karīm** api parityajen nṛpo bhūmim itthaṃ-bhūtām api satīm, yena **rāja**-dharmeṣv evaṃ smaryate: -

āpad-arthaṃ dhanaṃ rakṣyaṃ[1] dārā rakṣyā dhanair api
ātmā tu satataṃ rakṣyo dārair api dhanair api. 213.

sarva-parityāgenāpy ātmā satataṃ rakṣya iti. yena śakyo 'py ayaṃ **dharma**-viruddham api dāra-parityāgaṃ kṛtvā bhūyo rājatvam āpanno **mahad**-dharmānuṣṭhānaṃ kartum. asya dārodvāhenarte tu rājño **nānyasya** dāra-parityāgenātma-saṃrakṣaṇaṃ kartuṃ yuktam. parityajya **hi** dārān kim anyad asau kariṣyati sat-karma yenātmānaṃ **pāpayi**ṣyati loka-saṃkrośaṃ vā vidhāsyati. tathā coktaṃ "loka-**saṃkru**ṣṭam eva ca" iti. āhita-vijñānena[2] vina[ṣṭa-dhanenāpi **dharmo** 'stīty u]pāsanādibhir anena, na rāja-dharmopadeśa-**mātreṇa**.

saha sarvāḥ samutpannāḥ prasamīkśyāpado bhṛśam
saṃyuktāṃś ca viyuktāṃś ca sarvopāyān sṛjed budhaḥ. 214.

[sarvāḥ samutpannāḥ samīkṣy]āpado bhṛśaṃ, saṃyuktāṃś ca samastān **trīn** vā dvau vā viyuktāṃś ca pratyekaṃ sarvopāyān sāmādīn sṛjed **visṛjed** budhaḥ. na sahasā viṣaṇṇa āsītety arthaḥ. sva-prakṛti-**bhayā**[ny upa]kṣepatas tad upasaṃharati -

upetāram upeyaṃ ca sarvopāyāṃś ca kṛtsnaśaḥ
etat trayaṃ samāśritya prayatetārtha-siddhaye. 215.

ānantyād avasthānām idaṃ samāsena sarvopāya-pradarśanam ā[tma-**rakṣārth**]am.[3]

evaṃ sarvam idaṃ rājā saha saṃmantrya mantribhiḥ
vyāyamyāplutya[4] madhyāhne bhoktum antaḥpuraṃ vrajet. 216

upasaṃhārārthaḥ ślokaḥ.

tatrātma-bhūtaiḥ kāla-jñair ahāryaiḥ paricāra[kaiḥ
suparīkṣit]am annādyam adyān mantrair viṣāpahaiḥ. 217.
viṣa-ghnair udakaiś cāsya sarva-dravyāṇi yojayet
viṣa-ghnāni ca ratnāni niyato dhārayet sadā. 218.

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1 rakṣyaṃ is found in the Vikramacarita, southern recension (Sternbach, Jur. St. Anc. Ind. Law, II, 1967, 352-4), also in a Grantha ms. of MBh.V.37,17, the southern recension of which has Bhāruci's dārā rakṣyā. The second line is read with Bhāruci's reading in Lakṣmīdhara's Kṛtyakalpataru, Rāja-dharma-kāṇḍa, 143.

2 ahita-vijñāna-

3 ... yam

4 vyāyamāpatya (?)

parīkṣitāḥ striya[ś cainaṃ vyañjanodaka]-dhūpanaiḥ
veṣābharaṇa-saṃyuktāḥ spṛśeyuḥ susamāhitāḥ.
evaṃ prayatnaṃ kurvīta yāna-śayyāśanāsanaiḥ
snāne prasādhane caiva sa cālaṅkārike[ṣu ca.
bhukta vān viharec caivaṃ strībhir antaḥpure saha
vihṛtya ca yathākālaṃ punaḥ kāryāṇi cintayet.
alaṃkṛtaś ca saṃpaśyed āyudhīyaṃ punar janam
vāhanāni ca sarvāṇi śastrāṇyābharaṇāni ca.
sandhyāṃ copāsya śṛṇuyād antarveśmani śastra-bhṛt
rahasyākhyāyināṃ caiva praṇidhīnāṃ ca ceṣṭitam.
gatvā kakṣyāntaraṃ tv anyat samanujñāpya taṃ janam
praviśed bhojanārthaṃ ca strī-vṛto 'ntaḥpuraṃ punaḥ.
tatra bhuktvā punaḥ kiñcit tūrya-ghoṣaiḥ praharṣitaḥ
saṃviśec ca yathā-kālam uttiṣṭhec ca gata-klamaḥ.
etad vṛttaṃ samātiṣṭhed arogaḥ pṛthivī-patiḥ
asvasthaḥ sarvam etat tu bhṛtyeṣu viniveśayet.

vyāyamyāplutyety ata ārabhya vaihārikātma-saṃrakṣaṇārthā ekādaśa-ślokāḥ prasiddhā iti kṛtvā na vyākhyāyante. evaṃ prativihita-rājya-tantraḥ kṛtātma-rakṣaś ca rājā vyavahārān saṃpaśyet prajānāṃ kārya-siddhaye.

iti Ṛjuvimalasya kṛtau Manu-śāstra-vivaraṇe
saptamo 'dhyāyaḥ

VIII

evam ayaṃ saptamādhyayopadiṣṭena rāja-śāstreṇa yathānyāyaṃ su-vihita-rājya-tantraḥ prajā-paripālanārtham -

vyavahārān didṛkṣus tu brāhmaṇaiḥ saha pārthivaḥ
mantra-jñair mantribhiś caiva vinītaḥ praviśet sabhām. 1.

mātsya[1]-nyāya-nivṛttyā loka-sthityartham ayaṃ vyavahārān draṣṭum anveṣaṇa[2]-śīlaḥ brāhmanaiḥ saha pārthivaḥ yān upariṣṭād vakṣyati "yasmin deśe niṣīdanti viprā veda-vidas trayaḥ" iti taiḥ saha. yatas teṣām idaṃ viśeṣaṇaṃ kriyate mantrajñair iti. evaṃ ca yadi veda-vido 'pi santo mantra-jñā na bhavanty adhika-lakṣaṇa-prāpty-artham idaṃ tad-viśeṣaṇam. loka-vyavahāra-jñā mantra-jñāḥ. mantribhiś caiva mantra-jñair iti samānaṃ pūrva-viśeṣaṇam. iyāṃs tu viśeṣaḥ - mantriṇo rāja-tantra-vyavahāra-jñā niyogata iṣyante, itaratra tu na pratiṣedhaḥ. atas tān apy evaṃ viśinaṣṭi. vinītaḥ praviśet sabhāṃ: vinīto 'nuddhata-veṣālaṅkāraḥ; sabhāṃ vakṣyamāṇāṃ "brahmaṇas tāṃ sabhāṃ vidur" iti. saty api ca brāhmaṇasya dharmopadeṣṭṛtve gurutve ca vyavahāra-darśane brāhmaṇo na pradhānī-kriyate. *asamartho hy asāv alpa-parigrahatvād akārya-kāriṇo vaśī-kartum. kṣatriyasya tu kara-śulka-prītibhoga-daṇḍa-parikrayeṇa prajā-pālanopadeśāt parigraha-mahattvaṃ vṛttimato 'rtha-gṛhītaṃ, yataḥ prajā-saṃrakṣaṇārtham akārya-kāriṇāṃ nigrahe tasya sāmarthyam asti. evaṃ ca sati vyavahāra-darśane kṣatriyaḥ prādhānyenopadiśyate. athavā 'dṛṣṭa-prayojana eva kṣatriyasya vyavahāra-darśanopadeśaḥ. vyavaharaṇaṃ vyavahāraḥ. ihaiko 'pi svārtha-[sambandhitayā] vyavaharatītaro 'py anyathety evaṃ vividhaṃ nānāvaharaṇaṃ[3], viruddhaṃ vetaretara-haraṇaṃ vyavahāraḥ.

tatrāsīnaḥ sthito vāpi pāṇim udyamya dakṣiṇam
vinīta-veṣābharaṇaḥ paśyet kāryāṇi kāryiṇām: 2.

[āsīnas tapasvi-vidvad]-brāhmaṇa-guru-varjam itara-janasya paśyet; sthito vāpi tapasvi-prabhṛtīnāṃ varṇottamānām. pāṇi-grahaṇaṃ bāhūpalakṣaṇārtham. yasmād brahma-sabhaiṣā.tathā

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1 sabhāṃ mātsya-
2 meṣaṇa-
3 nānāpaharaṇaṃ

coktam agnyagārādiṣu [dakṣiṇa-bāhūddharaṇaṃ. vinīta]-veṣābharaṇaṃ hi rājānaṃ sukham upasarpiṣyanty arthinaḥ. athavāyam asyādṛṣṭa-prayojana eva niyata-śāstrasyārthavattvāya. yata[1] evaṃ paśyet kāryāṇi kāryiṇām arthinām, na svayam-utpādya-kāryāṇi[2], ye[ṣu na śāstropa]deśasya sāmarthyaṃ dṛṣṭam. yato 'yam arthi-viṣayo vyavahāra-darśanopadeśa iti gamyate. evaṃ ca saty avidhitvaṃ samarth[itaṃ][3] bhavati. itarathā hi parigrahavatsv anyeṣūpadeśasya parisaṃkhyā [na syāt. na] caikasyopadeśasyobhayatra sāmarthyam asti, ekārthatvād vākyasya. evaṃ ca sva-parigrahe brāhaṇādīnāṃ vyavahāra-darśanam apratiṣiddhaṃ bhavati. nanu ca kāryiṇāṃ [kāryāṇīti arthinām iti] tena vakṣyati "notpādayet svayaṃ kāryam" iti tad-anuvāda evāyam asvārthaḥ prasaṅgata iha vijñeyaḥ; athavā bhavatv asyeha svārtha upadeśa uttaratra tv anuvādo viśeṣārthaḥ, "nāpy asya puruṣa" iti. yad uktaṃ paśyet kāryāṇi kāryiṇām iti, atra kāraṇaṃ vaktavyam. ata idam ārabhyate tat-kāraṇa-prasiddhyartham.

pratyahaṃ deśa-dṛṣṭaiś ca śāstra-dṛṣṭaiś ca hetubhiḥ
aṣṭādaśasu mārgeṣu nibaddhāni pṛthak pṛthak. 3

aṣṭādaśasu mārgeṣu vyavahāra-sthāneṣv ṛṇādānādiṣu vakṣyamāṇeṣu pṛthak pṛthaṅ nibaddhāni, deśācāra-vyavasthayā karṣaka-vaṇik-paśupālādiṣu dharmeṇa, śāstra-vyavasthayā ca śāstroktair hetubhiḥ sākṣi-śapathādibhiḥ pratyaham aglāyamāno rājā paśyet kāryāṇi kāryiṇām. yadyapi laukikāny api śāstroktāni liṅgāni "bāhyair vibhāvayel liṅgaiḥ", "tathānumāne[na][4] nayed dharmasya nṛpatiḥ padam" ity evam-ādīni, tathāpīdaṃ laukika-pramāṇānuvādi. śāstra-lakṣaṇam tu pramāṇaṃ sākṣi-śapathādi. yadyapi ca laukika-pramāṇānuvāda iha śāstre 'sti kutaścit kāraṇāt, tathāpi śāstraṃ lokam eva pramāṇī-karoti keṣucit kāryeṣu. tathā ca vakṣyati "samudra-yāna-kuśalā deśa-kālārtha-darśinaḥ" ity evam-ādi. ataḥ pṛthag-deśa-grahaṇaṃ nyāyyam. tāni ca vyavahāra-vastūnīmāni nirdiśyante.

teṣām ādyam ṛṇādānaṃ nikṣepo 'svāmi-vikrayaḥ
saṃbhūya ca samutthānaṃ dattasyānapakarma ca, 4
vetanasyaiva cādānaṃ saṃvidaś ca vyatikramaḥ
kraya-vikrayānuśayo vivādaḥ svāmi-pālayoḥ, 5
sīmā-vivāda-dharmaś ca pāruṣye daṇḍa-vācike
steyaṃ ca sāhasaṃ caiva strī-saṃgrahaṇam eva ca, 6
strī-puṃ-dharmo vibhāgaś ca dyūtam āhvānam eva ca
padāny aṣṭādaśaitāni vyavahāra-sthitāv iha. 7

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1 svata
2 kāryaḥ
3 samarthaṃ
4 -māne

vivādāspada-nirdeśo 'tra caturbhiḥ ślokaiḥ. ādyaṃ mukhyam. ṛṇa-vyavahāro hy eṣa vana-vāsino 'pi spṛśati, ato 'sya mukhyatocyate.

eṣu sthāneṣu bhūyiṣṭhaṃ vivādaṃ caratāṃ nṛṇām
dharmaṃ śāśvatam āśritya kuryāt kārya-vinirṇayam. 8.

etāni vyavahāra-[va]stūni[1] pradhāna-bhūtāni. tad-bhedānām ānantyād aśakyo hy aśeṣato nirdeśaḥ kartum. bhūyiṣṭha-vacanāc caiva tad-vyavahāra-vastu-bahutvaṃ gamyate. anuktānām api śāstrānusāriṇyā prajñayā dharmaṃ śāśvatam āśritya kārya-nirṇayaṃ kuryāt. pitṛ-pitāmahādi-pravartitam apy utsṛjyānyāyyam yat kāra[ṇāt] prāyeṇa kṛtānusārī lokaḥ, viśeṣeṇa tu rājāna iti. ato 'yam "āsthīyate yatna" iti, sāmānyaś cāyam upadeśaḥ. viśeṣās tv asya viṣaye vakṣyante.

yadā svayaṃ na kuryāt tu nṛpatiḥ kārya-darśanam
tadā niyuñjyād vidvāṃsaṃ brāhmaṇaṃ kārya-darśane. 9.

yadā kutaścin nimittāntarataḥ svayaṃ nṛpatiḥ kāryaṃ na paśyet, tadā niyuñjyād brāhmaṇaṃ kārya-darśane, nānya-varṇaṃ dharma-jñaṃ[2] vyavahāra-jñam api santaṃ, brāhmaṇam api ca vidvāṃsaṃ brāhmaṇa-jñeyeṣv eva śāstreṣu. tad-varti-dharmānati-laṅghanārthocyate: vyavahāra-darśanārthā tu vidvattārtha-gṛhītatvād aśāsanīyā.

so 'sya kāryāṇi saṃpaśyet sabhyair eva tribhir vṛtaḥ
sabhām eva praviśyāgryām āsīnaḥ sthita eva vā. 10.

rājany asvastha-śarīre kāryāntara-vyākule vā sabhām eva praviśy-āgryāṃ na tato 'nyatra; na sa[bhāyām api] rājāsanam adhiruhya, kiṃ tarhi sabhāyām evānyāsana-sthaḥ. āsīnaḥ sthita eva veti sthānāsanayor vikalpaḥ. uktaṃ prayojanam. sabhāyāṃ sādhavaḥ sabhyāḥ, te cokta-viśeṣaṇā eva santo rāja-sthānīya-brāhmaṇa-sahāyā eva bhaveyuḥ. agryā sabhety uktaṃ, yatas tad-artham idam ucyate:

yasmin deśe niṣīdanti viprā veda-vidas trayaḥ
rājñaś ca prakṛto vidvān brahmaṇas tāṃ sabhāṃ viduḥ. 11.

tri-grahaṇān nāveda-vidas te syuḥ; daṇḍāpūpikayā catvāro[3] 'pi na viruddhyante. rājñaś ca sahāyaṃ prakṛto vidvān i[ty anu]vāda uttarārthaḥ. brahmaṇas tāṃ sabhāṃ viduḥ. kecit tu brāhmaṇa iti paṭhanti. tad ayuktam. uktatvād asya jāteḥ: "tadā niyuñjyād vidvāṃsaṃ brāhmaṇaṃ kārya-darśane" iti pūrvatra. brahmaṇo grahaṇaṃ sabhāstutyarthaṃ yukta[ṃ, brahma]-sabheti. athavā

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1 vyavahārastūni

2 After this word the copyist indicates a gap of four syllables, which the sense seems not to permit.

3 cahaco (?)

"vinītaḥ praviśet sabhām" ity uktaṃ yat, tad-upalakṣaṇārtham idam uktam. "yasmin deśe niṣīdantī" ty evam-ādi laukika-sabhā-nivṛttyartham.

dharmo viddhas tv adharmeṇa sabhāṃ yatrop[atiṣṭhate
śalyaṃ cāsya na kṛntanti viddhās tatra sabhāsadaḥ. 12.

dharma iti] tasya vedho 'nyathā-darśanam. tat-phalaṃ tu dharma-vyavasthā-bhaṅga-hetor adhikṛta-brāhmaṇasyedam ucyate. śalyaṃ cāsya na kṛntanti viddhās tatra sabhāsadaḥ: śalyam iva śalya[1]-pratiṣṭhā-hetutvāt asya[yadi] na kṛntanty ete puna[ḥ][2] sabhāsadaḥ viddhāḥ santaḥ prāg eva. yataś caitad evam ato 'samyak pravartamāno rājā prakṛto vā brāhmaṇas sabhyair nānumantavyaḥ, vyatikramād dharma-vedha-bhayāt. ataḥ -

sabhā vā na praveṣṭavyā vaktavyaṃ vā samañjasam. 13ab.

vyavahāra-pradarśanādhikāro vā na pratipattavyo rājataḥ sabhyaiḥ, vaktavyaṃ vā pratipannādhikārais tatra samañjasaṃ satyam; yena-

abruvan vibruvan vāpi naro bhavati kilbiṣī. 13cd

na kevalaṃ vibruvan kilbiṣī bhavati, kiṃ tarhi abruvann api. ato na "sabhyair ayam upekṣaṇīyo 'nyathā paśyan rāja-prakṛto 'yaṃ karoty evaṃ, tad evaṃ na vayam" iti nātraudāsīnyād yuyam ucyadhvam. tathā cāhuḥ -

yatra dharmo hy adharmeṇa - 14a

vyavasthā cāvyavasthayā pūrvāparādi-vipratiṣedhānumodanādi-lakṣaṇayā,

- satyaṃ yatrānṛtena ca - 14b

kūṭa-sākṣibhiḥ -

- hanyate prekṣamāṇānāṃ hatās tatra sabhāsadaḥ. 14cd

tasmāt sabhyair nodāsīnair bhavitavyam. na sākṣiṇaḥ kurvantīti sabhyā mucyante. evaṃ ca sati -

dharma eva hato hanti dharmo rakṣati rakṣitaḥ
tasmād dharmo na hantavyo mā no dharmo hato vadhīt. 15.

evam abhiprāyeṇa rāja-prakṛto 'vabodhyate: "dharma-prasādād idam ādhipatyaṃ te prāptam", yena na rāja-prasādāt. ato na dharmaṃ hantum arhati. eka-vacanāc ca liṅgād aupariṣṭhake śloke, "tasmād dharmaṃ na lopayed" ity asmād rāja-prakṛto, na sabhāsado bahu-tvāt.yataś ca nirvacanam idam -

vṛṣo hi bhagavān dharmas tasya yaḥ kurute layam
vṛṣalaṃ taṃ vidur devās tasmād dharmaṃ na lopayet. 16.

na jāti-vṛṣala eva vṛṣalaḥ, kiṃ tarhi vikarmaṇā 'tra vṛṣalo bhavati. tathā ca sati kiṃ brāhmaṇa-jātis te kariṣyati vyatikram-ād adharmeṇa grasyamānasya. yat-kāraṇād rāja-niyukta-brāhmaṇopā-

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1 śalyaṃ 2 punas te (?)

lambha evāyam. idam aparaṃ prasaṃkhyānam adhikṛta-brāhmaṇa-vyavasthārtham ucyate:

eka eva suhṛd dharmo nidhane 'py anuyāti yaḥ
śarīreṇa samaṃ nāśaṃ sarvam anyad dhi gacchati. 17.

yataḥ suhṛn-mitrādy apekṣayā 'pi na dharmo moktavyaḥ. anyathā hi tad-upekṣayā na kevalam aparādhinaḥ pratyavāyo 'nyathā-darśane, kiṃ tarhi -

pādo 'dharmasya kartāraṃ pādaḥ sākṣinam ṛcchati
pādaḥ sabhāsadaḥ sarvān pādo rājānam ṛcchati. 18.

yato naivam upekṣā kartavyā, "kartā sākṣiṇo vā doṣeṇa saṃbadhyante, kim asmākam udāsīnānāṃ bhaviṣyati" iti. asamyag-vyavahāra-darśane hi sarvatraino vibhajyate. yadyapi cainaso 'nyena kṛtasya vibhāgo nāsti, doṣa-sambandhārthavādas tv anena nyāyena pradarśyate asamyag-darśana-nivṛttyartham.

rājā bhavaty anenās tu mucyante ca sabhāsadaḥ
eno gacchati kartāraṃ nindārho yatra nindyate. 19.

evaṃ samyag-vyavahāra-darśane, sarvam idaṃ sādhu sampadyata iti artha-prāpto 'py ayam artho vākya-svābhāvyād anūdyate.

jāti-mātropajīvī vā kāmaṃ syād brāhmaṇa-bruvaḥ
dharma-pravaktā nṛpater na tu śūdraḥ kathañcana. 20.

rājādhikṛta-vidvad-brāhmaṇābhāve sati tatra śāstra-vit kṣatriya-vaiśyādhikārārtho 'yam ārambhaḥ. na jāti-mātropajīvinaḥ. kathaṃ kṛtvā. uktaṃ hi "tadā niyuñjyād vidvāṃsaṃ brāhmaṇaṃ kārya-darśane" iti. atra brāhmaṇa-grahaṇaṃ varṇa-traya-paryudāsārtham ity uktam. evaṃ ca sati tat-pratiṣedhād eva śūdra-pratiṣedhe siddhe punaḥ śūdra-pratiṣedha iha kriyamāṇaḥ kṣatriya-vaiśyābhy-anujñānārtho vijñāyate. yasmād akṛtakāri hi śāstram evaṃ yuktyā-rambham ayuktārambhaḥ bhavati. anyathā paunaruktyā 'yuktyārambhaḥ[1] syāt. na ca śāstra-vid-brāhmaṇābhāve tad-abhāva-vaikalpikam artha-lopāt jāti-mātropajīvinam avidvad-brāhmaṇam asamarthaṃ vyavahāra-darśane śāstram adhikartum arhati. na hi kaścil loke 'ndho rūpa-darśane 'dhikaroti. evaṃ ca sati nāyam abhāva-vaikalpiko brāhmaṇaḥ, kiṃ tarhi paryudāsārtham evedaṃ vacanaṃ jāti-mātropa-jī[vinaḥ]. tathā ca loka ubhaya-pratiṣedha ittham-bhūteṣu vākyeṣu dṛśyate: "kāmaṃ viṣam api bhakṣaya, mā cāsya gṛhe bhuṅkthāḥ" iti. yata evam ubhaya-pratiṣedhāt kṣatriya-vaiśyābhyanujñeyam iti. evaṃ ca sati -

[yasya śūdras tu kurute] rājño dharma-vivecanam - 21ab
brāhmaṇādhikāra-sthāne -
tasya sīdati tad-rāṣṭraṃ paṅke gaur iva paśyataḥ. 21cd

1 -uktyādayuktyārambhaḥ

kṣatriya-vaiśya-niyoga-stutyartho 'yaṃ śūdra-pratiṣedh[aḥ. tad-viṣayam evedam apy u]ktam: -

yad-rāṣṭraṃ śūdra-bhūyiṣṭhaṃ nāstikākrāntam advijam
vinaśyaty āśu tat kṛtsnaṃ durbhikṣa-vyādhi-pīḍitam. 22.

śūdra-bhūyiṣṭham iti dharmānuśāsitṛ-śūdra-bhūyiṣṭham ity arthaḥ. etat-sām[arthyāt tad]-rāṣṭraṃ nāstikākrāntaṃ bhavati. atra kāraṇaṃ vakti. yasmād advija-prāyaṃ dharmānuśāsitṛ-brāhmaṇa-rahitam. yuktaṃ caitad. īdṛg rāṣṭraṃ vinaśyati. ayam api ślokaḥ pūrvavat kṣatriya-vaiśya-niyoga-stutyarthaḥ. na tu jāti-mātra-niyoga-stutyartha ity uktam. yadā nirākulo rājā svayaṃ vyavahāraṃ draṣṭum icchati, tadā -

dharmāsanam adhiṣṭhāya saṃvītāṅgaḥ samāhitaḥ
praṇamya loka-pālebhyaḥ kārya-darśanam ārabhet. 23.

dharmārtham āsanaṃ dharmāsanam. tatropaviśya saṃvītāṅga ity anuvādāt vinīta-veṣābharaṇatvasyāpūrva-guṇa-sambandhena. samāhito vyavahāra-darśane. praṇamya loka-pālebhyaḥ sabhālekhya-sthebh-yaḥ sva-sthānebhyo vā vāṅ-manasābhyāṃ kārya-darśanam ārabhet. vyavahāra-didṛkṣor dṛṣṭārtho 'yaṃ vidhir nirdeśo nṛpateḥ, adṛṣṭ-ārtho vā śāstrasyārthavattvāya.

arthānarthāv ubhau buddhvā dharmādharmau ca kevalau
varṇa-krameṇa sarvāṇi paśyet kāryāṇi kāryiṇām. 24.

rāṣṭra-saṃprasāda-kopāv arthānarthau rājya-tantrānukūla-pratikūlau, paratra ca dharmādharmau dṛṣṭānapekṣau saṃpaśyet, kārya-darśanam ācaret. yad vā arthānarthau vairānubandhetara-nimittau buddhveti. sannipāte ca vyavahārāṇāṃ varṇa-krameṇāśrayet. paśyet kāryāṇi kāryiṇām ity uktam: tat punar vyavahāra-darśanam anumānato viśeṣ-eṇa, yatas tad-artham abhidhīyate: -

bāhyair vibhāvayel liṅgair bhāvam antargataṃ nṛṇām
svara-varṇeṅgitākārais cakṣuṣā ceṣṭitena ca. 25.

svaraś ca varṇaś ceṅgitañ ca svara-varṇeṅgitāni. ākāraḥ śarīrendriya-vaikṛtyam. svara-varṇeṅgitāni ca tānyākāraś ca svara-varṇeṅgitākārāḥ. taiḥ svara-varṇeṅgitākāraiḥ sāmānya-viśeṣa-dharmeṇāyaṃ nirdeśaḥ. tatra vaicitryam. svara-vaikṛtyaṃ gadgadādiḥ. varṇo gātra-rūpa-viparyayaḥ. iṅgitaṃ sveda-vepathu-romāñcādiḥ. cakṣuṣā cakṣur vikāreṇa. ceṣṭitena ca hasta-bhrū-vikṣepādinā. tad evam arthi-pratyarthinoḥ sākṣiṇāṃ vānṛta-bhāva-bhāṣitaṃ svarādi-viparyayeṇa pratyakṣam[1] api vedanīyaṃ vijānīyāt. sāmānya-mātropadeśo 'yam. kecit tvāhuḥ sa-vyabhicāratvād anumānasya vyavahāra-sthitiḥ sākṣibhiḥ syāt, avidyamāneṣu tu sākṣiṣv anumānam apy āśrayaṇīyam. tad etad

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1 pratyām

anyāyyam. yady anumānaṃ vyabhicāri dṛṣṭaṃ nanu sākṣi-vacanāgamo 'pi tathā dṛṣṭaḥ. athātra viveka[1]-yatnān nirṇayaḥ. evam anumānādiṣv api bhaviṣyati. yadi cānumānaṃ vyabhicāri katham avidyamāneṣu sākṣiṣu tan-nirṇayārtham upādeyam ity ācakṣīta. tasmād yuktopadeśam anumānam. tathā ca kṛtvā vyavahārād anyatrāpi laukikaiḥ.

ākārair iṅgitair gatyā ceṣṭayā bhāṣitena ca
netra-vaktra-vikāraiś ca gṛhyate 'ntargataṃ manaḥ. 26.

ākaraṇam ākāraḥ śarīrendriya-vikāraḥ. asya sāmānya-vacanasyāyaṃ viśeṣaḥ. ākāraiḥ tais tad-vikārair iṅgitādibhiḥ vyavahārād anyatrāpi cāparābhiprāyo loke gṛhyate. evaṃ vyavahāra-kāle 'py adhikṛtair adviṣṭair araktaiś ca nipuṇato datta-praṇidhānair grāhyam. evaṃ ca pūrva-śloka-śeṣa evāyaṃ vijñeyaḥ.

bāla-dāyādakaṃ rikthaṃ [tāvad rājānupālayet
yāvat sa syāt samāvṛtto yāvad vātīta-śaiśavaḥ. 27.

riktha] iti nityaṃ dhanaṃ, samāsārthaḥ. evaṃ ca saty amātṛ-pitṛko 'yam anāthaḥ sāmarthyād vijñāyate. yatas tad-dhanaṃ tāvad rājñā rakṣyamāṇaṃ tiṣṭhet yāvad ayaṃ samāvṛttaḥ. samāvṛttis tv asya saṃvyavahāra-kṣamatvopalakṣaṇārthaḥ. evaṃ ca sati samāvṛttam api śiśuṃ santaṃ na pratipādayed asamarthaṃ ava-vitta-saṃ[vyavahāre. yāvad vātīta-śaiśavaḥ], asamāvṛtto 'pi. sāmarthyāpekṣatvāt pratipādayed[2] ity uktam. anātha-vitta-saṃrakṣaṇopadeśa-prakaraṇād idam anyam ucyate tad-rūpam.

vaśāputrāsu caivaṃ syād ra[kṣaṇaṃ niṣkulāsu ca
pativratāsu ca strīṣu vidhavāsv āturāsu] ca. 28.

vaśā vandhyā, aputrā strī-prajā mṛta-prajā vā ubhe api caite sāmarthyād vidhave vijñeye. niṣkulā kanyaivāpitṛ-mātṛkā. pativratā [bhartrabhāve 'vyabhicāriṇī. vidhavā bhartṛ-rahitā]. vidhavā 'pativratā sāmarthyād gṛhyate[3], proṣita-putrā vā. etāsām api yat strīdhanaṃ bhartṛ-dhanaṃ vā tad api rājñā sva-bandhubhyo rakṣitavyam. yathā bā[la-rikthasya tathā 'nātha-dhan]ānām eva ca rājñā sāmānyato rakṣaṇaṃ kartavyam ity anuśāsanam. anāthānāṃ tv atra viśeṣeṇopadeśo yukta ādarārthaḥ.

jīvantīnāṃ tu tāsāṃ ye tad dhareyuḥ sva-bāndhavāḥ
tāñ chiṣyāc cora-daṇḍena dhārmikaḥ pṛthivīpatiḥ. 29.

jīvad-vacanān mṛtānāṃ tāsāṃ bāndhavā eva yathā sannikarṣaṃ tadīya-dhanasyeṣata iti jñāpayati. vakṣyati cānapatya-dhanasya sapiṇḍādiṣu pratipattim. ata eva ca cora-śaṅkāyāṃ coravat te daṇḍam arhanti. idaṃ cānyad itthaṃ-bhūtam eva prasaṅgād ucyate:

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1 vivecaka- 2 -pādanasya
3 vidhave apativrate sāmarthyād gṛhyete

praṇaṣṭa-svāmikaṃ dravyaṃ rājā tryabdaṃ nidhāpayet
arvāk tryabdād dharet svāmī pareṇa nṛpatir haret. 30.

pareṇa tryabdān naṣṭa-svāmikasya dhanasya rājño bhogānujñā, nāpaharaṇam asya. yenordhvam api tryabdāt svāminy āgate na yuktaṃ tad apahartum, na hi śakyaṃ nyāya-virodhena śāstra-virodhena cārtha-kalpanāyāṃ para-sva[1]-grahaṇam abhyanujñātum. na cārvāk tryabdād dharet svāmīty anenordhvaṃ tryabdāt svāmino 'svāmitvam ity ucyate. kiṃ tarhi pareṇa nṛpatir hared ity asya bhogo 'tisarga[2]-vidher vā sambandho 'nūdyate vākya-svābhāvyāt. evaṃ ca saty ūrdhvam api tryabdād āgatya,

mamedam iti yo brūyāt so 'nuyujyo[3] yathā vidhi
saṃvādya rūpa-saṃkhyādi svāmī tad-dravyam arhati. 31.

svāmitva-kāraṇākhyāne sati.

avedayāno naṣṭasya deśaṃ kālaṃ ca tattvataḥ
varṇaṃ rūpaṃ pramāṇaṃ ca tat-samaṃ daṇḍam arhati. 32.

tatra śuklādir varṇaḥ; ākāro rūpaṃ; saṃkhyā-palāgra-parimāṇaṃ pramāṇam. niyamena cātra tacchuddhyartho daṇḍaḥ.

ādadītātha ṣaḍbhāgaṃ praṇaṣṭādhigatān nṛpaḥ
daśamaṃ dvādaśaṃ vāpi bhāgaṃ dharmam anusmaran. 33.

ūrdhvam eva tryabdād adhigata-svāmikaṃ, na tu sarvaṃ pratyarpayet. kiṃ tarhi uddhṛta-ṣaḍbhāgādi-bhāgaṃ pratyarpayet. ṣaḍ-bhāgādi-grahaṇa-vyavasthā ca guṇāpekṣayā saṃrakṣaṇa-śrama-vyapekṣayā ca niyamyate.

praṇaṣṭādhigataṃ dravyaṃ tiṣṭhed yuktair adhiṣṭhitam
yāṃs tatra corān gṛhṇīyāt tān rājebhena ghātayet. 34.

asvāmikatvād asya prayatnena rakṣaṇārtham idam ucyate. yuktānāṃ ca rakṣiṇāṃ hasti-vadho dṛṣṭa-prayojanaḥ.

mamāyam iti yo brūyān nidhiṃ satyena mānavaḥ
tasyādadīta ṣaḍbhāgaṃ rājā dvādaśam eva vā. 35.

rājānādhigatam[4] adhigataṃ vā yo nidhiṃ pravādayed ātmīyaṃ kāraṇataḥ tasya śrotriyatvādy[5]-apekṣayā bhāga-vikalpa āśrayitavyaḥ pratipatti-kāraṇa-visaṃvāde ca -

anṛtaṃ tu vadan daṇḍyaḥ sva-vittasyāṃśam aṣṭamam
tasyaiva vā nidhānasya saṃkhyayālpīyasīṃ kalām. 36.

yathā dhana-mātrayā daṇḍito 'vasādaṃ na gacched, vinayaṃ [ca] grāhyeta[6] tāvatīm artha-mātrāṃ dāpayet. puruṣa-viśeṣāpekṣayā ca daṇḍa-vikalpa āśrayitavyaḥ.

vidvāṃs tu brāhmaṇo dṛṣṭvā pūrvopanihitaṃ nidhim
aśeṣato 'py ādadīta sarvasyādhipatir hi saḥ. 37.

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1 parasya
2 bhogātisarga-
3 'nuyukto
4 -ādhigam
5 -atvād-
6 vinayaṃ grāhyeta

evaṃ ca sati "mamāyam" ity asmin pūrva-vidhāv abrāhmaṇa-viṣayaṃ bhāgasya vikalpena grahaṇam. avidvad-brāhmaṇa-viṣayaṃ vā.

yaṃ tu paśyen nidhiṃ rājā purāṇa-nihitaṃ kṣitau
tasmād dvijebhyo datvārdham ardham kośe niveśayet. 38.

rājño 'yaṃ nidhyadhigame dāna-niyamaḥ. na tv anyasya, vacana-sāmarthyāt.

nidhīnāṃ hi purāṇānāṃ dhātūnām eva ca kṣitau
rakṣaṇād ardha-bhāg rājā bhūmer adhipatir hi saḥ. 39.

ardha-bhāg aṃśa-bhāk, ardha-śabdo hy aṃśe 'pi dṛśyate. "ardhikaḥ kula-mitraś ca" iti. evaṃ ca saty aṃśa-praklptir draṣṭṛ[1]-guṇāpekṣayā rājābhiprāyeṇa vā kalpayitavyā. tathā ca sama-pravibhāgārtho 'py ardha-śabdaḥ.

dātavyaṃ sarva-varṇebhyo rājñā corair hṛtaṃ dhanam
rājā tad upayuñjāna[ś caurasyā]pnoti kilbiṣam. 40.

asmin pāṭhe rājñānīta-sva-dravyaḥ[2] poṣayitavyaś corair apahṛtasyāśakyādāne. corāhṛtam iti pāṭhe tu ayam arthaḥ: corebhya āhṛtya rājā na bhāgaṃ tasmāt kaṃcid upāda[dyāt kintu sva]-sthānaṃ pratipādayet. evaṃ ca dharma-yaśasī tenāparityakte bhavataḥ.

jāti-jānapadaṃ dharmaṃ[3] śreṇi-dharmāṃś ca dharmavit
samīkṣya kula-dharmāṃś ca sva-dharmaṃ pratipādayet. 41.

jāti-dharmaḥ prasiddhaḥ.[jātir brāhmaṇādiḥ, tac ca nitya]tvenocyate[4], śāstra-lakṣaṇatvāt. jānapadaḥ sāmayikaḥ, na śāstra-pramāṇaḥ, go-pracārodaka-rakṣaṇādiḥ. śreṇī-dharmo vaṇik-kāruka-kuśīlavānāṃ sva-kārya-siddhyarthaṃ pravarti[taḥ. ta]m api dharmaṃ rājā pratipādayet.[5] na sāmayiko 'yam ity anāsthā kartavyā. yadi ca rājā sāmāyikeṣv anādaraṃ kuryāt, tato vyavasthā-bhaṅgā mātsya-nyāyaḥ pravartate.

svāni karmāṇi [kurvāṇā dūre santo 'pi mānavāḥ]
priyā bhavanti lokasya sve sve karmaṇy avasthitāḥ. 42.

sāmayika-dharmānupālana-praśaṃeyaṃ, prarocanārthā.

notpādayet svayaṃ kāryaṃ rājā nāpyasya pūruṣaḥ
na cāprāpitam a[nyena grased arthaṃ kathañcana]. 43.

notpādayet svayam upajāpenārthinaḥ kasyacid upaghātasya paura-jānapadasya dveṣād dhanavato vā lobhena rājā, nāpi tat-prakṛto vyavahārāṇāṃ draṣṭā rāja-brāhmaṇaḥ. na cāprāpitaṃ vyavahāreṇa tasmād anyena prakāreṇa grased arthaṃ kathañcana. athavā pāṭhāntaraṃ vyākhyāyate, na ca prāpitaṃ vyavahārād anyena prakāreṇa grased arthaṃ kathañcana. anyathā hi lobhād rājñaḥ para-lokopa-

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1 dṛṣṭi- 2 dravyeṇa
3 -padān dharmāñ (cf.v. 46, comm.). Nandana reads the singular.
4 (?) ntatvenocyate 5 rājñā pratipādanīyaṃ

ghātaś ca syāt, dṛṣṭaś ca rājya-tantropaghāta-doṣaḥ. anyas tv āha notpādayet svayaṃ kāryaṃ rājā sākṣād apy upalabhyākārya-kāriṇam; nāpi tat-prakṛto rāja-puruṣaḥ, yena vyavahāra-darśanam eva jaya-parājayor, iṣṭena tu rājeti niyamo rājñaḥ ucyate. ato 'sya svayaṃ dṛṣṭvā 'py atikrama-kāriṇam utsṛjato na doṣo 'sti. yena rājñā vinā 'rthinā sva-pratyayena vyavahāre 'vasthāpyamāne lobha-rāga-dveṣa-pratītau rājya-tantra-virodhaḥ prasajyate. evaṃ ca Bṛhaspati-samenāpi vyavahāreṇāprāpyamāṇaṃ na grāhyam. tathā hy asya sarva-lokānurañjanād dharma-rāja-tantra-yaśāṃsi prathante. evaṃ ca sākṣi-pratyākhyānenāpy anumāna-pramāṇa-śuddhim āśritya vyavahāreṣu tat-pradhānaḥ syād, ānvīkṣikyāṃ cābhivinītaḥ. tatra dṛṣṭāntam āha pūrva-ślokārdhena.

yathā nayaty asṛk-pātair mṛgasya mṛgayuḥ padam
nayet tathā 'numānena dharmasya nṛpatiḥ padam. 44.

tathā ca pratyakṣāgamāv utsṛjyānumāna-pradhāno vyavahāra-gatau syād ity anumāna-praśaṃsaiṣā. yena [na] sarvaḥ[1] loka-pratyakṣo yogyo 'rthaḥ[2] nyāyyā[3] stutiḥ yā[4] pratyakṣāgama-pratyākhyānena veditavyā. tathā ca śeṣa-śeṣi-bhāvād apunaruktau pūrvottara-ślokau. adhunā vyavahāreṣu paramārthāvadhāraṇārtham idaṃ draṣṭuḥ prasaṃkhyānam ucyate.

satyam arthaṃ ca saṃpaśyed ātmānam atha sākṣiṇam[5]
deśaṃ kālaṃ ca rūpaṃ ca vyavahāra-vidhau sthitaḥ. 45.

satyārthayoḥ sāra-phalgutāṃ paśyed ātmānaṃ sākṣiṇaṃ kṛtvā, tathātmano mahati[6] sthāne svargādau dharmeṇāvasthānam, avasthāna-kālaṃ ca tasya mahāntam. athavā kālaṃ ca āyuṣaḥ, ihālpaṃ jarasā-bhibhavād; ātmano rūpa-viparyayaḥ aneka-vyādhi-yogāc ca. athavā rūpaṃ tanu-manas-tṛpti-karaṃ[7] niravadyam apratyanīkaṃ niratiśaya-sukhopabhogaṃ ca svarga-vāsināṃ abhisamīkṣyārtha-tyāgena satyaṃ parigṛhṇīyāt svarga-prāpti-sādhanam. athavā pāṭhāntaram asyedam anyat: "satyam artheṣu" vyavahāreṣu[8] saṃpaśyet. na chalam iti chala-pratiṣedhārtho 'yam ārambha-yatnaḥ - śeṣam anyad yathoktam.

sadbhir ācaritaṃ yat syād dhārmikaiś ca dvijottamaiḥ
tad deśa-kula-jātīnāṃ aviruddhaṃ prakalpayet. 46.

sadbhiḥ pratiṣiddha-varjakaiḥ; dhārmikaiś ca vihitārthānuṣṭhātṛ-bhiḥ. athavā dhārmikaiḥ sadbhiḥ, sac-chabdaḥ sattārtho na punar-ukta-sāmarthyād. ubhaya-viśeṣaṇair brāhmaṇaiḥ. athavā sadbhir adhyayana-vijñānavadbhiḥ, dhārmikaiś ca śāstrārtha-sthair yad

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1 yena sarva-

2 akṣo yo 'rthaḥ, followed by a line anticipated from the next sentence (tathā ca).

3 nānya- 4 ye 5 sākṣiṇaḥ

6 dahati 7 manaskāran 8 vyavahāraṃ

ācaritaṃ syāt, tad deśa-kula-jātīnāṃ veda-smṛti-śāstrāviruddhaṃ prakalpayet. tathā ca smṛtyantaraṃ "śiṣṭ[ācāraś ca śāstrāviruddhaṃ] pramāṇam". na tu tad-virodhi, śuka-śārikā-bhakṣaṇādi. evaṃ ca yac chiṣṭaiḥ kathañcit kadācit cācaritaṃ gṛhyamāṇārthatayā tad rājñā nirvartyam.[1] athavā jāti-jānapadādi-dharmāṇām u[padeśārtho 'yam āra]mbhaḥ. te hi dṛṣṭārthā api santaḥ śāstrāviruddhā eva rājñā kartavyāḥ. na tad-virodhinaḥ. yataḥ "jāti-jānapadaṃ dharmaṃ" śloka-śeṣa evāyam. evaṃ cāsyāpaunaruktyaṃ vijñeyam.[2]
yat tv āha sadbhir ācaritaṃ yat syād ity etac chlokārtham. deśāntare dhārmikaiḥ sadbhir yad ācaryate aviruddhaṃ śrutyā smṛtyantareṇa vā tad deśāntare 'pi rājā [prakalpayet, tad-deśasth]ān karāyet. tathā kulaikadeśa-kāla-niyatam, karṇa-vedhādi yad ācaryate, tad api kṛtsne kule prakalpayet. evaṃ vijāti-nimitto yo vivāha-kāle 'dhy[āyādiḥ[3] pravartito bhavati tam] api sarvasyāṃ jātau prakalpayet. rājāvaṣṭambhāc caiṣāṃ dharmānāṃ prathanam avasthitiś[4] ca yathā syād ity evam arthaṃ rāja-dharmeṣūcyate. kṛta-paribhāṣaṃ vyavahāra-darśanam adhunā prastūyate.

adhamarṇārtha-siddhyartham uttamarṇena coditaḥ
dāpayed dhanikasyārtham adhamarṇa-vibhāvitam. 47.

adhamaḥ ṛṇe adhamarṇaḥ. ko 'sau. gṛhītā. kasya hetoḥ. yenāsau tad ṛṇaṃ sopacayaṃ pratideyaṃ parigṛhṇāty, aśakya-saṃśodhyaṃ bahu-kleśaṃ ca. dātā tūttamarṇaḥ. yenāsau sopacayaṃ pratyādeyaṃ dadāti. ataś cottama ṛṇe dīyamāne bhavati. evaṃ ca sati kālena dviguṇībhūte adviguṇībhūte vā yadā 'dhamarṇo yācyamānas tad-dhanaṃ na dadāti tadā tasya siddhyartham uttamarṇena codito rājā dhanikasyārthaṃ dāpayed adhamarṇād adhamarṇaṃ vā. sāmānyo 'yaṃ vyavahāra-nirdeśaḥ.

yair yair upāyair arthaṃ svaṃ prāpnuyād uttamarṇikaḥ
tais tair upāyaiḥ saṃgṛhya sādhayed adhamarṇikam. 48.

pratipannārtham adhamarṇaṃ sāntvanādibhir upāyair uttamarṇa-codito dāpayet. nāsya tantrotsādanaṃ kuryād ity evam artham upāya-nirdeśaḥ. dharmaḥ[5] prathamaḥ. evaṃ cobhayor apy avirodhād rājñānugraho 'nuṣṭhito bhavati. te ca sāmānyata uktāḥ dāpanopāyā viśeṣato nirdiśyante.

dharmeṇa vyavahāreṇa chalenācaritena ca
prayuktaṃ sādhayed arthaṃ pañcamena balena ca. 49.

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1 nipatya
2 After this word a gap is indicated, of about eight syllables.
3 'dhyaya ...
4 -sthitiṃ 5 daṇḍaḥ (see Bṛh.XI.54-7!).

dharmeṇa sāmnā 'nudvejayan śanair dāpayet, śapathena vā sampratipattau. tāvad evam apratipattau[1] vyavahāreṇa vakṣyati; chalena vā 'neka-prakāreṇāpi viśvāsya; ācaritena vā 'bhojana-gṛha-dvāropaveśanādinā loka-samācaritena; balena vā sva-gṛha-bandhanādinā mā bhūd asyārtha-kṣayo rāja-samāveśanena. evaṃ ca saty atra nāsti kaścid dharmātikramo, yasmād ataḥ -

yaḥ svayaṃ sādhayed artham uttamarṇo 'dhamarṇikāt
na sa rājñābhiyoktavyaḥ svayaṃ saṃsādhayan dhanam. 50.

sva-gṛha-saṃrodhanādi ca kurvann akārya-kārīti kṛtvā rājñā nābhiyoktavyaḥ. uttamarṇa-pratipannas tāvad evaṃ yathā-sambhavam upāyair dāpyaḥ. yaḥ punar itaraḥ tam -

arthe 'pavyayamānaṃ tu karaṇena vibhāvitam
dāpayed dhanikasyārthaṃ daṇḍa-leśaṃ ca śaktitaḥ. 51.

karaṇa-pratipāditasya daśa-bhāga-daṇḍaṃ vakṣyati. "ṛṇe deye pratijñāte pañcakaṃ śatam arhati, apahnave tad-dviguṇaṃ tan manor anuśāsanam" iti. iyaṃ tu nirdhanasya daśa-bhāgaṃ dātum aśaktasya guṇavato vā yā kācid daṇḍa-mātrocyate iti vyavasthārtham. na tu niḥsva ity utsṛjyeta. karaṇaṃ ca yat sandigdhe vastuni nirṇaya-sādhanaṃ, tat punas tri-prakāram. evaṃ cośanā paṭhati, "yatra na syāt kṛtaṃ patraṃ karaṇaṃ ca na vidyate, na copālambhaḥ pūrvoktas tatra daivī kriyā bhavet". idānīm arthi-pratyarthinor vyavaharator jaya-parājaya-nyāyo vaktavya iti yat idaṃ tan-nirdeśārthaṃ prakaraṇam ārabhyate.

apahnave 'dhamarṇasya dehīty uktasya saṃsadi
abhiyoktā diśed deśaṃ karaṇaṃ vā samuddiśet. 52.

idānīm arthi-pratyarthinor vyavaharatoḥ sāmānye jaya-parājaya-kāraṇam upadiśyate.[2] gṛhītārthāpahnave 'dhamarṇasya "kadā dehī" ty uktasya prayoktrā prāḍvivākena vā saṃsadi vyavahāra-sthāne na svairakathāsu, abhiyoktā prayoktā diśed dānādhikaraṇa-deśam. atra ca deśa-grahaṇaṃ sāmarthyāt sākṣyupalakṣaṇārtham. evaṃ cārtha-gra[haṇa-kāle vidy]amānān draṣṭṝn brūyād iti yāvat. ataś caitad eva. yasmād āha karaṇam vā samuddiśet patra-saṃjñaṃ vyavahāra-sthāna eva. ataśca gamyate deśa-grahaṇaṃ karaṇopa[lakṣaṇārtham iti]. gṛhītārtha-pratipādakam ity, asyāpy ayam evārthaḥ pāṭhāntarasya. athavā apahnave 'dhamarṇasya vyājena dehīty uktasya saṃsadi prayoktrā dattaṃ [mayā ity ukte], idānīm abhiyukto diśed deśam. deśa-grahaṇaṃ ca nidarśanārthatvāt kālārtham api draṣṭavyaṃ, "kasmin[3] deśe kāle tvayā mama pratidattaṃ dhanam" iti. karaṇaṃ [vā samuddiśet] agre pratipādaka karaṇaṃ bhavato dhana-pratipādane. athavā abhiyukto diśed deśyam

1 pratipattau 2 apadiśyante 3 tasmin

iti deśyaṃ deṣṭavyam. yathā gṛhītaṃ kathayet. anyad ubhayatra samānam.

adeśyaṃ[yaśca] diśati nirdiśyāpahnute ca yaḥ
yaś cādharottarān arthān vigītān nāvabuddhyate, 53.

adeśaṃ gṛhītur yaś ca diśati adeśyaṃ vārtha-vastu; nirdiśyāpahnute ca yaḥ deśaṃ deśyaṃ vā; yaś cādharottarān arthān, deśād anyāny api kāla-dravya-rūpa-saṃkhyādīn vigītān pūrvottara-viruddhān nāvabuddhyate, "hīnaṃ[1] tam iti nirdiśet" iti vakṣyaty arthinam itaraṃ vā.

apadiśyāpadeśyaṃ ca punar yas tv apadhāvati
saṃyak praṇihitaṃ cārthaṃ pṛṣtas san nābhinandati, 54.

apadiśyāpadeśaṃ ca, apadeśyaṃ vā, punar yas tv apadhāvati, anyathā bravīti, "anena mama hiraṇyaṃ gṛhītam" ity apadiśya pakṣāntare putraṃ bhṛtyaṃ vā nirdiśati, "kasmiṃścit kāle deśe vā vyavahāras tvayā kṛtaḥ" iti yadaivam-ādi pṛcchyate rājñā prāṅvivākena vā tat samyak pṛṣṭaṃ nābhinandati, mā bhūd iti vicāraṇayā paramārtha-darśanam.

asaṃbhāvy sākṣibhiś ca deśe saṃbhāṣate mithaḥ
nirucyamānaṃ praśnaṃ ca necched yaś cāpi niṣpatet, 55.

sabhāto 'nyatropahvara ekākī sākṣibhiḥ saha sambhāṣate mithaḥ. asāv api sākṣi-bhedāśaṅkayā jīyate. sākṣiṇaś ca pṛcchyamānān necchati, kenacid vyājena vyavahāra-gatenaiva rāja-tantrānugraha[2]-pradarśanena vā sākṣi-praśna-kāle kāryāntara-vyāsaṅgena kenacid vyavahāra-sthānān niṣpatiḥ, rājopakāra-pradarśanena vety uktaṃ, yataḥ "tasmād arthāt sa hīyate" ity evaṃ vakṣyati.

brūhīty uktaś ca na brūyād uktaṃ ca na vibhāvayet
na ca pūrvāparaṃ vidyāt[3]tasmād arthāt sa hīyate. 56.

brūhīty uktaśca na brūyāt pratipādana-kāle parābhava-[bhītyā nottaram dadāti. uktaṃ ca na vi]bhāvayet sākṣibhiḥ, abhāvād vā teṣāṃ vivakṣāsaṃyag-darśanād vā. na ca pūrvāparaṃ vidyāt: sākṣi-gatam anyatra vyavahāra-gatam uktam eva. tasmād arthāt sa hīyate.

"jñātāraḥ santi [me" ty uktvā "diśe" ty ukto diśen na yaḥ
dharma-sthaḥ] kāraṇair etair hīnaṃ tam iti nirdiśet. 57.

sarvathā sākṣibhyo 'nyaiḥ pratijñātārtha-pratipādakaiḥ kāraṇair avibhāvyamāne vastuni. sākṣiṇaḥ śaraṇa ... [kāra]ṇair yathok-

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1 yo dihīnan

2 rāja ntronugraṣṭa(?)ha

3 At this point the ms. inserts a long passage which is really part of the comm. on v. 66 up to v. 70 (S.O.A.S. ms. pp.120-1). Obviously a leaf had got out of order.

tair asat-pratyaya-vacanair hīnam ity eva nirdiśet. arthinam itaraṃ vā, ubhayataḥ sambhavāt parājaya-hetūnām. dharma-sthaḥ karaṇair etair hīnaṃ tam iti[1] parājaya-kāraṇaṃ vijñeyam. iti-karaṇaṃ[2] caivaṃ-śabdārthe. tathā ca vyākhyātam. idānīm arthipratyarthinor vacana-kāla-niyamārtham idam ārabhyate.

abhiyoktā na ced brūyād badhyo daṇḍaś ca dharmataḥ
na cet tripakṣāt prabrūyād dharmaṃ prati parājitaḥ. 58.

abhiyoktā na ced brūyāt, na lekhayed vyavahāraṃ rājñaḥ sva-kārya-nirvedanānantaram eva. tatrāyaṃ bandhanārho daṇḍārhaś ca syāt. guṇavad-vyavahāra-vastvapekṣayā caitayor niyoga-vikalpa-samuccayāḥ prakalpyāḥ, ca-śabdād badha-daṇḍa-vāg-daṇḍayor api yathokta-sāmarthyād. atra saṃhavo vijñeyo guṇān atikrameṇa dharmataḥ parājitasya sopadhatvāt kāraṇāntarataḥ, yena suvihitārthena hy arthinā bhavitavyam. atha kenacit pramā-karaṇāntareṇāyam akuṭilo nirupadhatvād vijñāyate. ato nāyaṃ badha[3]-daṇḍādiḥ padārthaḥ syāt. tathā coktaṃ, dharmaṃ prati parājitasya nānyathā pratyarthinaḥ. idānīm arthi-kālād anyaḥ prativacana-kālo nirdiśyate. na cet tripakṣāt prabrūyāt pratibrūyād ity arthaḥ. ato badhyo daṇḍaś ca dharmato, dharmaṃ prati parājitaḥ san, netarathety uktam. adhunā jitasyārthinaḥ pratyarthino vā daṇḍa-niyamārtham ayam ārabhyate ślokaḥ.

yo yāvan nihnuvītārthaṃ mithyā yāvati vā vadet - 59ab

arthī pratyarthī vā -

- tau nṛpeṇa hy adharma-jñau dāpyau tad-dviguṇaṃ damam. 59cd

tasmād apahnutād abhiyogāc ca mithyābhiyoktāraṃ nihnavakaṃ ca sopadeśaṃ [yat] kiñcit[4] pratipadyamānaṃ tad-dviguṇaṃ dāpayet. sākṣyupalakṣaṇārtham idaṃ prakaraṇam adhunocyate.

pṛṣṭo 'pavyayamānas tu kṛtāvastho dhanaiṣiṇā
tryaparaiḥ sākṣibhir bhāvyo nṛpa-brāhmaṇa-sannidhau. 60.

ekasya sākṣitve pratiṣedhād dvayor api sākṣitvaṃ tritvāpavādād bhaviṣyati, na kevalaṃ trayāṇām.

yādṛśā dhanibhiḥ kāryā vyavahāreṣu sākṣiṇaḥ
tādṛśān saṃpravakṣyāmi yathā vācyam ṛtaṃ ca taiḥ. 61.

dhana-vyavahāre ca sākṣiṇāṃ lakṣaṇam ucyamānaṃ, anyeṣv api vyava-hāreṣu kārya-sāmānyād avirodhāc cetthaṃ-bhūtā eva pratīyeran.

gṛhiṇaḥ putriṇo maulāḥ kṣatra-viṭ-śūdra-yonayaḥ
arthayuktāḥ[5] sākṣyam arhanti na ye kecid anāpadi. 62.

śrotriyasya sākṣitve pratiṣedhād brāhmaṇasyāśrotriyasyāsti sākṣitvam iti gamyate. antyajasya pratiṣedhād dhīnotkṛṣṭānām api

1 prati (after a suggestion of a short gap?)
2 kāraṇaṃ
3 vadha-
4 sopadeśaṃ kiñcit
5 atyuktāḥ

śūdrāṇāṃ grahaṇaṃ pratīyate.

āptāḥ sarveṣu varṇeṣu kāryāḥ kāryeṣu sākṣiṇaḥ
sarva-karma-vido 'lubdhā viparītāṃs tu varjayet. 63.

viparītāṃs tu varjayed ity artha-siddhasyāpy anuvādo vākya-svābhāvyād ādarārthaḥ. sarva-varṇa-grahaṇāc cātra brāhmaṇasyāpi sākṣitvaṃ pratīyate. śrotriyasya pratiṣedhād itarasya.

nārtha-sambandhino nāptā[1] na sahāyā na vairiṇaḥ
na dṛṣṭa-doṣāḥ kartavyāḥ - 64abc

anyasmin vyavahāre kūṭa-sākṣitvena -

- na vyādhyārtā na dūṣitāḥ. 64d

te hi smṛti-pramāṇād ubhayatra na syuḥ. nimittena ca pratiṣedhād anārto[2] vyādhito 'pi syāt. pātakopapātakābhiśaṃsā dūṣito 'pi na syāt.

na sākṣī nṛpatiḥ kāryo na kāruka-kuśīlavau
na śrotriyo na liṅgastho na saṅgebhyo vinirgataḥ. 65.

nṛpateḥ sākṣitva-pratiṣedhaḥ satya-vibhāvane 'pi tasya pakṣa-parigrahāśaṅkayā avacanena ca parikṣayo jānapadānām. athavā samāna-deśasya rājñaḥ avaśyatvāt pratiṣedhaḥ. athavā vyavahāra-draṣṭū rājñaḥ sākṣitvam ayuktam. kārukā nitya-vyāpṛtāḥ kuśīlavā nitya-proṣitāḥ. sarva-janapada-sambandhena vā, teṣām anṛtāśaṅkayā tat-pratyavāyād [asākṣitvam]. śrotriyasya dharmoparodhāśaṅkayā tad-ānayana-pīḍāśaṅkayā ca. etena liṅgastho vyākhyātaḥ. atha tu sopadhaḥ sutarāṃ tasya pratiṣedho yukto.nṛ..triyatvān na yāyāṇarābhiḥ (?).

nādhyadhīno na vaktavyo na dasyur na vikarma-kṛt
na vṛddho na śiśur naiko nāntyo na vikalendriyaḥ. 66.

adhyadhīno garbha-dāsaḥ, atyanta-[para-tantratvāt. anuśāsyā a]pīti vaktavyo 'ṅga-vyasanaḥ kuṣṭyādiś ca. sa ca jātyantare doṣāśaṅkayā. evaṃ karmāvaśeṣeneti vakṣyati. dasyur dāsaḥ: upasādayati karmāṇi kṣapayatīti. [api ca] dasyus taskaraḥ. na vikarma-kṛt, adhārmikatvāt. vṛddha-śiśvor atītāprāpta-vyavahāratvāt pratiṣedhaḥ. ekasya sākṣitva-pratiṣedhas "tryaparair" iti siddaḥ, yataḥ [asmin śloke] ekasyāpi viśeṣa-niṣedhāt pākṣikaḥ pūrva-ślokaḥ. ayaṃ punaḥ pratiṣiddha-pratiprasavārthaḥ.[3] [ekasyai]va sākṣitvaṃ - "eko 'lubdhas tu sākṣī syāt" iti vakṣyati. antyaḥ śūdraḥ, tasya ca vidhi-pratiṣedhāt pākṣikaṃ sākṣitvaṃ guṇāpekṣayā. athavā caṇḍālo 'ntyaḥ. tathā vakṣyati - "strīṇāṃ sākṣyaṃ striyaḥ kuryuḥ" iti śūdrān abhidhārya "antyānām antya-yonayaḥ" iti. varṇāpasada[4]

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1 nārthā 2 anārtārod

3 After this sentence we return to p.120 of the S.O.A.S. ms. from p. 125. 4 -āpaśada-

mātraṃ vā. vikalendriyo visaṃjñatvāt pratiṣidhyate.

nārto na matto nonmatto na kṣut-tṛṣṇopapīḍitaḥ
na śramārto na kāmārto na kruddho nāpi taskaraḥ. 67.

ārto bandhu-vināśādinā. evaṃ cokta-vyādhyārtād anyo 'yam. mattonmattau prasiddhau kṣut-tṛṣṇopapīḍitaś ca. kruddhaḥ krodhanatvād apratyaya-vṛttiḥ. taskaro go-balīvarda-nyāyena vikarma-kṛd-upadeśād vijñeyaḥ.

strīṇāṃ sākṣyaṃ striyaḥ kuryur dvijānāṃ sadṛśā dvijāḥ
śūdrāś ca santaḥ śūdrāṇām antyānām antya-yonayaḥ. 68.

artha-vyavahāreṣu sva-stha-vṛttayaḥ ātmano jātyādi-sādṛśyena sākṣiṇaḥ syur, artha-prayoktāro 'nye vārtha-sambandhinaḥ. evaṃ ca pradarśanārthatvād asya tāpasa-pravrajita-vaṇik-kuśīlava-gopālakādīnāṃ sādṛśyena sākṣiṇaḥ syuḥ. tathā ca "kṣatra-viṭ-śūdra-yonayaḥ" iti sāmānya-nirdeśo 'yaṃ draṣṭavyaḥ. artha-vyavahārebhyas tv anyatra -

anubhāvī tu yaḥ kaścit kuryāt sākṣyaṃ vivādinām
antarveśmany araṇye vā śarīrasyaiva cātyaye. 69.

atipātini[1] kārye 'ntarveśmādiṣv asadṛśo 'pi sākṣyaṃ kuryāt. tathā ca sati,

striyo 'py asaṃbhave kāryaṃ bālena sthavireṇa vā
śiṣyeṇa bandhunā vāpi dāsena bhṛtakena vā. 70.

sādṛśyāpavādārthaḥ[2] evaṃ ca sati yathā stryādīnāṃ sādṛśyābhāve 'py asadṛśā eva kvacid bhavanti, evaṃ bālādīnām api kvacid vivāde sākṣitvaṃ vijñeyaṃ pratiṣiddhānām api satām. uktebhyaś ca bālādibhyo 'tra śloke ye 'py anuktāḥ pratiṣiddhāś ca teṣām api pratiprasavo nirdeśanārthatvād bālānāṃ vijñeyaḥ. nanu ca kāraṇataḥ pratiṣiddhānāṃ bālādīnāṃ sākṣitve punas teṣām upadeśo na nyāyyaḥ. pratiṣedha-kāraṇasyāvasthitatvād iti. yat idam anumānaṃ tad viśuddhyartham āha:

bāla-vṛddhāturāṇāṃ ca sākṣyeṣu vadatāṃ mṛṣā
jānīyād asthirāṃ vācam utsikta-manasāṃ tathā. 71.

kena. satyānṛta-vacana-vibhāgārthenānumānena, uktaṃ ca "bāhyair vibhāvayel liṅgaiḥ" ityādi, "yathā nayaty asṛk-pātaiḥ" iti ca. evaṃ cānumānopadeśa idam-artho bhavati. yadi yathoktānāṃ sākṣiṇām asambhave sāhasādiṣu pratiṣiddhā api sākṣiṇo bhavanty anumānena viśodhyante, apratiṣiddhāś ca kadācit. evaṃ ca sati,

sāhaseṣu ca sarveṣu steya-saṃgrahaṇeṣu ca
vāg-daṇḍayoś ca pāruṣye na parīkṣeta sākṣiṇaḥ. 72.

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1 ativādini

2 We now return to p. 126 of the S.Q.A.S. ms.

vastrapāṭanolkā[1]-dahana-keśa-chedanādiṣv apratyaya-kārī puruṣaḥ krodha-cāpala-prabhaveṣu. steyādīni prasiddhāni. evam-ādiṣu na parīkṣeta sākṣiṇaṃ, "gṛhiṇaḥ putriṇaḥ"ity evamādinā lakṣaṇena. artha-sambandhādibhis tu sāmarthyāt parīkṣyā eva "anumānena". pratiṣiddhā api santaḥ parīkṣyā eva sākṣiṇo 'numānataḥ. evaṃ cānumānopadeṣo 'trārthavān bhavatīty uktaḥ. yatra punaḥ sākṣiṇāṃ sama-guṇānāṃ vipratipattiḥ, tatra -

bahutvaṃ pratigṛhṇīyāt sākṣi-dvaidhe narādhipaḥ
sameṣu tu guṇotkṛṣṭān guṇa-sāmye dvijottamān. 73.

vidhi-vipratipattāv eṣa eva nyāyaḥ. anumāne yathokte[2], kvacic ca śapathādy api vakṣyati: "asākṣikeṣu tv artheṣu ... śapathenāpi lambhayet" iti. api ca "jāgarti bhagavān dharmaḥ". sa eva sāmye 'pi sati kenacit kāraṇenātmānaṃ darśayati. dvijottamān iti cedaṃ liṅgaṃ brāhmaṇānāṃ sākṣitve tathā coktam "āptāḥ sarveṣu varṇeṣu" iti. na caitad ukta-varṇānuvādārthaṃ sarva-grahaṇam. kiṃ tarhi brāhmaṇa-varṇāvabodhārtham. tathā ca kṛtvaivam-ādīni liṅgāni śrotriya-pratiṣedhasya.[3]

samakṣa-darśanāt sākṣyaṃ śravaṇāc caiva sidhyati
tatra satyaṃ bruvan sākṣī dharmārthābhyāṃ na hīyate. 74.

darśana-śravaṇābhyāṃ sākṣitva-siddhiḥ, na tu nibandhanataḥ. ato 'ntareṇāpi nibandhanaṃ sākṣī syād eva. etāvāṃs tu sākṣiṇo niyamaḥ. nibandhenāpi pṛṣṭena satā satyaṃ vaktavyam iti. yena -

sākṣī dṛṣṭa-śrutād anyad vibruvann ārya-saṃsadi
avāṅ narakam evaiti pretya svargāc ca hīyate. 75.

na kevalaṃ dharmānutpattyā svargād dhīyata ity uktam. ayaṃ ca pūrva-śloka-śeṣa evārthavādas, tathā ca sambandhena darśita evāyam arthaḥ. yataś ca darśana-śravaṇābhyāṃ sākṣitva-siddhiḥ, na nibandhāt.

yatrānibaddho 'pīkṣeta śṛṇuyād vāpi kiñcana
pṛṣṭas tatrāpi tad bruyād yathā-dṛṣṭaṃ yathāśrutam. 76.

upasaṃhārārthaḥ ślokaḥ.

eko 'lubdhas tu sākṣī syād bahvyaḥ śucyo 'pi na striyaḥ
strī-buddher asthiratvāt tu doṣaiś cānye 'pi ye vṛtāḥ. 77.

ekasya saty api pratiṣedhe guṇātiśayād alubdhasyābhyanujñārtham idam. api cālubdhaḥ, apīty[4] ubhayatrāpi boddhavyaḥ. śucyo 'pīty: ayam eva vā 'lubdho 'py eko na sākṣī syāt. uttara-vivakṣārthaś cāyam ārambhaḥ. evaṃ striyo bahvyaḥ sucyo 'pi na syuḥ, yathaiko 'lubdho 'pi, tāsāṃ hi buddher dharmār[thābhyām asthira]-saṃbandhaḥ. vyākhyānaṃ śāstra-virodhān nātipeśalaṃ, yatā ekasya lobhāt pratiṣedhād vaitayor alubdhayor abhyanujñānārtham idam,

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1 vastāpar-
2 anumānaṃ yathoktaṃ
3 dhaś ca
4 apir

anyatrāpi ca pratiṣe[dhasya puruṣastrī]-tulyatvāt. evaṃ ca sati bahvyaḥ sucyo 'py alubdhā api prakaraṇāt striyo na syuḥ, strībuddher asthiratvād ity uktam. doṣair anyair api ye vṛtāḥ puruṣā ati[riktatvāt alubdhā api pratiṣidhyante], kiṃ punar anyatra. punarvacanaṃ cāsya yadarthaṃ tad uktam evātra.

svabhāvenaiva yad brūyus tad grāhyaṃ vyāvahārikam
ato yad anyad vibrūyur dharmārthaṃ tad apā[rthakam. 78.

svabhāveneti sabhāyāṃ] grāmiṇām anyeṣāṃ cāprāgalbhyād apratibhāna-kampādayo jāyante. teṣāṃ vyāvahārikaṃ bruvatāṃ svabhāva upalakṣayitavyo 'numānataḥ puruṣa-śīlato vā, kim eṣām amī mithyā-vacana-kṛtāḥ kampādayaḥ utāprāgalbhyād anucita-mahājana-samavāyād vā. yena hy anumānāgamyaṃ kiñcin nāsti. evaṃ dhṛṣṭa-prāgalbhyānām api svabhāvo 'vadhāraṇīyaḥ.

sabhāntaḥ sākṣiṇaḥ sarvān arthipratyarthi-sannidhau
prāḍvivāko 'nuyuñjīta vidhinānena sāntvayan. 79.

adhunā sākṣiṇāṃ satya-vacanārtho yogo 'ta ūrdhvaṃ vartiṣyate. prāṅvivāko brāhmaṇo rājādhikṛto vidvān na rājā sāmarthyāt. tathā ca vakṣati "amātyaḥ prāḍvivāko vā yat kuryuḥ kāryam anyathā" iti. "kvib-vaci-pracchy-āyatastu-kaṭapru-ju-śrīṇāṃ[1] dīrgho 'prasāraṇaṃ ca" ity anena. pṛcchatīti prāṭ, pṛṣṭvā viṣeṣeṇa dharma-saṃkaṭeṣu viśiṣṭaṃ vā vakṣyati vivākaḥ, prāṭ cāsau vivākaś ceti prāḍvivākaḥ. pṛcchati cāsau vivinakti ceti yāvat eṣa prāḍvivāko dharma-jño brāhmaṇaḥ. sākṣiṇo 'nuyuñjīta vidhinānena vakṣyamāṇena sāntvayann apāruṣam.[2] kiṃ kāraṇaṃ, prakṛti-stho yathā satyaṃ brūyāt sākṣī.

yad dvayor anayor vittaṃ kārye 'smiṃś ceṣṭitaṃ mithaḥ
tad brūta sarvaṃ satyena yuṣmākaṃ hy atra sākṣitā. 80.

evaṃ satya-vacanārtho 'yaṁ adhunārthavādaḥ prakriyate:

satyaṃ sākṣye bruvan sākṣī lokān āpnoti puṣkalān
iha cānuttamāṃ kīrtiṃ vāg hy eṣā brahma-pūjitā. 81.

dṛṣṭādṛṣṭa-phala-sambandheneyaṃ stutiḥ satya-vacanārthā. na ca kevalaṃ satyasyāvacanād etad yathoktaṃ na bhavati, kiṃ tarhi pratyavāyaś cāparaḥ. tathā pradarśayati.

sākṣye 'nṛtaṃ vadan pāśair badhyate vāruṇair naraḥ
vivaśaḥ śatam ājātīs tasmāt sākṣye vaded ṛtam. 82.

yasmāt -

satyena pūyate sākṣī dharmaḥ satyena vardhate
tasmāt satyaṃ hi vaktavyaṃ sarva-varṇeṣu sākṣibhiḥ. 83.

yena -

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1 kvitsvacipracchyāya-tanusnukaṭibrabrūji-strīṇāṃ

2 aparuṣaṃ

ātmaiva hy ātmanaḥ sākṣī gatir ātmā tathā 'tmanaḥ 84ab
etasmāt kāraṇāt -
mā 'vamaṃsthāḥ svam ātmānaṃ nṛṇāṃ sākṣiṇam uttamam. 84cd
manyante vai pāpakṛto na kaścit paśyatīti naḥ 85ab
iha prakaraṇād anṛtābhidhāyinaḥ pāpa-kṛta ity ucyante. sāmarthyāt tu sarvasya vyatikrama-kāriṇa idaṃ grahaṇam -
tāṃś ca devāḥ prapaśyanti svaścaivāntara-pūruṣaḥ. 85cd
devās te ity ucyante -
dyaur bhūmir āpo hṛdayaṃ candrārkāgni-yamānilāḥ
rātriḥ sandhye ca dharmaś ca vṛtta-jñāḥ sarva-dehinām. 86.
antara-pūruṣaḥ sva-kṣetra-jño 'ntaryāmī paramātmā. evaṃ ca na[1] rahasy api pāpaṃ vartayed na ko[2] 'pi. yataś caitad evam. atas teṣāṃ niyama ucyate -
deva-brāhmaṇa-sānnidhye sākṣyaṃ pṛcched ṛtaṃ dvijān
udaṅ-mukhān prāṅ-mukhān vā pūrvāhṇe vai śuciḥ śucīn. 87.
yathā ca te praṣṭavyās tathedaṃ brāhaṇādi-jātyāśraya-niyama-kāri śāstram ucyate.
brūhīti brāhmaṇaṃ pṛcchet satyaṃ brūhīti pārthivam
go-bīja-kāñcanair vaiśyaṃ śūdram ebhis tu pātakaiḥ. 88.
pātakārthā anuyogāh pātaka-śabdenocyante, mithyā-vacana-pratiṣe-dhārthāḥ. idaṃ cāparaṃ brāhmaṇasya sākṣitvena nidarśanam.
brahmaghno ye smṛtā lokā ye ca strī-bāla-ghātinaḥ
mitra-druhaḥ kṛta-ghnasya te te syur bruvato mṛṣā. 89.
janma-prabhṛti yat kiñcit puṇyaṃ bhadra tvayā kṛtam
tat te sarvaṃ śuno gacched yadi brūyās tvam anyathā. 90.
eko 'ham asmīty ātmānaṃ yat tvaṃ kalyāṇa manyase
nityaṃ sthitas te hṛdyeṣa puṇya-pāpekṣitā muniḥ. 91.
yamo vaivasvato devo yas tavaiṣa hṛdi sthitaḥ
tena ced avivādas te mā gaṅgāṃ mā kurūn gamaḥ. 92.
nagno muṇḍaḥ kapālena bhikṣārthī kṣut-pipāsitaḥ
dīnaḥ śatru-gṛhaṃ gacched yaḥ sākṣyam anṛtaṃ vadet. 93.
avāk-śirā[s tamasy andhe kilbiṣī narakaṃ vrajet
yaḥ praśnaṃ vi]tathaṃ brūyāt pṛṣṭaḥ san dharma-niścaye. 94.
andho matsyān ivāśnāti kaṇṭakaiḥ sa naraḥ saha
yo bhāṣate 'rtha-vaikalyam apratyakṣaṃ sabhāṃ gataḥ. 95.
yasya vidvān hi vadataḥ [kṣetra-jño nābhiśaṅkate
tasmān na devāḥ śre]yāṃsaṃ loke 'nyaṃ puruṣaṃ viduḥ. 96.
aṣṭau ślokāḥ śūdra-śapathānuyogārthāḥ. evam ebhir anekair vākyārtha-prakāraiḥ satya-vacanārthāḥ saṃp[adyate.] yathā brāhm-aṇādi-varṇānuyogānām:

1 cānena 2 anyo

yāvato bāndhavo yasmin hanti sākṣye 'nṛtaṃ vadan
tāvataḥ saṃkhyayā tasmiñ chṛṇu saumyānupūrvaśaḥ. 97.

kūṭa-sākṣiṇāṃ etat tāmi (?) kāla-parimāṇārtham adhunā prakaraṇam ārabhyate sarva-jāti-sākṣyārthaṃ sāmarthyāt, na kevalaṃ prakaraṇāc chūdrāṇām eva. ataś ca citta-praṇidhānārthaṃ sarveṣām evāyaṃ śloka ārabdhaḥ. kathaṃ nāma. citta-praṇidhānāḥ sākṣiṇaḥ śrutvaitan-mithyā-vacana-pratyavāyam atimahantaṃ nivarteran mithyā-vacanād iti.

pañca paśvanṛte hanti daśa hanti gavānṛte
śatam aśvānṛte hanti sahasraṃ puruṣānṛte. 98.

pūrvāparān. yad ayam āha -

hanti jātān ajātāṃś ca hiraṇyārthe 'nṛtaṃ vadan
sarvaṃ bhūmyanṛte hanti mā sma bhūmyanṛtaṃ vadīḥ. 99.

nanv iyaṃ śrutir virudhyate. "na māṃ martyaḥ kaścana dātum arhati" iti. ataś ca svāmitvābhāvaḥ. tad-abhāvād vyavahārābhāvaḥ. tataś ca vādābhāve tad-anṛta-doṣābhāvaḥ sākṣiṇām iti. tac ca na. arthā-parijñānāt. na hi kaścit samarthaḥ kṛtsnām dātuṃ vijayasyābhāvād ity eṣo 'trārthaḥ, dānāpahāra-mithyā-vacaneṣu guṇa-doṣa-pradarśana-śāstrārambha-sāmarthyāt. tathā ca Vyāsādayaḥ: "ṣaṣṭi-varṣa-sahasrāṇi svarge tiṣṭhati bhūmidaḥ, ācchettā cānumantā ca tāny eva narake vaset" iti. bhūmi-chalārthatveva dānāpahārādaya iti kecit. tac caitad vicāraṇīyam. mīmāṃsā-darśanaṃ tu "na bhūmiḥ syāt sarvān praty aviśiṣṭatvāt" iti sarvān dakṣiṇārthān guṇa-vidhīn praty aviśiṣṭatvāt. dakṣiṇā-dravyeṣu hi guṇaḥ śrūyate "antareṇa sadaḥ patnī-śāle dakṣiṇāṃ nayanti" iti. sa cāyaṃ guṇa-vidhir atyantāśakyaḥ pṛthivyām. tato 'smād anyatrāpy[1] apahāra-doṣaḥ[2] syāt. evaṃ ca tad-vivāde 'nṛta-doṣaḥ sākṣiṇāṃ siddhaḥ. sarvasya ca kāryasya pṛthivī-kāraṇatvāt tad anṛte sarvaṃ hantīty ucyate. evaṃ ca puruṣābhinayena smṛtiḥ sādaraṃ vārayati mā sma bhūmyanṛtaṃ vadīḥ.

apsu bhūmivad ityāhuḥ strīṇāṃ bhoge ca maithune
abjeṣu caiva ratneṣu sarveṣv aśma-mayeṣu ca. 100.
paśuvat kṣaudra-ghṛtayor yāneṣu ca tathāśvavat
govad rajata-vastreṣu dhānye brahmaṇi[3] (?) caiva hi. 101.
evaṃ doṣān avekṣya tvaṃ sarvān anṛta-bhāṣaṇe
yathā śrutaṃ yathā dṛṣṭaṃ satyam evāñjasā vada. 102.[101]

amī pañca ślokāḥ sarva-sākṣi-sādhāraṇāḥ, anṛta-vacana-pratiṣedha-vidveṣaṇārthā arthavādāḥ, na phala-vidhayaḥ. akṛtābhyāgama-kṛta-vipraṇāśa-doṣa-prasaṅgāt. evaṃ ca prati-puruṣaṃ śāstrādhikāro hīyeta. ānarthakyaṃ cāsya syāt. yena sva-kṛta-karma-phala-bhogaḥ

1 anyatrāsty 2 -doṣe 3 brahmāṇi

śāstrasyārthavattvam. ataḥ śāstra-virodhān nyāya-virodhāc ca pratiṣedhārthavādā evaite vijñeyāḥ.

go-rakṣakān vāṇijakāṃs tathā kāru-kuśīlavān
preṣyān vārdhuṣikāṃś caiva viprāñ śūdravad ācaret. 103.[102]

prakaraṇād brāhmaṇa-śapathānuyogāpavādaḥ. "śūdram ebhis tu pātakaiḥ" iti vacanāt. eṣāṃ go-rakṣakādīnāṃ brāhmaṇānām eva satāṃ śūdra-śapathānuyogaḥ. evaṃ ca nānyatra prayojane śūdravad ācaraṇam. itarathā prakaraṇam uparudhyeta.

tad vadan dharmato 'rtheṣu jānann apy anyathā naraḥ
na svargāc cyavate lokād daivīṃ vācaṃ vadanti tām. 104.[103]

prāñvivākas tac chūdrānuyoga-vacanam anyathā go-rakṣakādiṣu brāhmaṇeṣu vadan dharmato 'rtheṣu vyavahāreṣu, ye sākṣiṇaḥ teṣu jānann api yathāvarṇam anuyogaṃ nādharmeṇa yujyate. yena daivīṃ śāstravatīṃ vācaṃ vadanti tāṃ smṛtvā manvādayaḥ "viprān śūdravad ācaret" ity. asyānantara-vidheḥ stuty-arthavādaḥ.

śūdra-viṭ-kṣatra-viprāṇāṃ [yatrartoktau bhaved vadhaḥ
tatra] vaktavyam anṛtaṃ tad dhi tatra viśiṣyate. 105.[104]

satya-vacanāpavādo 'yaṃ kāraṇataḥ ādarārthaṃ vedam. śūdrādīnāṃ prātilomyena grahaṇam anṛtābhyanujñānārtham. a[nṛta-vacana]-nivṛttyarthāt tu yuktāvalambam idam. evaṃ tarhi satya-pratiṣedha evātra vaktavyaḥ[1], nānṛtābhyanujñeti. na tv evam-arthānṛtābhyanujñā kṛtaiva bhavati. [na kadācid vakta]vyatāsyeti. nanu ca puruṣārtha-kāritvāc chāstrasya pratyavāyārtha upadeśo na nyāyya iti. puruṣārtha-kāritvād evāsyāyam upadeśo yuktaḥ, [kvacid anṛta-vacanasya]puruṣānugraha-dharmāpekṣayā ca. tathā ca sati dhārmika-puruṣa-viṣayam idaṃ anṛtābhyanujñānam upadeśa-sāmarthyād vijñāyate. tathā ca smṛtyantare "nānṛta-vacane doṣo jīvanaṃ cet tad adhīnaṃ, na tu pāpīyaso jīvanam" iti. ataś ca mahāpratyavāya-parihārārtham [eṣa] āśrito 'nṛta-vacana-vyatikramaḥ. tasya prāyaścittārthäm idam ārabhyate.

vāg-daivatyais tu carubhir yajeraṃs te sarasvatīm
anṛtasyainasas tasya kurvāṇā niṣkṛtiṃ parām. 106.[105]

sarasvatīṃ yajerann "ahaṃ rudrebhir vasubhiś carāmi" ity anenāṣṭarcena sūktena. trir abhyāsaś caroḥ. anāśrita-bahutva-viśeṣāc codanāyā, yathā "vasantāya kapiñjalān ālabhate" iti.[2]

kūṣmāṇḍair vāpi juhuyād ghṛtam agnau yathāvidhi
ud ity ṛcā vā vāruṇyā tṛcenābdaivatena vā. 107.[106]

agni-grahaṇaṃ juhoti-siddham apy agni-viśeṣārthaṃ vijñeyam. idaṃ ca pūrva-prāyaścitta-vaikalpikam. uttare ca -

tri-pakṣād abruvan sākṣyam ṛṇādiṣu naro 'gadaḥ

1 vaktavyaṃ   2 alabheteti

tad ṛṇaṃ prāpnuyāt sarvaṃ daśa-bandhaṃ ca tattvataḥ. 108.[107]
yāvato dravyasyābhiyogaḥ tad-daśa-bhāgaḥ sākṣiṇaṃ dāpayet. yenār-ogaḥ san tri-pakṣād api sākṣī nānyataraṃ bravīti. daṇḍayitvāpi taṃ sākṣiṇaṃ vyavahāra-darśanam anutiṣṭhet, evam aparisamāptatvād asyeti. ṛṇa-vyavahārād anyatra sākṣī kārya-dravyāpekṣayā daṇḍayi-tavyaḥ.

yasya dṛśyeta saptāhād ukta-vākyasya sākṣiṇaḥ
rogo 'gnir jñāti-maraṇaṃ dāpyo damam ṛṇaṃ ca saḥ. 109.[108]

arvāk saptāhāt sākṣī kuṭumba-rogādi-darśanena mithyā-vacanas sākṣād eva pratipādito daṇḍayitavyaḥ. yāvantaṃ tad-anṛtena dāpito vā daṇḍitaś ca. ṛṇa-vyavahārārthaṃ tv anyatra śāstra-sāmarthyāpekṣayā. evam ubhayaṃ mithyāvacaneṣu sākṣiṣu prakalpyam. asākṣikeṣu tāvad vyavahāreṣv evam anumāna-sākṣi-nimitto nirṇayaḥ.

asākṣikeṣu tv artheṣu mitho vivadamānayoḥ
avindaṃs tattvataḥ satyaṃ śapathenāpi lambhayet. 110.[109]

satya-praśaṃsārthaṃ purākalpārthavāda udāhriyate vihitānuṣṭhāna-prarocanāya.

maharṣibhiś ca devaiś ca kāryārthaṃ śapathāḥ kṛtāḥ
vasiṣṭhaś cāpi śapathaṃ śepe paijavane nṛpe. 111.[110]

apy anye maharṣayaḥ. tathā ca Vyāso "yas te harati puṣkaram" iti śapathākhyānakaṃ provāca. evaṃ ca satya-dharma-parihārāpekṣayā,

na vṛthā śapathaṃ kuryād alpe 'py arthe naro budhaḥ
vṛthā hi śapathaṃ kurvan pretya ceha ca naśyati. 112.[111]

iyaṃ ca mithyā-śapatha-nindā pratyavāya-darśanena pratiṣiddha-varjanārthā 'pi satī satya-śapatha-praśaṃsārthā sampadyata ity aviparyayaḥ. sāmarthyād asya mithyā-śapathasya sarvatra pratyavāya-hetutve prāpte; yatra tan neṣyate pratyavāya-hetutvam asya, tatredaṃ tad apavādārtham ārabhyate.

kāminīṣu vivāheṣu gavāṃ bhakte tathendhane
brāhmaṇābhyupapattau[1] ca śapathe nāsti pātakam. 113.[112]

kāminyā kāma-tantrābhiyoge yaḥ pratijñātārtha-sampādanārtha-mithyā-śapathaḥ kriyate tatra nāsti pātaka-dharma ity arthaḥ. evaṃ vivāhe kṛtākṛta-sandehe abhiyoge vāsya karmāṅga-bhūtānāṃ ca gavāṃ bhaktasya haraṇābhiyogena go-mātrasya vyavasthā-sāmarthyāt. evaṃ ca śāstra-vad agnīndhanāpaharaṇābhiyoge mithyā-śapathe nāsty adharmaḥ, yena śāstra-lakṣaṇāv eva dharmādharmau. anyena tu kāraṇena go-bhaktendhanayor vibhāvitasya sato daṇḍo yathāśāstraṃ bhavet. brāhmaṇasya ca tatra śarīra-lakṣaṇābhyupapattāv[1] evam eva syāt. na sarvasyaivābhyavapattiḥ[2], nyāya-kāriṇaḥ kartavyā. brāhmaṇā[d anyasya na nyāya]-kāriṇo 'py ārambha-sāmarthyād

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1 abhyavapattau 2 sarvasyaivāhyabhyapatti

vijñāyate. sthitām satya-śapatha-kriyām idānīṃ nirdiśyante varṇa-viśeṣa-sanniyogena śapathāḥ svarūpataḥ.

satyena śāpayed vipraṃ kṣatriyaṃ vāhanāyudhaiḥ
[go-bīja-kāñcanair vaiśyaṃ śūdraṃ sarvais tu pā]takaiḥ. 114.[113]

asākṣike tattvābhigamārthaṃ brāhmaṇādīn varṇān abhiyuktān yathopadeśaṃ śapathair ebhiḥ śāpayet.

agniṃ vā 'hārayed ena[m apsu cainaṃ nimajjayet
putra-dārasya vāpy enaṃ śirāṃsi sparśa]yet pṛthak. 115.[114]

śūdrasya vṛttāpekṣayāgnyādayo 'pi kalpyeran. śapathair evam. tatrāgni-haraṇe sapta-padāśvattha-patrair iyadbhir vyavadhānam iti [smṛtyantaro]pekṣayaitat syāt; ihāvacanaṃ ca[1] guṇa-vidheḥ, smṛti-pāramparyāvicchedāt. tathāpsu nimajjane kālaḥ.

yam iddho na dahaty agnir nāpo nonmajjayanti ca
na cārtim ṛcchati kṣipraṃ sa jñeyaḥ śapathe śuciḥ. 116.[115]

dahanonmajjanābhyām ārtiḥ pṛthag upadeśa-sāmarthyāt anyārogyādy-abhighāta-lakṣaṇā. sā coktā purastāt - "yasya dṛśyeta saptāhād ukta-vākyasya sākṣiṇaḥ rogo 'gnir jñāti-maraṇam" iti. nanu ca sākṣyanṛta-vibhāvanārthā soktā. samāna-kāraṇatvāt tu mithyā-śapatha-bhāvanārthā 'pi saiveha syāt. anyārter[2] anirdeśād iha saiva gamyate. atra kaścid āha: "iddho nāmāgnir na dhakṣyati nonmajjayiṣyanty apaḥ" iti dṛṣṭa-viruddham etat. na hi mahābhūtasy-acaitanyāt sva-bhāva-vyatikaro nimittam antareṇopalabhyate. mantrauṣadhābhyāṃ tu bhavati. tad iha na mānam.[3] atra hi satya-śapatha-prayogopahṛtayor agnyambhasor ayaṃ nimittataḥ sva-bhāva-vyatikaraḥ syāt. sadeva-tattvāc ca tayor viśeṣato 'smin kāle sanimittaḥ[4] syād ayaṃ vyatikaro, yataḥ tad acaitanyam akāraṇam.[5] jayaḥ tad-viparyaye ca parājaya iti sādhyam.[6] kiṃ vyavadhāna-kālayor alpa-mahattvābhyām etau bhavataḥ, uta daiva-kṛtāv iti. asamānaṃ caitat, yena sāmye 'pi vyavadhāna-kālayor etau dṛśyete. tasmān nemau tad-vaiṣamya-kṛtau vijñeyau. yataś ca jihvayā taptāyaḥ-piṇḍābhisparśanenobhayaṃ dṛṣṭam, ato naitayor vacana-kriyayos trāsana-mātram eva prayojanam. kathaṃ nāmāyam abhītaḥ prapadyeteti.[7] yac ca punar idam ucyate. yadi ca kila trāsanārthav ādo bhavati tato "nāgnir dadāha romāpi" iti romādahana-vacanam anarthavad bhavati. itarathā hy agni-haraṇa-vidhau kalpyamāne hasta-talayor lomābhāvāl lomādahana-vacanam anarthakaṃ syāt. api cekṣite tv agni-haraṇe yathā kathañcid agni-sambandhas tu yata

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1 ca taṃ 2 anyasyā ārter 3 samānaṃ
4 nimittaḥ
5 After this word a dittographical passage has been inserted yacca ... dṛśyate (infra).
6 sādhyam etat 7 prapadyeti

iti, atra roma-śabdo 'yaṃ na svārthavācī guṇato loka-padatvārthaḥ, yathokta-sāmarthyāt. ataḥ sākṣi-mithyā-vacanavan mithyā-śapatha-vac cāgni-haraṇodaka-nimajjane api tad-vad eva vijñeye iti.

vatsasya hy abhiśastasya purā bhrātrā yavīyasā
nāgnir dadāha romāpi satyena jagataḥ spaśaḥ. 117.[116]

para-kṛtir iyam adhikṛta-vidhyarthavādārthā. "vatsasya hy abhiśastasya" iti liṅgād abhiśastasyāyaṃ śapatha iti kecit. evaṃ ca śūdra-śapatho 'yaṃ na syāt. kiṃ tarhi asmāl liṅgāt brāhmaṇasyaivāyaṃ syāt;[1] na caitad iṣṭam: tena yathā brāhmaṇa-viṣayaḥ śrutaḥ śūdrasyāpīti[2]śāstra-sāmarthyāt. evam abhiśaṃsane śruto 'nyatrāpi. jagataḥ spaśo niścara ity arthaḥ, "iha no bhavān [3] spaśaś caratu"[4] iti śruteḥ.

yasmin yasmin vivāde tu kūṭa-sākṣī kṛto bhavet
tat tat kāryaṃ nivarteta kṛtaṃ cāpy akṛtaṃ[5] bhavet. 118.[117]

ardha-samāpte nivartanaṃ, daṇḍānte 'pi kṛte akṛtaṃ bhavet. evaṃ ca sati punas tat parīkṣyaṃ nivṛtti-vacanāt. tac ca punaḥ -

lobhān mohād bhayān maitrāt kāmāt krodhāt tathaiva ca
ajñānād bāla-bhāvāc ca sākṣyaṃ vitatham ucyate. 119.[118]

anṛta-vacane kāraṇa-nirdeśo 'yaṃ daṇḍa-viśeṣārthaḥ

eṣām anyatame sthāne yaḥ sākṣyam anṛtaṃ vadet
tasya daṇḍa-viśe[ṣāṃs tu pravakṣyāmy anupūrvaśaḥ. 120.[119]
lobhāt sahasraṃ daṇḍyas tu mohāt pūrvaṃ tu sāhasaṃ
bhayād dvau madhyamau daṇḍau maitrāt pūrvaṃ caturguṇam. 121.[12]
kāmād daśa-guṇaṃ pūrvaṃ krodhāt tu triguṇaṃ param][6]
ajñānād dve śate pūrṇe bāliśyāc chatam eva tu. 122.[121]
etān āhuḥ kauṭa-sākṣye proktān daṇḍān manīṣibhiḥ
dharmasyāvyabhicārārtham adharma-niyamāya ca. 123.[122]

trayaḥ ślokā daṇḍa-praklptyarthāḥ. sākṣiṇā mithyā-vacaneṣu sahasraṃ śatam iti ca yad uktam atra tatrā[pekṣayā] vikṛtasya vā. evaṃ prathama-madhyamottama-sāhasa-grahaṇeṣu viśeṣataḥ sarvaṃ vakṣyati.

kauṭa-sākṣyaṃ tu kurvāṇāṃs trīn varṇān[7] dhārmiko nṛpaḥ
pravāsayed daṇḍayitvā brāhmaṇaṃ tu vivāsayet. 124.[123]

[ekadānṛta-vādināṃ daṇḍāḥ pūrvoktāḥ], abhyasatāṃ tu kauṭa-sākṣyaṃ trayāṇāṃ varṇānāṃ daṇḍaś cāyaṃ yathā-śāstram. pravāsanaṃ ca māraṇaṃ śāstrāntare paribhāṣitatvād, iha ca tad-abhyāsān

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1 yaḥ syāt — 2 śūdrasyaivamati (-veti?)
3 bhāvāt — 4 caro 'sti — 5 anṛtaṃ
6 From v. 120[119] -ṣāṃs to this point is missing from the ms. entirely.
7 varṣān

nirvāsanam eva [pratipadyate "brāhmaṇa]m eva vivāsayet" iti. gṛha-bhaṅgena cāyojayed ity arthaḥ. pūrvasmiṃś cārthe pravāsana-śabdasya nirvāsanaṃ brāhmaṇasyaiva.

daśa-sthānāni daṇḍasya manuḥ svāyaṃbhuvo 'bravīt
triṣu varṇeṣu tāni syur akṣato brāhmaṇo vrajet. 125.[124]

śarīra-sthānāni daśa daṇḍasya, tāni punaḥ -

upastham udaraṃ jihvā hastau pādau ca pañcamam
cakṣur nāsā ca karṇau ca dhanaṃ dehas tathaiva ca. 126.[125]

kāmāparādha upastha-mātre daṇḍaṃ pātayet. na tad-vyatirikte 'nyasmin aṅge tāḍanādi kuryāt. anna-doṣe codara-daṇḍa āhāra-pratiṣedhaḥ. ākrośāparādhe ca jihvāśrayam. tāḍane ca hastāśrayam. pādāparādhe ca pāda-gatam. cakṣur aparādhe ca tad-āśrayaḥ. evaṃ nāsikāyāṃ karṇe ca, dhanāpahāre ca dhanāśrayam, śarīra-gate ca pātanaṃ sva-śarīra-gataṃ vainayikaṃ kuryāt. tasya tv anyad vakṣyati, "yena yena yathā 'ṅgena" iti. dhana-haraṇaṃ cātra nikṣepādi-viṣayaṃ draṣṭavyam. yato na paunaruktyaṃ, cora-daṇḍena. daṇḍyeṣv api ca na daṇḍa-mūla-haraṃ pātayet, kiṃ tarhi -

anubandhaṃ parijñāya deśa-kālau ca tattvataḥ
sārāparādhau cālokya daṇḍaṃ daṇḍyeṣu pātayet. 127.[126]

anubandhaṃ parijñāyeti kecid atra vyatikramānuṣṭhānasya paunaḥ-punyaṃ kriyānuṣṭhānābhyāsa-lakṣaṇam āhuḥ. vayaṃ punar anubandham aparādha-kāraṇam ācakṣmahe. katham anubadhyate 'nenety anubandho, lobhādi-padārthaḥ. kiṃ tat aparādhaś cauryādiḥ. taṃ parijñāya kim ayaṃ cauryādir aparādho 'sya kāmāt uta krodhāt atha lobhān mohād vā. athātma-kuṭumba-sthityai dharma-tantrānugrahāya vety evam. asya cāparādha-hetor anubandhasva vijñāne prayojanaṃ, tad-bhedād daṇḍa-viśeṣo yathā syād iti. deśa-kālau ca tattvataḥ parijñāyeti vartate. tatra gṛha-rathyākhala-kṣetra-sva-viṣaya-para-viṣayādi-nirdeśo 'parādhe 'pekṣitavyaḥ. kvāyam aparādhaḥ tathā kālaḥ, subhikṣa-durbhikṣākulānākula-vayo-'vasthādiḥ. sāraṃ cāparādhasya dravyābhijanādiḥ, tad-viparyayaṃ cāsāraṃ nidarśanārthatvāt sāra[1]-grahaṇasya. aparādhaṃ cāvekṣya guru-laghutvena jñānājñāna-kṛtaṃ vastra-hiraṇyādi-kṛtaṃ vā daṇḍaṃ daṇḍyeṣu pātayet deśādīn avekṣya, yasmād anyathā hi tasya -

adharma-daṇḍanaṃ loke yaśo-ghnaṃ kīrti-nāśanam
asvargyaṃ ca paratrāpi tasmāt tat parivarjayet. 128.[12]

deśādy-apekṣayā daṇḍaṃ vidadhyād yatnataḥ. evaṃ ca sati tasyāyaṃ prayoga-krama-vidhiḥ śiṣyate.

vāg-daṇḍaṃ prathamaṃ kuryād dhig-daṇḍaṃ tad-anantaram

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1 tvāsāra-

tṛtīyaṃ dhana-daṇḍaṃ tu vadha-daṇḍam ataḥ param. 129.
aparādhāpekṣaiṣā daṇḍa-praklptiḥ krameṇa syāt. vadhaś[1] cātra tāḍane na tu māraṇe, sāmarthyāt. tathā ca darśayati -

vadhenāpi yadā tv etān nigrahītuṃ na śaknuyāt - 130ab

avineyatvād eteṣām -

- tadaiṣu[2] sarvam apy etat prayuñjīta catuṣṭayam. 130cd

kṛte 'pi śārīre daṇḍe yadi nopatiṣṭhetāparādhāt, tato 'sya vāg-daṇḍādi-catuṣṭayaṃ samastaṃ kriyate, na punar aparādhī kṛta-nigraha ity utsṛjyeta vyavasthārthaṃ lokasya. itarathā mātsya[3]-nyāyaḥ syāt. dhana-daṇḍārthaś cāyaṃ punarārambhaḥ. vāg-daṇḍa--dhig-daṇḍau tu mṛdutvāt kaḥ[4] prayacchatīti. tathā ca prakaraṇānt-are imam eva kramaṃ vakṣyati. "aṅgulīr granthi-bhedasya chedayen prathame grahe dvitīye hasta-caraṇau tṛtīye vadham arhati".

loka-saṃvyavahārārthaṃ yāḥ saṃjñāḥ prathitā bhuvi
tāmra-rūpya-suvarṇānāṃ tāḥ pravakṣyāmy aśeṣataḥ. 131.

viśiṣṭa-jāti-parimāṇasya dravyasya saṃjñārtha upadeśo daṇḍa-viśeṣārthaḥ.

trasareṇavo 'ṣṭau vijñeyā likṣaikā parimāṇataḥ[5]
tā rāja-sarṣapas tisras te trayo gaura-sarṣapaḥ. 132.[133]
sarṣapāḥ ṣaṭ yavo madhyas tri-yavaṃ tv eka-kṛṣṇalam
pañca-kṛṣṇaliko māṣas te suvarṇas tu ṣoḍaśa. 133.[134]
palaṃ suvarṇāś catvāraḥ palāni dharaṇaṃ daśa
[dve kṛṣṇale sa]ma-dhṛte vijñeyo rūpya-māṣakaḥ. 134.[135]
te ṣoḍaśa syād dharaṇaṃ purāṇaś caiva rājataḥ
kārṣāpaṇas tu vijñeyas tāmrikaḥ[6] kārṣikaḥ paṇaḥ. 135.[136]
dharaṇāni daśa jñeyaḥ śatamānas tu rājataḥ
catuḥ sau[varṇiko niṣko vijñeyas tu pramāṇataḥ. 136.[137]
paṇānāṃ] dve śate sārdhe prathamaḥ sāhasaḥ smṛtaḥ
madhyamaḥ pañca vijñeyaḥ sahasraṃ tv eva cottamaḥ.[7] 137.[138]

sarva-saṃjñārthāḥ ślokāḥ. tatra ya eteṣu saṃchanneṣu kūṭī-maṭheṣv [āditya-kara-dṛṣṭās re]ṇavas te trayas trasareṇavaḥ.

ṛṇe deye pratijñāte pañcakaṃ śatam arhati
apahnave tad-dviguṇam tan Manor anuśāsanam. 138.[139]

ṛṇa-vyavahāre svayaṃ pratipanno viṃśa[ti-bhāgaṃ, pratipādi]taḥ sākṣyādibhir daśa-bhāgaṃ. asamartho daṇḍa-leśaṃ yat kiñcid iti. tac coktaṃ purastād "daṇḍa-leśaṃ ca śaktitaḥ" iti. ete trayo

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1 vidhiś
2 tadeṣu
3 matsya-
4 kā
5 It is not clear whether Bhār. omitted the verse beginning jālāntargate, which would have been relevant (vulg. v. 132): but there is no trace of it in the ms.
6 tāmraḥ
7 tu va kūma (?)

'dhamarṇasya daṇḍāḥ. ye tūttamarṇaṃ daśa-bhāgaṃ dāpayanti adhamarṇaṃ cānyaṃ daṇḍaṃ smṛtyantarāt[1] te dāpayanti. idaṃ tu mānavaṃ darśanam.

Vasiṣṭha-vihitāṃ vṛ[ddhiṃ] sṛjed[2] vitta-vivardhinīm
aśīti-bhāgaṃ gṛhṇīyān māsād vārdhu[ṣikaḥ] śate. 139.[140]

aśīti-bhāgaḥ prathamaḥ kalpaḥ prayuktasyārthasya vṛddiḥ.

dvikaṃ śataṃ vā gṛhṇīta satāṃ dharmam anusmaran
dvikaṃ śataṃ hi gṛhṇāno na bhavaty artha-kilbiṣī. 140.[141]

pañcāśad bhāgo 'nukalpaḥ.

dvikaṃ trikaṃ catuṣkaṃ ca [pañcakaṃ ca] śataṃ samam
māsasya vṛddhiṃ gṛhṇīyād varṇānām anupūrvaśaḥ. 141.[142]

ayaṃ ca varṇānupūrvyāt tṛtīyaḥ kalpaḥ. eṣāṃ tu pūrvaḥ pūrvo jyāyān. anye 'pi tu samām iti paṭhanti. samā-grahaṇād atreyaṃ vṛddhir na saṃvatsarāt parataḥ. pūrvātaḥ syāt. parato 'pi alpatvād vṛddheḥ.prayogaś ca dvividho bhavati. gṛhītvā cādhim anyathā ca. tatrādhi-grahaṇa-pakṣe viśeṣārtham idam ucyate:

na tv evādhau sopakāre kausīdīṃ vṛddhim āpnuyāt
na cādheḥ kāla-saṃrodhān nisargo 'sti na vikrayaḥ. 142.[143]

bhuñjānasya hi prayoktur ādhiṃ kṣetrādikaṃ vṛddhir na syāt. arthāc cānupakāriṇyādhau sopakāre 'pi ca samayād abhujyamāne syād vṛddhiḥ. na cādher abhogyasya kāla-saṃrodhād dviguṇī-bhūte 'rthe kāle 'dhigacchati nisargo 'syānyatrādhamanam[3] ananujñātasya gṛhītrā[4]. kintu yāvad dhanaṃ na prayacched dviguṇī-bhūtaṃ tāvad ādhiṃ bhuñjītaiva sāmarthyād vijñāyate, prayuktārtha-sādhanāya. vikraya[5]-sādharmyāc cānyatrādhamanaṃ nisargo vijñāyate. evaṃ vikrayo 'pi vijñeyaḥ. tathā ca saty artha-prayoga-kāla eva pratiṣiddhena prayoktrā[6] -

na bhoktavyo balād ādhir bhuñjāno vṛddhim utsṛjet - 143.[144]ab

idaṃ tāvat pūrva-ślokam evoktam uttarārtham. tac cedam ucyate -

- mūlyena toṣayed vainaṃ - (143.[144]c)

ādhamayitāraṃ divasa-bhoga-vṛddhyā dravyasya, tāmra-kaṭāhādy-upakṣayaṃ[7] parijñāya tad-vidbhyaḥ. rahasyaṃ tu prayuñjāno dṛṣṭenāpi doṣeṇa yujyate. yad ayam āha -

- ādhi-steno 'nyathā bhavet. 143.[144]d

vijñātāraś ca. rājñā daṇḍaḥ syāt. idaṃ śāstraṃ bhoga-kṣaya evādhau samarthaṃ bhavati nānyatra. anyas tv āha - dviguṇī-bhūte 'rthe svāminānujñātam ādhiṃ bhuñjāno mūla-hiraṇyenaiva bhuñjīta. mūla-hiraṇyam eva vā parigaṇayyāpratipadyamāna-mūlyena

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1 smṛtyantarād vā
2 tyajed (?)
3 'tyanyatrāsamanam
4 gṛhītā
5 vikraye
6 prayoktā
7 -kaṭāhodekṣameyaṃ

paritoṣayet. evaṃ ca dviguṇī-bhūte hiraṇye 'yam ādhi-bhoga-pratiṣedhaḥ, pūrvasmiṃś cārtha ādāv eva.

ādhiś copanidhiś cobhau na kālātyayam arhataḥ
avahāryau bhavetāṃ tau dīrgha-kālam avasthitau. 144.[145]

ādhi-sādṛśyenopanidher api samāna-vidhitvād atropadeśaḥ. na cādheḥ kāla-saṃrodhe 'pi nisarga-vikrayau sta iti kṛtvā tasmād ādhātrā[1] tan-mokṣaṇe yatitavyam. kālātyayena hi tau jalāgni[2]-corādibhir vināśaṃ gaccheyātām. athavā daśa-varṣa-bhogena. tathā ca vakṣyati "yat kiñcid daśa-varṣāṇi" iti. athādhyupanidhyoh ko viśeṣaḥ. ādhir hiraṇya-bhogyaḥ; prīti-bhogya[3] upanidhiḥ. tathā ca vakṣyati "nikṣiptasya dhanasyaivaṃ prītyopanihitasya ca" iti.

saṃprītyā bhujyamānāni na naśyanti kadācana
dhenuś coṣṭro vahann aśvo yaś ca damyaḥ prayujyate. 145.[146]

ādhyupanidhyoḥ prakaraṇād etad grahaṇam. uktaṃ hi "ādhiś copanidhiś cobhau na kālātyayam arhataḥ". athavā saṃprīti-bhoga-vacanād upanidhir ayaṃ, nādhiḥ. tathā ca prītyopanihitasya cety evaṃ-vidham upanidhiṃ vakṣyati. saṃprītyā bhujyamāno dhenūṣṭrāḥ vahantaś cāśvādayaḥ svaṃ svam arthaṃ prayacchanti[3a]. yaś ca damyaḥ prayujyate avahann api. ete na naśyanti kadācid atibhogena. athavā saṃprītyā bhujyamānāni gṛhādīny ucyante. ebhyas tv anye dhenvādayo 'pi prīti-bhogyā[ḥ naśyanti.

yat kiñcid daśa varṣāṇi sannidhau] prekṣyate dhanī
bhujyamānaṃ parais tūṣṇīṃ na sa tal labdhum arhati. 146.[147]

prīti-rahitaṃ yat kiñcid.

[ajaḍaś ced apogaṇḍo][4] viṣaye cāsya bhujyate
bhagnaṃ tad vyavahāreṇa bhoktā tad-dhanam arhati. 147.[148]

ajaḍas[5] ced apo[gaṇḍa iti e]tau sva-dhanānveṣaṇāya paryāptau, na tu jaḍaḥ, pogaṇḍo[6] vā, śakti-vikalpatvāt. viṣaye cānyasya bhujyate cakṣusaḥ nāprakāśam. athavā sva-viṣaye nānya-[viṣaye], na proṣitasya. evaṃ ca sati paśyataḥ samarthasya [sa]to[7] bhujyamānaṃ sva-dravyam upekṣayā yuktas tad-apahāro daśa-varṣa-bhogena. ajaḍāpogaṇḍa-grahaṇena cānyad api [sva-dha]nānveṣaṇa-vyāsaṅga-kāraṇam apāṭavādi gṛhyate. satra-dīkṣādi-vyāsaṅga-kāraṇam abhihitaṃ vijñeyam. daśa-varṣa-bhogena svīkaraṇāpavādārtham idam ārabhyate.

ādhiḥ sīmā bāla-dhanaṃ nikṣepopanidhiḥ striyaḥ
rāja-svaṃ śrotriya-svaṃ ca na bhogena praṇaśyati. 148.[149]

striyaḥ paricārikāḥ noḍhāḥ śāstra-virodhāt. anye tv āhuḥ: ūḍhā

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1 adhotrā 2 jalāni 3 prītibhyo 'nya
3a prayantaḥ
4 These three words are entirely omitted from the ms.
5 ajetuś 6 apogaṇḍo 7 to

api pratyāharaṇīyāḥ prāyaścittena. yato na yuktam āsām āpady apahṛtānāṃ parityāgaḥ. rāja-sva-śrotriya-svayoś ca labdha-krītayor api bhogenāpraṇāśaḥ. tatra śrotriya-dharmasyācārāsaṅgāt. rājñaś ca sva-tantrānuṣṭhāna-saṅgena. anyadīyayos tu labdha-krītayor anya eva syāt.

yaḥ svāminā 'nanujñātam ādhiṃ bhuṅkte 'vicakṣaṇaḥ
tenārdha-vṛddhir moktavyā tasya bhogasya niṣkrayaḥ. 149.[150]

svāmī ca gṛhe vyavaharati. tat-prayuktaś ca bhṛtyaḥ. tathā ca vakṣyati "kuṭumbārthe 'dhyadhīnaḥ" [iti]. tenānanujñātaś[1] ca svāminā ya ādhiṃ bhuṅkte 'vicakṣaṇaḥ tenārdha-vṛddhir arthā upekṣyanta ity evaṃ na jānāti. etasmāt kāraṇād anena tasyārdha-vṛddhir moktavyā bhoga-niṣkṛtyartham. evaṃ ca grahaṇādhamanayoḥ pramāṇam adhyadhīnaḥ pṛthak-tantutvat tu nopabhogānujñāne dāne. etac ca yo veda sa vicakṣaṇaḥ. tathā cāyam eva yuktaḥ pāṭhaḥ: na vicakṣaṇaḥ svāmyupasarjanatvād adhyadhīnasyeti. anyas tv āha pūrvo dviguṇībhūte vidhir uktaḥ, "na bhoktavyo balād ādhir bhuñjāno vṛddhim utsṛjet" ity eṣaḥ. ayaṃ punar ādāv evocyate.

kusīda-vṛddhir dvaiguṇyaṃ nātyeti[2] sakṛdāhitā
dhānye śade[3] lave vāhye nātikrāmati pañcatām. 150.[151]

vṛddhir dvaiguṇyaṃ nātyeti. kāla-mahattve 'pi sati. sakṛd āhitā puruṣāntaram asaṃkrāntā, saṃkramite tu dhane prayoktrānyatra punar-vardhata eva, gṛhītṛ-doṣād apratipādanena pūrvaṃ prayoktur dhanasya. hiraṇye tāvad evam. dhānye tu phala-kāle śada-kāle prativarṣaṃ bhāgaśo vardhamānaṃ tat prayuktaṃ dhānyaṃ nātikrāmati pañcatām. hiraṇya-vad dvaiguṇye prāpta idaṃ tat-pratiṣedhārthaṃ pañca-guṇatvam ārabhyate. evaṃ śade pañcatāṃ parivartamāno nātikrāmati. evaṃ lave prayukte 'vyādyūrṇājānāṃ lava-kāle lava-kāle[4] bhāgaśo vardhate tat-prayuktam. vāhye tu balīvardādāv eṣa eva nyāyaḥ.

kṛtānusārād adhikā vyatiriktā na sidhyati
kusīda-patham āhus taṃ pañcakaṃ śatam arhati. 151.[152]

yo hi kāryavattāṃ vijñāya gṛhītuḥ pañcakāc chatād adhikaṃ vṛddhiṃ kārayet prayoktā na tasya sākārya-siddhiṃ gacchet. śāstra-vyatirekād dhetoḥ. yataḥ pañcakam eva śataṃ dātum arhati. athavā kṛtā tu vṛddhir aviśeṣyā grahaṇa-kāle viśeṣyā vā alpān na kiñcanāsya gṛhītuḥ pūrvaṃ, paścād dhana-vyavahāreṇaiva prāptaiśvaryasya, anyathā vā, puruṣa-kārāt sampal-lakṣaṇād adhikā, yathā mandī-kṛtā tat-prayoktṛ-lobhād uttara-kālaṃ gṛhītuḥ

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1 'dhyadhānenānanujñātaś

2 -guṇādhyeti 3 śadeśe

4 Chintamani would excise this word (ubi cit., 359).

sampad-apekṣayā, na sidhyati, śāstra-vyatirekād dhetoḥ. tatra hi sarva-mahatī vṛddhiḥ pañcakaṃ śatam. tad api śūdra-viṣayam. kāmam aśūdrasyāpi tāvatī syād vṛddhiḥ, nāto vyatiriktā. tathā ca nindyate, kusīda-patham āhus tam iti.

nāti-sāṃvatsarīṃ vṛddhiṃ - 152.[153a]

nātisāṃvatsarīṃ vṛddhiṃ gṛhṇīyāt, yadi vṛddhi-mahattvāt saṃvatsara eva tad-dhanaṃ dviguṇī-bhavati. anyathā tu parastād api saṃvatsarasya gṛhṇīyāt yāvat tad-dvaiguṇyam. tathā ca Gautamaḥ: "cira-sthāne dvaiguṇyaṃ prayogasya" iti. anye tu labdhīm api vṛddhim aśīti-pañcāśad-bhāga-lakṣaṇāṃ nātivatsarīṃ manyante, dharma-[virodhāt ta]syāḥ.

- na cādṛṣṭām [punar[1]] -

śāstraiḥ svayaṃ-kalpitāṃ dvikādi-vṛddhibhyo 'nyām[2] -

- haret 152.[153b]

athavā 'dṛṣṭām anupacitām ity arthaḥ. pratimāsaṃ na gṛhṇīyāt, pratimāsopajātāṃs tu tāvat gṛhṇīyāt yāvad dvaiguṇyam.

[cakra-vṛddhiḥ kāla-vṛddhiḥ kāritā kāyikā ca yā.] 152.[153cd]

parasparopakārāpekṣayā svayaṃ kṛtā vṛddhi-kalpā 'bhyanūjñāyate cakravad yāna[3]-saṃyuktā vṛddhiś cakra-vṛddhiḥ. athavā cakravad āvartate. pratimāsaṃ yā [vardhate sā. kāla-vṛddhiḥ] kāl[āntare 's]y-aitad dhanaṃ vardhate, na saṃpratyeva. etac ca prītyā kalpyate, svayam anugrāhyatayā parasya. athavā asmin kāle aprayacchatas tathaiva [vardhate yathā-niścitaṃ] svayam eva prayoktrā gṛhītrā[4] ca deśa-kāla-kāryāvasthāpekṣayā. iyaṃ cābhihitāpavāda-kṛtānusārād adhiketi. kāyikā kāyika-karma-saṃśodhyā.

ṛṇaṃ dātum aśakto yaḥ kartum icchet punaḥ kriyām
sa datvā nirjitāṃ vṛddhiṃ karaṇaṃ parivartayet. 153.[154]

mūla-hiraṇyasya punaḥ kriyā na vṛddheḥ. kathaṃ. yo hi gṛhītā mūlaṃ vṛddhiṃ ca dātum aśaktaḥ karaṇaṃ[5] sākṣyādi parivartayitum icchet, sa pūrva-nirjitāṃ vṛddhiṃ datvā mūla-mātrasya karaṇaṃ[5] parivartayet. na tatra vṛddhim āropayet. yac ca dadyāt tad vṛddhitaḥ śodhayet, na tu mūlataḥ. ayaṃ ca rājña upadeśaḥ. pīḍitasya vṛddhyā rājñaivākārayitavyam.

adarśayitvā tatraiva hiraṇyaṃ parivartayet
yāvatī sambhaved vṛddhis tāvatīṃ dātum arhati. 154.[155]

aśaktasya kākiṇim api dātuṃ saha vṛddhyā punaḥ kriyā.

cakra-vṛddhiṃ samārūḍho deśa-kāla-vyavasthitaḥ
atikrāman deśa-kālau na tat-phalam avāpnuyāt. 155.[156]

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1 cādṛṣṭāḥ
2 'nyaṃ
3 dhyāna
4 gṛhītakā
5 kāraṇaṃ

uttamarṇo 'dhamarṇād deśa-kālātikrameṇa sva-doṣād eva. idānīṃ kāritā vṛddhi-viṣayo 'yam apara ucyate.

samudra-yāna-kuśalā deśa-kālārtha-darśinaḥ
sthāpayanti tu yāṃ vṛddhiṃ sā tatrādhigamaṃ prati. 156.[157]

tatra te[1] vaṇijo yāṃ vṛddhiṃ sthāpayeyuḥ, sā pratīyeta, ye hi tatra kṣaya-vyayādhva-lābha-dravya-sāra-jñāḥ.[2] ṛṇa-sambandhena, ayam aparaḥ pratibhuvo dharmaḥ śiṣyate.

yo yasya pratibhūs tiṣṭhed darśanāyeha mānavaḥ
adarśayan sa taṃ tasya prayacchet sva-dhanād ṛṇam. 157.[158]

nigada-vyākhyāta evāyaṃ ślokaḥ. idānīm asya darśana-pratibhuvo 'dhamarṇam uttamarṇasyādarśayataḥ sva-dhanād ṛṇa-dāna-prāptau satyām mṛtasya "rikthabhāja ṛṇaṃ pratikuryuḥ" ity anena śāstreṇārthataś ca tat-putra-dānaṃ prāptaṃ sat pratiṣidhyate.

prātibhāvyaṃ vṛthā-dānam ākṣikaṃ saurikaṃ ca yat
daṇḍa-śulkāvaśeṣaṃ ca na putro dātum arhati. 158.[159]

eteṣu putrasyāsaṃbandhaḥ śāstra-sāmarthyād vijñeyaḥ. śulkāvaśeṣam iti vacanāt kṛtsne śulke 'sti putrasya saṃbandhaḥ. daṇḍāvaśeṣasyāpy enaṃ vidhim icchanti kecit. prātibhāvya-saṃbandhena ca samāna[3]vidhitvāt vṛthādānādiṣu pitryeṣu na putrāḥ saṃbadhyante. idānīṃ dvi-prakārasya pratibhuvo na putro dātum arhatīty etasmin prāpta idam ārabhyate -

darśana-prātibhāvye tu vidhiḥ syāt pūrva-coditaḥ
dāna-pratibhuvi prete dāyādān api dāpayet. 159.[160]

evaṃ ca sati dāna-pratibhuvaḥ putrasyāsti saṃbandhaḥ.

adātari punar dātā vijñāta-prakṛtāv ṛṇam
paścāt pratibhuvi[4] prete parīpset kena hetunā. 160.[161]

samāna-vibhaktīni padānyekārthatayā vyākhyeyāni. adātari pratibhuvi prete vijñāta-prakṛtau vijñātaṃ kāraṇaṃ lagnakatve yasya, so 'yaṃ vijñāta-prakṛtiḥ. kiṃ punas tat-sambandhakārpaṇam. evaṃ ca dhanāvaṣṭambhenāyam asyādhamarṇasya, yasmān na kiṃ-bhūtaḥ. tata itthaṃ-bhūte 'smin pratibhuvi prete paścād dātā prayuktam ṛṇaṃ parīpset kena hetunā sandihya pṛcchati. kathaṃ ca sandihyate yataḥ tat-kāraṇam ucyate. yena tāvad dāna-pratibhuvaḥ putrasyāsti saṃbandha ity uktaṃ, na darśana-pratibhuvaḥ. ataḥ saty apitṛ-riktha-saṃbandhe śāstra-sāmarthyān na yukto dāpayituṃ, yataś ca gṛhīta-dhane [pratibhuvi] prete darśana-lagnaka-putro 'pi san dāpayitum iti evam ubhayathā darśanāt sandehe satīdam āha -

nirādiṣṭa-dhanaś cet tu pratibhūḥ syād alaṃ-dhanaḥ
sva-[dhanād eva tad dadyān nirādiṣṭa iti sthitiḥ. 161.[162]

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1 tyā
2 sārājñāḥ
3 samāni
4 -bhuvaḥ

nirādiṣṭa-dhano] pratibhūḥ samarpita-dhanaḥ, na vāṅ-mātrena. alaṃ-dhanaś ca syāt paryāpta-dhanaḥ. yāvatā saṃbadhyate lagnakatvena. athavā nirādiṣṭa-dhano vā[ṅ-mātrena pa]ścād alaṃ-dhanas samarpita-dhanaḥ paryāpta-dhanaś ca bhavati, . tatraitasmād dhetoḥ sva-dhanād eva tad dātum arhati. adhamarṇa-lagnaka-putra uttamarṇāyeti. ayaṃ ca dāna-grahaṇa-vidhiḥ [siddhi]-kāraṇena. anyaś ca -

mattonmattārtādhyadhīnair bālena sthavireṇa vā
asaṃbandha-kṛtaś caiva vyavahāro na sidhyati. 162.[163]

dharma-vyavahārā eva mattādibhiḥ kṛtā na sidhyanti. na kevalaṃ prakaraṇād ṛṇa-vyavahāraḥ. amattādibhir api prayujyamānāḥ sarva-vyavahāreṣu:

satyā na bhāṣā bhavati yadyapi syāt pratiṣṭhitā
bahiś ced bhāṣyate dharmān niyatād vyāvahārikāt. 163.[164]

dharma-viruddhaś ca vyavahāro 'patya-bhāryā-vikrayādir na sidhyati. yenāsau [dharmaṃ] vārayati.[1] vṛddhiḥ sā prayoga-kāle dviguṇī-bhūtāpi punar vardhata eva pratimāsam: evaṃ grāma-puñja-grahaṇādi-vṛddhayo 'pi pratiṣiddhā boddhavyāḥ. ṛṇa-saṃbandhād idam aparaṃ tad-gatam evocyate -

yogādhamana-vikrītaṃ yoga-dāna-pratigraham
yatra cāpy[2] upadhiṃ paśyet tat sarvaṃ vinivartayet. 164.[165]

yogādhamanaṃ nāma loka-yātrāyāṃ yan na sphuṭam ucyate. "tvaṃ tāvat anena kāryaṃ kuru, ahaṃ punar anena kāryaṃ kariṣyāmi" iti. vikrayo 'py evaṃ-lakṣaṇaḥ.[3] yoga-dānaṃ ca yad yātrotsava-vyapadeśena sopadhaṃ dīyate 'dhamarṇādibhir uttamarṇa-prabhṛtīnām. amumūrṣuś cānapatyo jñātibhyo bibhyan nairāśyād dadāti, evam-ādinā yogena. dāna-pra[ti]grahayor[4] viśeṣaḥ: dānaṃ maitryā pratigraho dharmeṇa. yatra cāpy upadhiṃ paśyed dāna-pratigraha-gatam anya-gataṃ vā tat sarvaṃ vinivartayet, rājā vyavahārān paśyan anyatra vā. ṛṇa-saṃbandhāc cedam anyam aparaṃ tad-gatam[5] evocyate.

gṛhītā yadi naṣṭaḥ syāt kuṭumbārthe kṛto vyayaḥ
dātavyaṃ bāndhavais tat syāt pravibhaktair api svataḥ. 165.[166]

pratītārtha[6] eva ślokaḥ.

kuṭumbārthe 'dhyadhīno 'pi vyavahāraṃ yam ācaret - 166.[167]ab

kuṭumba-sthityai svāmyasannidhāne -

sva-deśe vā videśe vā taṃ jyāyān -

adhyadhīna-svāmī - - na vicārayet. 166.[167]cd

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1 tāvāsau skandhavārayati
2 vāpy
3 -lakṣaṇa-
4 dānaṃ dānena pragrahayor
5 hṛtaṃ
6 pratīttha

"mama parokṣe'py etad adhyadhīnena tvayā karma kasmāt kṛtam" iti na vicārayet. evam avicārya tad-dhanaṃ pratikuryāt. athavā pūrva-śloka-śeṣārtho 'yaṃ varṇanīyaḥ. kathaṃ kṛtvā. kuṭumbārthe 'py adhīno 'pi tāvad vyavahāraṃ yam ācaret pramāṇī-bhavet jyāyasaḥ, kiṃ punar bāndhavānām.[1] evaṃ ca sati mattonmattādhyadhīnakṛto vyavahāro na sidhyatīty uktam. atha tv "asambandha-kṛto vyavahāro na sidhyati" ity etasmāc chakyate kathañcid adhyadhīnasya jyāyasi parokṣe gṛhārthe svātantryaṃ kalpayitum. tataḥ sārtha evāyaṃ śloko yathainam avocāma sāmartham. kuṭumbārthaṃ punar adhyadhīnasya dhanaṃ prayuktam[2] -

balād dattaṃ balād bhuktaṃ balād yac cāpi lekhitam
sarvān bala-kṛtān arthān akṛtān Manur abravīt. 167.[168]

balāt tāvad dattaṃ vṛddhi-kāmena dhanaṃ kṣetrādyādhi-bhoga-kāmena ca tan nivartyaṃ rājñā. balāc ca bhuktam ādhi-dravyaṃ pratiṣiddhena satā tad ādhi-bhogānveṣaṇena nivartyam. athavā nādhi-dravyam api gṛhādi[3] balād bhuktaṃ daśa-varṣa-bhogenaitad apahartiṣyāmīty anayā buddhyā. balād[4] yac cāpi lekhitaṃ patre sarvāṃś caivaṃ prakārān anyān apy arthān sākṣitva-pratibhū-kula-grahaṇa-kālāvadhi-dvaiguṇya-karaṇān nirvartyam Manur āha. ye[na] -

trayaḥ parārthe kliśyanti sākṣiṇaḥ pratibhūḥ kulam
catvāras tūpacīyante vipra āḍhyo vaṇiṅ nṛpaḥ.[5] 168.[169]

yasmāt parasyārthaṃ kurvanti dṛṣṭāni sākṣi-pratibhū-kulāni, ato nānicchātas tāni kārayet sākṣyādīni. catvāras tūpacīyante viprādayaḥ parārtham eva kurvantaḥ, vipras tāvan nāditsantaṃ dāpayet dātāram, āḍhyaś ca vṛddhy-artham ajighṛkṣantaṃ na grāhayet, vaṇik ca nācikīrṣantaṃ kārayet lābhārthī. evaṃ nṛpo 'pi nāvyavajihīrṣantaṃ vyavahārayet. evaṃ ca saty ayaṃ śloko 'rthasya balāt kṛtasya padārthasya nivṛtti-pradarśanārtho 'pi vijñeyaḥ.[6] yataś caitad evam ato balavān api san rājā, vyavahārād anyatra[7] -

anādeyaṃ nādadīta parikṣīṇo 'pi pārthivaḥ
na cādeyaṃ [samṛddho 'pi sūkṣmam apy artham utsṛjet]. 169.[170]

yena -

anādeyasya cādānād ādeyasya ca varjanāt
daurbalyaṃ khyāpyate rājñaḥ sa pretyeha ca naśyati. 170.[171]

atra cādeyāparivarjana-niyamaḥ śāstra-sāmarthyāt. ato varja[nīya-varjayituḥ -

svādānād varṇ]āsaṃsargād durbalānāṃ ca rakṣaṇāt
balaṃ sañjāyate rājñaḥ sa pretyeha ca vardhate. 171.[172]

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1 bāndhavāḥ
2 prayoktāḥ
3 vigrahādi
4 bālād
5 nṛpo vaṇik
6 -rthośvinajñeyaḥ
7 anyatraśca

yathā-śāstraṃ punar asya vartamānasya, vyavahārebhyo 'nyataś ca paura-jānapadebhyas tad-dravyādānād, durbalānāṃ ca balavadbhyo rakṣaṇād, varṇānām asargaḥ parasparеṇāsankaraḥ prajāsu bhavati. tataś ca rājā pretyeha vardhata iti. adhikṛta-vidhi-stuti-mātram idam. yasmāc caitad evam -

tasmād yama iva svāmī svayaṃ hitvā priyāpriye
varteta yāmyayā vṛttyā jita-krodho jitendriyaḥ. 172.[173]

samaḥ prajāsu syād ity asya rājño 'yam upamārthaḥ.[1] tathā ca vaiṣamya-hetu-vyākhyānam āha jita-krodho jitendriya iti.ajita-kāma-krodhaś ca punaḥ pārthivaḥ -

yas tv adharmeṇa[2] kāryāṇi mohāt kuryān narādhipaḥ
acirāt taṃ durātmānaṃ vaśe kurvanti śatravaḥ. 173.[174]

aparakta-prakṛtiṃ, bahu-kṛtyavantaṃ vṛddha-paryavasānādibhiḥ. punar āhita-vijñāna-nirṇayaḥ san rājā -

kāma-krodhau tu saṃyamya yo 'rthān dharmeṇa paśyati
prajās tam anuvartante samudram iva sindhavaḥ. 174.[175]

yathā hi sindhavo gamyaṃ[3] samudraṃ gatvā na nivartante kin tarhi tan-mayyo bhavanti, evam itthaṃ-bhūtasya rājño nāparādhyante prakṛtayo 'mātyādayaḥ, kiṃ tarhi tan-mayyo bhavantīty ayam upamārthaḥ.

yaḥ sādhayantaṃ chandena vedayan dhanikaṃ nṛpe
sa rājñā tac-caturbhāgaṃ dāpyas tasya ca tad-dhanam. 175.[176]

rāja-vāllabhyād abibhyan yo[4] rāja-puruṣas tasmai dhanikam āvedaye tasya yathopadeśaṃ daṇḍanaṃ dhana-dānaṃ ca rājā kuryāt. aparaḥ pāṭhaḥ: "yo 'sādhyaṃ manyamānas tu vedayed dhanikaṃ naraḥ, sa rājñarṇa-caturbhāgaṃ dāpyas tasya ca tad-dhanam". atrāpi sa evārthaḥ. īṣad anyathā bhinnaḥ. aśaktasya dhana-dāna etat. dhana-dānāyedam upāyāntaram abhidhīyate dhanābhāvato vaikalpikaḥ:

karmaṇāpi samaṃ kuryād dhanikāyādhamarṇikaḥ
samo 'pakṛṣṭa-jātiś ca dadyāc chreyāṃs tu tacchanaiḥ. 176.[177]

śreyaso mānyatvāt soḍhavyam eva tasyāpradānāt. akṣāntyā tu na kadācid apy asau sama-hīnavat karma-kārayitavyaḥ. ṛṇāpādānārthaḥ ślokaḥ.

anena vidhinā rājā mitho vivadatāṃ nṛṇām
sākṣi-pratyaya-siddhāni kāryāṇi samatām nayet. 177.[178]

pratyaya-siddhāni hetu-siddhānīty arthaḥ. ṛṇa-vyavahāropasaṃhārārthaḥ ślokaḥ. nikṣepa-vidhyartham idam adhunocyate.

kulaje vṛtta-saṃpanne dharmajñe satya-vādini
mahāpakṣe dhaniny ārye nikṣepaṃ nikṣiped budhaḥ. 178.[179]

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1 upāmurthaḥ
2 yañca dharmaṃ ca
3 'gamyaṃ
4 abibhyad yo

nikṣepi-lakṣaṇa-vidhyarthaḥ ślokaḥ. kulaje prakṛṣṭābhijane. [vṛtta-saṃpanne] ācāravati.[1] prakaraṇād artha-vyavahāre, itaratra vā. evaṃ cārtha-vyavahāre śucir bhavati yadi dharma-jñatayā satyavādī bhavati. tathā ca sati vṛtta-viśeṣanam idaṃ vijñeyam. evaṃ-vṛtto yadi bhavati tato 'yaṃ nikṣepa-yogyaḥ sampadyate. mahāpakṣaś cāgamyaś cāṭavikādīnāṃ bhavati, sva-pakṣa-parābhava[2]-bhayāc ca na vikāraṃ yāti. evaṃ ca dhanitvopadeśo vyākhyeyaḥ. āryaś caivaṃ-vṛttaḥ śūdro 'pi vijñeyaḥ, avikriyātmakatvād iti. anye tu dvijātim ācakṣate, tasya cādṛṣṭārthaṃ grahaṇam āhur iti.

yo yathā nikṣiped dhaste[3] yam arthaṃ yasya mānavaḥ
sa tathaiva gṛhītavyo yathā dāyas tathā grahaḥ. 179.[180]

yasmād ubhayathā nikṣepo dṛṣṭaḥ sa-mudro vimudraś ca, asākṣitas susākṣitaś ca, saṃkhyāto 'saṃkhyātaś ca, tasmād idam ucyate: yathā dāyas tathā grahaḥ. mānava-grahaṇāc ceha vijñāyate: pūrva-śloke ārya-grahaṇaṃ sarva-varṇārthaṃ, na tu dvijāti-viṣayam. evaṃ ca sati dāna-pratidānayos tulya-kriyayor nikṣepa-dhārakasyābhiyogo na[4] jāyate.

yo nikṣepaṃ yācyamāno nikṣeptur na prayacchati
sa yācyaḥ prāṅvivākena tan-nikṣeptur asannidhau. 180.[181]

"sākṣyabhāve" ity upariṣṭād vakṣyati. tenāsya sāmarthyāt saṃbandho[5] draṣṭavyaḥ. sākṣyabhāve yo nikṣepaṃ yācyamāno na prayacchati tato nikṣeptrā prāṅvivāko vijñāpi[taḥ imaṃ] kuryāt: pūrva-nikṣiptasya parimāṇa-vayo-rūpa-sādṛśyena kaiścid apadeśaiḥ kenacid hiraṇyādi tasminn eva nikṣepaṃ pūrva-nikṣepa-dhāriṇi[6] nikṣipet. tataḥ kasmiṃścit kāle gate pūrva-nikṣe[ptu]r asannidhau prāṅvivāko[7] dvitīyena nikṣeptrā dvitīyaṃ nikṣepaṃ yācayet.[8]

sa yadi pratipadyeta yathānyastaṃ yathā kṛtam
na tatra vidyate kiñcid yat parair abhiyujyate. 181.[183]

yadi taṃ dvitīyaṃ nikṣepaṃ yathā [nyastaṃ pratipadyeta tadā na] kiṃcid asti yat parair abhiyujyate.

teṣāṃ na dadyād yadi tu tad-dhiraṇyaṃ yathā-vidhi
ubhau nigṛhya dāpyaḥ syād iti dharmasya dhāraṇā. 182.[184]

atha prāḍvivāka-vijñātaṃ paścān niyo[jitaṃ na dadyāt] tata ubhayaṃ nigṛhya pūrvaṃ dvitīyaṃ ca dāpyaḥ.

sākṣyabhāve pratinidhiṃ vayo-rūpa-samanvitam
apadeśaiś ca saṃnyasya hiraṇyaṃ tasya tattvataḥ. 183.[182]

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1 -jane ācāravati
2 parāga-
3 vastre
4 -dhākasyābhiyogena
5 sāmarthyāsambandho
6 dhāraṇaṃ
7 prāṅvivākenā
8 There is no trace of vulgate v. 182.

pūrveṇāsya saṃbandhaḥ. tathā coktaṃ "yo nikṣepaṃ yācyamānaḥ" ity evam-ādi.

nikṣepopanidhī nityaṃ na deyau pratyanantare
naśyetāṃ vinipāte tāv anipāte tv anāśinau. 184.[185]

nikṣeptari jīvati tat-pratyanantare putre bhrātari vā tadīya-dhanārhe nikṣepopanidhī na deyau, prārthayamānāya.yena[1] na pratyanantarasyāvināśe 'sti gatiḥ. pratyanantarasya[2] vināśe tu nikṣepa-dhārī nikṣeptrā yācitaḥ kim uttaraṃ dāsyati tasya.[3] yato na tasya pratyanantara-dānaṃ yuktam.

svayam eva tu yo dadyān mṛtasya pratyanantare
na sa rājñābhiyoktavyo na nikṣeptuś ca bandhubhiḥ. 185.[186]

avidita-nikṣepaṃ svayaṃ prayacchato nāsty abhiyogaḥ. atha tūdbhāvakaḥ kaścid atrārthaṃ darṣayed adhikaṃ, tataḥ -

acchalenaiva cānvicchet tam arthaṃ prīti-pūrvakam
vicārya tasya vā vṛttiṃ[4] sāmnaiva parisādhayet. 186.[187]

aviditaṃ svayaṃ prayacchato yadi tad-gataḥ kaścit karṇe-japāt saṃśayaḥ[5] syāt, tata acchalenaiva tasya vṛttiṃ vicārya, tad-adhigamo vijñeyaḥ, nikṣepa-dhāriṇā parijñāya.[6]

[nikṣepṣv eṣu sarveṣu vidhiḥ syāt parisādhane
samudre nāpnuyāt kiñcid yadi tasmān na saṃharet.][7] 187.[188]

tadīyaṃ dravyaṃ rūpataḥ parimāṇataś ca sa-mudra eva nikṣepo dhārayitavyaḥ. na ca sa-mudro nikṣepaḥ pratyarpita ity etāvatā nikṣepa-dhārī mucyate, yadi tasmān na kiñcit saṃharati pra[ti]mudrā[8]-karaṇenāpasrāvaṇādinā vān[yen]opāyena.[9] apare 'pi varṇayanti samudra-yāna-rūḍhānāṃ nikṣepa-dhārī yāna-vyāpattau sati yadi kiñcid ātmīyaṃ na saṃharaty arthaṃ nābhiyojyo bhavati nikṣeptuḥ. etad uktaṃ bhavati - parityajyātmīyaṃ nikṣepa-rakṣaṇe yatnaḥ karaṇīya iti.

corair hṛtaṃ jalenoḍham agninā dagdham eva ca
na dadyād yadi tasmāt tu na saṃharati kiñcana. 188.[189]

corādibhyo 'pi nāśe 'yam eva samudra-yāna-vidhir varṇayitavyaḥ. evaṃ ca sati corādi-vidhinaiva samudra-yāna-vidhir vyākhyāta iti. yataḥ pūrva eva ślokārtho jyāyān.

nikṣepasyāpahartāram anikṣeptāram eva ca
sarvair upāyair anvicchec chapathaiś caiva vaidikaiḥ. 189.[190]

yas tv apadeśād vinā nikṣiptaṃ yācyamāno nikṣeptre na dadyāt:

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1 dhena 2 pratyānayasya 3 tasya tasya
4 vṛttam, which is the vulgate reading (Medh. omits the verse).
5 karṇejapāsaṃśayaḥ 6 parijñāyate
7 Of this śloka itself there is no trace in the ms.
8 pramudrā- 9 vānyupayena

asākṣike nikṣepa etad ucyate. nikṣeptā vā gṛhītvā punar yāceta, adatvā vā. sa rājñā prāṅvivākena vā sāmādibhiḥ sarvopāyair anveṣya, tad-asambhave tu śapathaiś caiva vaidikaiḥ agni-haraṇādibhiḥ. ca-śabdāl laukikā api kośa-pānādayo 'trānurudhyante. kārya-sāmānyāc ca nikṣepa-vidher anyatrāpy eṣām apratiṣedhaḥ.

yo nikṣepaṃ nārpayati yaś cānikṣipya yācate
tāv ubhau cora-vac chāsyau dāpyau vā tat-samaṃ damam. 190.[191]

pūrva-vyatikrama-kāriṇo daṇḍārtho 'yam ārambhaḥ vikalpena. tathā brāhmaṇaṃ tu -

nikṣepasyāpahartāraṃ tat-samaṃ dāpayed damam - 191.[192]ab

cora-daṇḍa-nivṛttyarthaṃ brāhmaṇasyedaṃ punar-vacanaṃ dhana-dāpanasya -

- tathopanidhi-hartāram aviśeṣeṇa pārthivaḥ. 191.[192]cd

aupariṣṭa-ślokārdhasyopanidhyartha ārambhaḥ. coravac-chiṣṭir adhikārād upanidhāv api syād brāhmaṇa-varjam.

upadhābhis tu yaḥ kaścit para-dravyaṃ haren naraḥ
sa-sahāyaḥ sa hantavyaḥ prakāśaṃ vividhair vadhaiḥ. 192.[193]

pavitrāsanenāśādānena sva-kalatra-saṃ[bhoga]-nyāsenāgāmi-kālopakāra-pradarśanenety evam-ādibhir upadhābhiḥ para-dravyāpahārī sa-sahāyo vividhair vadhaiḥ prakāśam anuśāsanīyaḥ, yena kaṣṭa[taras tadīya-nigrahas sa]rva-dravyāpahāreṇeti.

nikṣepo yaḥ kṛto yena yāvāṃś ca kula-sannidhau
tāvān eva sa vijñeyo vibruvan daṇḍam arhati. 193.[194]

sa-sākṣike sati nikṣepe sā[kṣiṇām grāmyādīnām eva] pramāṇaṃ syād artha-saṃkhyā-parimāṇe

mitho dāyaḥ kṛto yena gṛhīto mitha eva vā
mitha eva pradātavyo yathā dāyas tathā grahaḥ. 194.[195]

upanidhyartho 'yaṃ punar-ārambhaḥ. "yo yathā nikṣipe[d dhaste" iti] pūrva-śloke nikṣepa-prakaraṇoktaṃ tad-artha eva. ayaṃ punar upanidhyarthatvāt punaruktas tenaiva vijñeyaḥ. sāmānya-viśeṣa-praklptyā vānayoḥ ślokayor apunar-uktatā varṇayitavyā.

nikṣiptasya dhanasyaivaṃ prītyopanihitasya ca
kuryād vinirṇayaṃ rājā 'kṣiṇvan nyāsa-dhāriṇam. 195.[196]

samudro vimudro vā nikṣepaḥ. vimudra eva tu prīti-vimukta-bhoga upanidhiḥ. tayor anveṣaṇa-vidhir ayaṃ vijñeyaḥ. asvāmi[1]-vikraya idānīm ucyate.

vikrīṇīte parasya svaṃ yo 'svāmī svāmy-asammataḥ
na taṃ nayeta sākṣyaṃ tu stenam astena-māninam. 196.[197]

na taṃ nayeta sākṣyam ity asya pradarśanārthatvāt sarvāprāmāṇyād eva taṃ nivartayati.

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1 anādi-

avahāryo bhaved eṣa sānvayaḥ ṣaṭ-śataṃ damam
niranvayo 'napasaraḥ prāptaḥ syāc cora-kilbiṣam. 197.[198]

avahāryo daṇḍyaḥ sānvayaḥ sanissaraḥ ṣaṭ-śataṃ damam. niranvayas tad anapasaraḥ prāptaḥ syāc cora-kilbiṣam ity anenāparādha-mahattvād daṇḍa-mahattvaṃ darśayati pūrvasmāt. anyas tv āha: apasaraḥ krayād anyo dhanāgamaḥ. evaṃ ca sati -

asvāminā kṛto yas tu dāyo vikraya eva vā
akṛtaḥ sa tu vijñeyo vyavahāre yathā sthitiḥ. 198.[199]

kraya-vikrayāv asvāmi-kṛtau nipātyāv[1] eva. tathā ca svāmy eva dhana-bhāk syāt. na tu kretā vikretā vā dhane svāmī paritoṣaṇīyaḥ. idānīm asvāmi-sakāśāt krītasya daśa-[varṣa]-bhogābhigamena[2] mā bhūt svatvam iti, yata idam āha -

saṃbhogo yatra dṛśyeta na dṛśyetāgamaḥ kvacit
āgamaḥ kāraṇaṃ tatra na saṃbhoga iti sthitiḥ. 199.[200]

evaṃ cāgamād aśuddha-dravyasya daśa-varṣa-bhogenāpi na svāmitvam. yataś caitad evam ataḥ -

vikrayād yo dhanaṃ kiñcid gṛhṇīyāt kula-sannidhau
krayeṇa sa viśuddhas tu nyāyato labhate dhanam. 200.[201]

nyāyatas tu krayaḥ kula-sannidhāv ucitena mūlyena saṃbhāvyāc ca[3] puruṣāt. etac ca tasyānabhiyogaṃ dhana-lābhaś ca yuktaḥ. evaṃ buddhi-pūrva-vyavahārayitāya nyāya-kāriṇaḥ.

atha mūlyam anāhāryaṃ prakāśa-kraya-śodhitam
adaṇḍyo mucyate rājñā nāṣṭiko labhate dhanam. 201.[202]

abhiyoga-kāle ca tasya yadi mūlyam āhartuṃ śakyaṃ [na] syāt[4] vikretur abhāvāt, atas tasya prakāśa-krayeṇa śuddhasyādaṇḍatvaṃ yuktam. api ca deśāntarād āgataiḥ pāpa-kāribhiḥ niśśaṅkaṃ rāja-sannidhāv apravikāśaṃ vikriyate dravyaṃ, tatra ca yadi mūlyasyānāhāryatvāt prakāśa-kraya-śuddhe vikraye kretur doṣaḥ syāt, evaṃ ca sati rājñaḥ sarva-dikko vyavahāraḥ sādhūnām api vicchidyeta. na caitad iṣṭam. ataḥ kretur atra nāsti doṣaḥ. nāṣṭikas tu kāraṇataḥ svam arthaṃ prajñāpayan katham iva na labhate sva-dhanam: atas tasya dhana-lābho yuktaḥ. itarasya cādoṣatvād adaṇḍyatvaṃ yuktam. asvāmi-vikraya-vyavahāra-sādharmyāt tat-prakaraṇam evāyam ucyate.

nānyad anyena saṃsṛṣṭaṃ rūpaṃ vikrayam arhati
na sāvadyaṃ na ca nyūnaṃ na dūre na tirohitam. 202.[203]

anyat kuṅkumādi-dravyam anyena kusumbhādinā dravyeṇa saṃsṛṣṭaṃ vikrayaṃ nārhati. evaṃ ca pratiṣedhād asyaivam akāryam anumīyate. evaṃ sāvadyam asaṃsṛṣṭam api yad bhāṇḍaṃ pūtikaṃ cirantanaṃ

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1 nipatyāv
2 varṣa is omitted.
3 sambhāvyacāpāt
4 śakyaṃ syāt

jīrṇa-vastrādi. na ca nyūnaṃ yat tulyāntareṇa paścād dhīyate pala-saṅkhyayā. na dūre 'pratyakṣatvāt. etena tirohitaṃ vyākhyātam: adravyaṃ vā dravyā-bhāsaṃ yat kriyate bhāṇḍa-rāgādinā karmaṇā tat tirohitam. evaṃ ca sati; īdṛśam evaṃ vikrīṇānasya doṣatvād asya daṇḍārhatā. na kevalam aśuddhatā vikretuḥ. tathā ca sati, kretrā ūrdhvam api daśāhād etad vikretuḥ pratyarpaṇīyam eva. yenāsyaitat pratiṣedha-śāstram asad-vikrayeṇāpoditaṃ, "pareṇa tu daśāhasya na dadyān nāpi dāpayet" iti. vikraya-saṃbandhenaivāyam aparaḥ kānya-vyavahāraḥ śulkāśrayaḥ prastūyate -

anyāṃ ced darśayitvānyā voḍhuḥ kanyā pradīyate
ubhe ta eka-śulkena vahed ity abravīn Manuḥ. 203.[204]

niravadyāṃ kanyāṃ darśayitvā yaḥ sā[vadyāṃ dadā]ti tasya ubhe api te eka-śulkenaiva vahanīye.

nonmattāyā na kuṣṭhinyā na ca yā spṛṣṭa-maithunā
pūrvaṃ doṣān abhikhyāpya pradātā daṇḍam arhati. 204.[205]

evaṃ ca sati doṣavatyās tad-doṣākathane vipa[ryayeṇa dātā daṇḍyaḥ, pūrvam ā]vedane ūḍhāyāś ca doṣavatyā api parityāgo nāsti. krama-prāptaṃ saṃbhūya-samutthānam adhunocyate, yataḥ tad-arthaṃ śrautam udāharaṇaṃ darśayati.

ṛtvig yadi vṛto yajñe [sva-karma parihāpayet
tasya karmānurūpyeṇa deyo 'ṃśaḥ saha ka]rtṛbhiḥ. 205.[206]

pradhānartvik prakrānta-karmā yadi parihāpayet sva-karma deśāntara-gamanāpāṭavādibhir[1] artha-lakṣaṇaiḥ tasya karmānurūpyeṇa dakṣiṇāṃśaḥ syāt. katham. karmaṇa[ś] caturthe kṛte dakṣiṇā]yā api catur-bhāgaḥ. evaṃ tri-bhāgādiṣv api yojyam. saha kartṛibhir iti [prati]prasthātṛ[2]-prabhṛtīṃs tat-puruṣān āha. asyāpavādaḥ:

dakṣiṇāsu tu dattāsu sva-karma parihāpayan
kṛtsnam eva labhetāṃśam anyenaiva ca kārayet. 206.[207]

dakṣiṇā-dānād ūrdhvaṃ teṣāṃ sva-karmākurvatāṃ kāraṇāntarato na pratyāharaṇīyā dakṣiṇās tebhyaḥ. akurva[tāṃ yān]y aupartiṣṭāni karmāṇi anyenaiva ca kārayet tāni tat-puruṣeṇa vānyena vā, pariśiṣṭa-karmānurūpaṃ yat kiñcid dattvā, itarathā hy aparijitaṃ dakṣiṇayā tat-karma-yajamānārthaṃ na syāt. idam eva śāstraṃ pariśiṣṭa-karmānuṣṭhātur dakṣiṇā-dāne vijñeyam. anena ca prasaṅgenedam aparaṃ tad-gatam evocyate.

yasmin karmaṇi yās tu syur uktāḥ pratyaṅga-dakṣiṇāḥ
sa eva tā ādadīta bhajeran sarva eva vā. 207.[208]

pratyaṅga-dakṣiṇāḥ sarvadā saṃśayyante. kim amīṣām ṛtvijāṃ pratigraha-niyamaś cāturvidya-viniyukta-pādika[3]-brāhmaṇavat, uta

1 -gamanapaṭalādibhir
2 prasthātṛ-
3 pārika-

padārtha-svarūpa-svābhāvyāt tad-artheneti nyāya-vikalpo 'nūdyate. tādarthya-pakṣaṃ cāśrityaitad adhunocyate:

rathaṃ hareta cādhvaryur brahmādhāne ca vājinam
hotā vā 'pi hared aśvam udgātā[1] 'cāpy anaḥ kraye. 208.[209]

kratau nānā-śākhāsv avasthitānām aṅga-dakṣiṇānāṃ bahvīnāṃ pradarśanārthaḥ ślokaḥ. evaṃ tāvad ādhāne pradhānartvig-dakṣiṇā anaḥ [2] somikeṣv api.

sarveṣām ardhino mukhyās tad ardhenārdhino 'pare
tṛtīyinas tṛtīyāṃśāś caturthāṃśās tu pādinaḥ. 209.[210]

"tāñ chatena dākṣayanti" iti vacanād[3] aṣṭa-catvāriṃśad bhavantīti. evaṃ tad-ardhād iva saṃkhyā-nirdeśa uttaratra samartho bhavati. tenārdhino[4] 'dhvaryu-brahmodgātṛ[5]-hotāro mukhyā ṛtvijo bhavanti. tad-ardhena catur-viṃśatyā ardhino[6] 'pare uktebhyo dvitīya-sthānaṃ pratiprasthātṛ - maitrā-varuṇa-brāhmaṇācchaṃsi-prastotāraḥ. evaṃ ca Kātyāyanaḥ "ṣaṭ ṣaṭ dvitīyebhyaḥ" vakti. tṛtīyinaḥ tṛtīyaṃ sthānaṃ yeṣāṃ ta ime tṛtīyinaḥ, tṛtīyāṃśāḥ. samudāyena ṣoḍaśa paśu-bhājaḥ. Kātyāyano 'pi caivam eva vakti: "catasraś catasras[7] tṛtīyebhya" iti. pratyekaṃ caturtha aṃśo yeṣāṃ ta ime caturthāṃśāḥ samudāyato dvādaśa-paśu-bhājaḥ pādino bhavanti. Kātyāyano 'pi "tisras tisra itarebhyaḥ". ādya-saṃkhyāpekṣayā pāda eṣām astīti pādinaḥ. caturtha-sthānā ucyante. sthāne sthānināṃ vyapadeśo 'yam. caturthāṃśa-śabdas tu bhāga-kalpakaḥ samāsa-padena. tathā coktaṃ, viparyayeṇa vaitad vyākhyeyam. ubhaya-nirdeśaś cātra pāda-pūraṇārtho vijñeyaḥ. yady apy anyatarasmād ubhayārtha-pratītiḥ-ayaṃ sarvo vidhir nyāya-śruti-siddho dṛṣṭāntatvenehopādīyate. yathā saṃbhūyaikaṃ karma saha-kurvatāṃ dṛṣṭā guru-laghutām avekṣyānavekṣya vā vacana-sāmarthyād viṣamāṃśa-praklptiḥ. evaṃ -

saṃbhūya svāni karmāṇi kurvadbhir iha mānavaiḥ
anena vidhi-yogena kartavyāṃśa-prakalpanā. 210.[211]

ekasmin gṛha-karaṇādau sūtra-kāra-vardhaki-sthapatyādīnāṃ guru-laghutām avekṣyānavekṣya vā yathā-smaraṇaṃ kartavyāṃśa-prakalpanā. na hy aśilpeṣu vyavahāreṣu vā manuṣyāṇāṃ tulyatā śakyā grahītum. adattānapakarma-[var]ṇārtham idam āha:

dharmārthaṃ yena dattaṃ syāt kasmaicid yācate dhanam
paścāc ca na tathā tat syān na deyaṃ tasya tad bhavet. 211.[212]

sva-nigadopavarṇitaḥ ślokaḥ.

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1 mahatā 2 dakṣiṇānnā

3 vacanaṃ, followed by a dittographical repetition from tāvadādhāne ... 'pare. After this there appears daśāṣṭa- .

4 ardhino 'rdhino 5 brahmahotṛn

6 arthino 7 catasras occurs once only.

yadi saṃsādayet tat tu darpāl lobhena vā punaḥ
rā[jñā dāpyaḥ suvarṇaṃ syāt tasya steyasya niṣkṛtiḥ]. 212.[213]

yena dharmārthaṃ kiñcit pratiśrutaṃ na tu dattaṃ. taṃ ced dharmam akurvan pratiśrutam iti kṛtvā sādhayed adātāraṃ, tato rājñā suvarṇaṃ sa dāpyaḥ. sopadhaṃ [yācitāraḥ na steya-kāriṇaḥ, anyāya-kāritvād u]ddhṛta-daṇḍās tv iti.

dattasyaiṣoditā dharmyā yathāvad anapakriyā
ataḥ paraṃ pravakṣyāmi vetanasyānapakriyām. 213.[214]

upasaṃhāropanyāsārthaḥ ślokaḥ.

bhṛ[to 'nārto na kuryād yo darpāt] karma yathoditam
sa daṇḍyaḥ kṛṣṇalāny aṣṭau na deyaṃ cāsya vetanam. 214.[215]

utpanne vetane[1] kiñcit-kṛta-karmā 'pi daṇḍayitavyaḥ vetanaṃ ca [na] labheta[2], yena darpāt[3] karmaṇaḥ prakrāntasyākṛtsna-kārī.

ārtas tu kuryāt sva-sthaḥ san yathā bhāṣitam āditaḥ
su-dīrghasyāpi kālasya tal labhetaiva vetanam. 215.[216]

pratītārthaḥ[4] ślokaḥ.

yathoktam ārtaḥ sva-stho vā yas tat-karma na kārayet
na tasya vetanaṃ deyam alponasyāpi karmaṇaḥ. 216.[217]

ārtaḥ sva-stho vā yathoditaṃ karma na kurvan, na kārayan vā, 'lponasyāpi vetanaṃ na labheta.

eṣa dharmo 'khilenokto vetanādāna-karmaṇaḥ
ata ūrdhvaṃ pravakṣyāmi dharmaṃ samaya-bhedinām. 217.[218]

upasaṃhāropanyāsārthaḥ ślokaḥ.

yo grāma-deśa-saṅghānāṃ kṛtvā satyena saṃvidam
visaṃvaden naro lobhāt taṃ rāṣṭrād vipravāsayet. 218.[219]

dharmārtha-yukteṣu prayojaneṣu rāja-kāryāvirodhiṣu[5] go-pracārodaka-rakṣaṇa-devatāyatana-pratisaṃskaraṇādiṣu grāmādīnāṃ yā saṃvid utpadyate, tatra vyabhicāriṇaṃ tasmād deśād rājā nirvāsayet.

nigṛhya dāpayec cainaṃ samaya-vyabhicāriṇam
catus suvarṇān ṣaṇ-niṣkāñ chatamānaṃ ca rājatam. 219.[220]

catuḥ suvarṇādi ca daṇḍaṃ ca dāpyaḥ, tato nirvāsyaḥ. "nigṛhya dāpayed vainam"[6] ity aparo daṇḍa-vikalpa-pāṭhaḥ. evaṃ ca sati nirvāsanaṃ daṇḍo vā.

etad daṇḍa-vidhiṃ kuryād dhārmikaḥ pṛthivīpatiḥ
grāma-jāti-samūheṣu samaya-vyabhicāriṇām. 220.[221]

upasaṃhārārthaḥ ślokaḥ.

krītvā vikrīya vā kiñcid yasyehānuśayo bhavet
so 'yam[7] daśāhāt tad-dravyaṃ dadyāc caivādadīta ca. 221.[222]

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1 vetanaṃ
2 ca labheta
3 datvā
4 pratīrthaḥ
5 -kārya-virodhiṣu
6 dāpayec cainam
7 so 'ntar (but see comm.)

antar-daśāham ādāna-pratyarpaṇe sāmnety ayam apāṭhaḥ. yenordhvam api daśāhāt kaḥ śaktas sāmnā dānādāne pratiṣeddhum. labdhimeṣv api dravyeṣu sāmāśakyaṃ pratiṣeddhuṃ, kiṃ punaḥ kṛtrimeṣu, yatra kaścid dharma-gatir nāsti. dharmyeṣu tu pratigraheṣu tad-anantara-nirvṛttatvād dharmasya sāmnāpy aśakyaṃ kṛtam akṛtaṃ kartum. tatra pratyarpaṇe punar-dānaṃ vā kṛtaṃ bhavet parityāgo vā. yataś caitad evam.ata evaṃ paṭhitavya uttara-ślokārdhaḥ: "so 'yaṃ daśā-hāt tad-dravyaṃ daḍyāc caivādadīta ca" iti. atraivārtha uttara-ślokārdha-pāṭho 'nyo bhavati: "dānādāne daśāhaṃ tu syātām api nipātini" iti. athavā sāma-grahaṇaṃ daśāhe daṇḍa-nivṛttyartham. antar-daśāhānuśaye kathañcid vivadatāṃ rājādhigame daṇḍa-nivṛttir yathā syād rājatas tayoḥ. tathā ca daśāhasyottaratra tad-vivāde daṇḍaḥ śrūyate.

parena tu daśāhasya na dadyān nāpi dāpayet
ādadāno dadac caiva rājñā dāpyaḥ śatāni ṣaṭ. 222.[223]

nāyaṃ śloko daśāhād ūrdhvaṃ sāma-pratiṣedhārtha ārabhyate, sāmnā 'py ūrdhvaṃ daśāhān na dadyān nāpi dāpayed iti. na hi sāma pratiṣeddhuṃ śakyam ity uktam. yatra tu sāmnā 'pi pratyarpaṇaṃ nāsti, tatra niyamayaty eva, yathā "sakṛd aṃśo nipatati" iti; atrāpi tv aṃśa-pātane[1] sāmnaiva pratiṣeddhuṃ śakyaṃ niyamābhāvād, vyavasthārthatvāc ca. kanyā-dāne tu niṣkrama-visargābhyām iti viśeṣa-niyamāt sāma na vidyate. anuśaya-prasaṅgād idam anyad atrocyate:

yas tu doṣavatīṃ kanyām anākhyāya prayacchati
tasya kuryān nṛpo daṇḍaṃ svayaṃ ṣaṇṇavatiṃ paṇān. 223.[224]

dharma-prajā-nirodhinā rogeṇa gṛhītā spṛṣṭa-maithunā vā doṣavatī. tām anākhyāya doṣavatīṃ prayacchato daṇḍaḥ, "nonmattāyā" iti pūr-vokta-ślokenaiva gatārtho, yataḥ vayam atra[2] nādhīyāmahe. athavā-nuvāda-pakṣaḥ kenacit kāraṇena tasyāsya ca śakyate darśayituṃ, yato yuktam adhyayanam [ihāpi.

akanyeti tu yaḥ kanyāṃ brūyād dve]ṣeṇa mānavaḥ
sa śataṃ prāpnuyād daṇḍaṃ tasyā doṣam adarśayan. 224.[225]

sva-śabda-vyākhyātaḥ ślokaḥ. kasya punar hetor ayaṃ daṇḍo mahān vidhīyate, yena -

pāṇigrāhaṇikā mantrāḥ kanyāsv eva [pratiṣṭhitāḥ
nākanyāsu kvacin nṛṇāṃ lupta-dharma-kriyā hi tāḥ.] 225.[226]

tathā vaivāhiko mantraḥ "aryamaṇaṃ devaṃ kanyā 'gnimayakṣata. sa no aryamā devaḥ preto muñcatu mā pateḥ svāhā" ityādinā kanyā-sv ity atra [mantrārthaḥ, tāsv eva pratiṣṭhi]tā vivāhādibhir ity arthaḥ. evaṃ ca sati pūrvaṃ pāṇi-grahaṇāt pratigṛhītā 'pi

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1 tvaṃ śatapātane 2 tatra

spṛṣṭa-maithunā parityaktavyeti. yaś ca -

pāṇi-grāhaṇikā mantrā niyataṃ dāra-lakṣa[ṇam
teṣāṃ niṣṭhā tu vijñeyā vidvadbhiḥ saptame pade   226.[227]

vivāh]ārthe saṃskāre [pāṇi-gra]ha-lakṣaṇe bhavāḥ pāṇigrāhaṇikāḥ, tat-karma-sādhana-bhūtā mantrāḥ. niyataṃ dāra-lakṣaṇaṃ dāropasaṃgraha-lakṣaṇaṃ, kanyānām eva gṛhya-śāstrato nākanyānām. tathā ca darśayati, "vivāhe udagayana āpūryamāṇa-pakṣe puṇyāhe, kumāryāḥ pāṇiṃ gṛhṇīyāt. triṣu triṣūttarādiṣu. svātau mṛga-śirasi rohiṇyāṃ vā" iti.[1] punaś caitam evārthaṃ sandarśayati: "kumāryā[2] bhrātā śamipalāśa-miśrāl[3] lājān añjalināñjalāv āvapati. tāñ juhoti sarṭ hatena[4] tiṣṭhati"[5] iti. yataś caitad eva. atas teṣāṃ niṣṭhā tu vijñeyā vidvadbhiḥ saptame pade. teṣāṃ mantrāṇāṃ pāṇi-grahaṇa-prayojanānāṃ saptame pade niṣṭhā parisamāptiḥ. pretya tasya kāryataḥ prāptavyasya sapta-loka-saṃsthasya jagataḥ iyat-parimāṇatvāt. sapta hi lokā bhūrādayaḥ satyāntāḥ; tān asau pada-saṃkhyā sammitāṃs tayā saha śrauta-smārtaiḥ karmabhir yātum icchati. tathā ca mantraḥ etad-arthānuvādy eva bhavati: "sakhā sapta-padī bhava" iti. evaṃ ca sati, ā[6]-saptabhyaḥ padebhyaḥ spṛṣṭa-maithunatvena vijñātā heyā bhavati. ūrdhvaṃ tu saptamāt padāt spṛṣṭa-maithunāpi satī na parityājyā. tasmān[7] niṣṭhā-vacana-liṅgād bhavati. tathā ca sati sahoḍha-kānīnayoḥ śāstropadeśaḥ samartho bhavati. yā tu rogiṇī satī dharma-prajananayor anyatara[8]-samarthā bhavati, tāṃ pratigṛhya notsṛjeta. na hi tasyā dharmāvirodhe prajāvirodhe vā sati puṃsā kartavyatā 'nyāsti. athāpy asyā 'dṛṣṭārthaḥ sa-prayogaḥ, tathā 'py asau prāg agnyādheyād anyām udvāhayiṣyati. yā tūbhayor api dharma-prajananayor[9] asamarthā sā vidyamānayā 'tulyeti parityājyaiva. ayaṃ ca kanyā-vyavahāraḥ kraya-vikrayānuśaya-sādṛśyād etasminn avadhāv ucyata iti.

yasmin yasmin kṛte kārye yasyehānuśayo bhavet
tam anena vidhānena dharme pathi niveśayet.   227.[228]

ādhi-vetana-samayādy-anuśayeṣu daśāha eva niṣṭhā syāt.

paśuṣu svāmināṃ caiva pālānāṃ ca vyatikrame
vivādaṃ saṃpravakṣyāmi yathāvad dharma-tattvataḥ.   228.[229]

upanyāsārtha-ślokaḥ.

divā vaktavyatā pāle rātrau svāmini tad-gṛhe
yoga-kṣeme 'nyathā cet tu pālo vaktavyatām iyāt.   229.[230]

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1 rohiṇyāva ti
2 kumārya
3 mitrā
4 saṃhatena
5 tiṣṭhanti
6 prā-
7 tasmān na
8 anyartha-
9 prayojanayor

pratītārthaḥ ślokaḥ.

gopaḥ kṣīra-bhṛto yas tu sa duhed daśato varām
go-svāmy anumatāṃ bhṛtyaḥ sā syāt pāle 'bhṛte bhṛtiḥ. 230.[231]

kṣīra-bhṛto [na][1] bhaktācchādana-bhṛto, dvividho yasmād gopaḥ. ata idaṃ viśeṣyate. kṣīra-bhṛto yas tu gopaḥ sa duhed daśataḥ daśabhyo dhenubhya ekāṃ varāṃ śreṣṭhām ity arthaḥ. tām api ca go-svāmy anumataḥ, na svecchayā, sā syāt pāle bhṛty-antareṇābhṛte bhṛtiḥ. evaṃ ca sati pañcāvasthāsu goṣu bahvavasthāsu vā go-svāmibhir gopaiś ca tribhāgaḥ kṣīrasya kalpitaḥ parikalpya bhogyābhogya-rūpāṇy anenaiva śāstreṇa, yenaitasmād eva ca darśanāt kṣīra-bhṛtiḥ paśūnāṃ saṃrakṣaṇe na doṣāyāpratiṣedhāt[2] tasyā iti. evaṃ ca sati -

naṣṭaṃ vinaṣṭaṃ kṛmibhiś śva-hataṃ viṣame mṛtam
hīnaṃ puruṣa-kāreṇa [pradadyāt pāla eva tu]. 231.[232]

gopa-pramādena. asyāpavādaḥ:

vighuṣya tu hṛtaṃ corair na pālo dātum arhati
yadi deśe ca kāle ca svāminaḥ svasya śaṃsati. 232.[233]

haraṇa[4]-deśe haraṇa-kāle ca vighuṣya anantaraṃ svāmina ākhyāte pālo na dadyāt. svayaṃ mṛtyunāpi ca mṛteṣu prayatnavato gopasya sa idaṃ kuryāt.

karṇau ca carma vālāṃś[5] ca basti-snāyūni rocanām
paśu-svāmiṣu dadyāt tu mṛteṣv aṅkāṃś ca darśa[yet. 233.[234]

vidhir ayaṃ] cāviśeṣaḥ. [ajā]vikārtham idam āha -

ajāvike tu saṃruddhe vṛkaiḥ pāle tv anāyati
yāṃ prasahya vṛko hanyāt pāle tat-kilbiṣaṃ bhavet. 234.[235]

paśu-rakṣakasya satas tad-asanni[dhāne vā vṛko hanyāt sa eva] dadyāt. yasmād avaruddhānāṃ sannihito na bhavati. vṛka-grahaṇaṃ cānyeṣām api pradarśanārtham.

tāsāṃ ced avaruddhānāṃ carantīnāṃ mitho vane
yām utplutya vṛko hanyān na pāla[s tatra kilbiṣī]. 235.[236]

aśakyatvād aṭavyāṃ bahu-vṛkṣa-kṣupa-gartāyāṃ tat-saṃrakṣaṇasya mithaś carantīnāṃ na pālāparādhaḥ. etena go-mahiṣyādi vyākhyātam. ukto go-saṃrakṣaṇa-vidhiḥ. paśu-pīḍā-paśu-saṃhārārtham idam ucya[te].

dhanuḥ śataṃ parīhāro grāmasya syāt samantataḥ
śamyāpātās trayo vā 'pi triguṇo nagarasya tu. 236.[237]

yo[6] deśo[7] grāma-nagarayoḥ samantato gavāṃ sukha-pracāra-

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1 kṣīra-bhṛto
2 doṣāya pratiṣedhāt
3 canalpaḥ
4 bharaṇā
5 varma bālāṃśca
6 yāṃ
7 deśe

sthānāsanārtham anupta-sasya-kāryaḥ.

tatrāparivṛtaṃ dhānyaṃ vihiṃsyuḥ paśavo yadi
na tatra praṇayed daṇḍaṃ nṛpatiḥ paśu-rakṣiṇām. 237.[238]

yadi tu tatra bhū-lopāt samupyate[1] na kenacit parivṛtaṃ ca bhavet, tatas tad-bhakṣaṇe gobhir na doṣaḥ syāt paśu-rakṣiṇām.

vṛtiṃ tatra tu kurvīta yām uṣṭro nāvalokayet
chidraṃ cāvārayet sarvaṃ śva-sūkara-mukhānugam. 238.[239]

paśu-vāraṇa-samarthāyāṃ tu vṛtau kṛtāyāṃ sasyopaghāte pālasya doṣaḥ syāt.

pathi kṣetre 'parivṛte[2] grāmāntīye 'thavā punaḥ
sa pālaḥ śata-daṇḍārho vipālaṃ vārayet paśum. 239.[240]

yaṣṭi[3]-pātena khādayan pālaḥ śata-daṇḍārhaḥ syāt, vipālaṃ ca paśuṃ vārayet. adaṇḍaś ca syāt paśu-pālaḥ tad-asannidhānāt. anyas tv atrārthaḥ saha pālena sapālaḥ kṣetrikaḥ na paśur atrocyate. pūrvavacchata-daṇḍārhaḥ syāt. ubhayāparādhāt, kṣetrikeṇa tāvat kiṃ iti kṣetraṃ[4] svam anāvṛtam[5] iti, pālenāpi kiṃ pathi kṣetram anāvṛtam[6] iti matvā khādayitam iti[7], tasmād ubhayāparādhād ubhayor daṇḍaḥ. Gautamīye 'pi coktaṃ "pathi kṣetre 'nāvṛte pāla-kṣetrikayoḥ" iti.

kṣetreṣv anyeṣu tu paśuḥ sapādaṃ paṇam arhati
sarvatra tu śado deyaḥ kṣetrikasyeti dhāraṇā. 240.[241]

anya-kṣetrāṇi pūrvoktād avadher yāni bahiḥ tāny ucyante. goś ca sapādasya paṇasyopadeśād, upaghātānurūpeṇa mahiṣyādīnāṃ syād rāja-bhāvyo daṇḍaḥ. śadaḥ kṣetrikasya sarvatra-śabdāc ca vipāle 'pi śado[8] deya iti.

anirdaśāhāṃ gāṃ sūtāṃ vṛṣān deva-paśuṃs tathā
sapālān vā 'py apālān vā na daṇḍyān Manur abravīt. 241.[242]

pūrvāpavādaḥ. vṛṣāḥ sektāraḥ prati tān. deva-paśavaś cotsṛṣṭā vṛṣotsarga-nyāyena, anye ca mṛgā apy ajādayo devāyatana-maṇḍanā adaṇḍyāḥ. nanu ca niṣparigrahatvād deva-paśuṣv etad ayuktaṃ, saparigrahānugamād eṣāṃ tad-vat-prāptau satyām apavādaḥ. athavā dṛṣṭāntārtham[9] eva paśava upādīyante. yathā deva-paśavo 'daṇḍyāḥ, evam anirdaśāhā gauḥ sūtā vṛṣāś ca sektāra iti parigrahavad vā. devāyataneṣv etad daṇḍaṃ na yuktam. evaṃ ca sati yo 'nyeṣāṃ pari-grahavatāṃ dharmaḥ sa eva teṣām api syāt. na caitad iṣṭam.

kṣetrikasyātyaye[10] daṇḍo bhāgād daśa-guṇo bhavet

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1 samucyate

2 parivṛte.
Meyer (W.A.R., 127) was right!

3 caṣṭi-

4 kṣipaci kṣetraḥ

5 svannāvṛtam

6 pālo nāpi kiṃ pathikṣeṇāvṛtam

7 khādayitavyaṃ

8 vipādeviśado

9 dṛṣṭārtham

10 kṣetriyasy-

tato 'rdha-daṇḍo bhṛtyānām ajñānāt kṣetrikasya tu. 242.[243]
yasmāt sasyāt[1] kṣetriko yad apaharet tasya bhāga-kalpanayā daśa-guṇo daṇḍaḥ prakalpyaḥ. ardha-daṇḍā bhṛtyāḥ syuḥ. ajñānāt kṣetrikasya tu prayogād eva bhṛtyānām asāv eva daṇḍaḥ syāt. sasya-saṃbandha-prasaṅgāc cāyaṃ kṣetrikasya vyatikrama ucyate, asteyābhimatatvāc ca.

etad vidhānam[2] ātiṣṭhed dhārmikaḥ pṛthivīpatiḥ
svāmināṃ ca paśūnāṃ ca pālānāṃ ca vyatikrame. 243.[244]

upasaṃhārārthaḥ ślokaḥ.

sīmāṃ prati samutpanne vivāde grāmayor dvayoḥ
jyeṣṭha-māse nayet sīmāṃ su-prakāśeṣu setuṣu. 244.[245]

upanyāsaś citta-praṇidhānārthaḥ. jyeṣṭha-māse setavaḥ, sīmā-vyavaccheda-hetavaḥ, su-vijñātā bhavanti.

sīmā-vṛkṣāṃs tu kurvīta nyagrodhāśvattha-kiṃśukān
śālmalīn śāla-tālāṃś[3] ca kṣīriṇaś caiva pādapān. 245.[246]
gulmān veṇūṃś ca vividhāñ chamī-vallī-sthalāni ca
śarān kubjaka-gulmāṃś ca tathā sīmā na naśyati. 246.[247]
taṭākāny udapānāni vāpīḥ prasravaṇāni ca
sīmā-saṃdhiṣu kāryāṇi devatāyatanāni ca. 247.[248]
upacchannāni cānyāni sīmā-liṅgāni kārayet
sīmā[jñāne] nṛṇāṃ vīkṣya loke nityaṃ viparyayam. 248.[249]
aśmano 'sthīni go-vālāṃs tuṣān bhasma kapālikāḥ
karīṣam iṣṭakāṅgārāṃś charkarā vālukās tathā, 249.[250]
yāni caivaṃ prakārāṇi kālād bhūmir na bhakṣayet
tāni sandhiṣu [sīmāyām aprakāśaṃ] nidhāpayet. 250.[251]

ṣaṭ cchlokāḥ sīmā-setu-prakāra-darśanārthāḥ.

etair liṅgair nayet sīmāṃ rājā vivadamānayoḥ
pūrva-bhuktyā ca satatam udakasyāgamena ca. 251.[252]

yatra nibaddhāni liṅgāni naṣṭāni] na cānyatarasya śūnyatā smaryate, tatra pūrva-bhuktiḥ pramāṇam. anyatara-śūnyatve tu "na bhogena praṇaśyati" iti pūrva-bhuktir nāśriyate. vidyate hi bhogasya nimitta[tvam[4] yasmāt aśūnye 'va]cchedaḥ kriyate. kim atra liṅga-karaṇena srota eva hi nityam abhipravṛttaṃ sīmā-sthāpakaṃ bhaviṣyati. na hi pūrva-bhuktau satyām udakāgamo nirhetuko vikalpena vā bādha[ko yuktaḥ kalpa]yitum. tasmāc chūnyaviṣaya eva sukha-pratipattyartha āyaty-upetayor udakāgamaḥ[5] kalpyate. athavā mahāsroto [aśūnya]-viṣaya[6] eva draṣṭavyaḥ. srotāṃsi hi mahānti kadācit [apathena] pravartante, tatra pūrva-bhuktim

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1 sā 'smātsa syāt
2 vidhānām
3 pālakālāṃś
4 nimittam
5 upetayaiṭyadekāgamaḥ
6 mahāsrotoviṣaya

atītyāpi srota eva nirṇayāya syād iti.

yadi saṃśaya eva syāl liṅgānām api darśane
sākṣi-pratyaya eva syāt sīmāvāde vinirṇayaḥ. 252.[253]

[na kutaścil liṅg]otpattāv ubhayathā liṅgānusmṛtau ca sākṣi-pratyayaḥ.

grāmeyaka-kulānāṃ tu samakṣaṃ sīma-sākṣiṇaḥ
praṣṭavyāḥ sīma-liṅgāni tayoś caiva vivādinoḥ. 253.[254]

praśna-vidhiḥ.

te pṛṣṭās tu yathā brūyuḥ samastāḥ sīmni niścayam
nibadhnīyāt tathā sīmāṃ sarvāṃs tāṃś caiva nāmataḥ. 254.[255]

nibandhanaṃ lekhyam api smaraṇārthaṃ tal likhet.

śirobhis te gṛhītvorvīṃ srgaviṇo rakta-vāsasaḥ
su-kṛtaiḥ śāpitāḥ svaiḥ svair nayeyus te samañjasam. 255.[256]

nayana-vidhiḥ.

yathoktena nayantas te pūyante satya-sākṣiṇaḥ
viparītaṃ nayantas te dāpyāḥ syur dviśataṃ damam. 256.[257]

stutiḥ prarocanārthā. daṇḍaś ca yathoktaḥ. viparīta-nayanaṃ tv anyena vyavahārāntareṇa jñātavyam.

sākṣy-abhāve tu catvāro grāmyāḥ[1] sāmanta-vāsinaḥ
sīmno vinirṇayaṃ kuryuḥ prayatā rāja-sannidhau. 257.[258]

pūrve 'nubhāvinaḥ. ime tu sāmantāḥ karṇa-paraṃparayā śrutavantaḥ.

sāmantānām abhāve tu maulānāṃ sīmni sākṣiṇām
imān apy anuyuñjīta puruṣān vana-gocarān: 258.[259]

tad-abhāve tu vana-gocarāḥ pramāṇaṃ syuḥ.

vyādhāñ chākunikān gopān kaivartān mūla-khānakān
vyāla-grāhān uñcha-vṛttīn anyāṃś ca vana-gocarān. 259.[260]

te pṛṣṭās tu yathā brūyuḥ sīmā-saṃdhiṣu lakṣaṇam
tat tathā sthāpayed rājā dharmeṇa grāmayor dvayoḥ. 260.[261]

upasaṃhārārthaḥ ślokaḥ.

kṣetra-kūpa-taṭākānām ārāmasya gṛhasya ca
sāmanta-pratyayo jñeyaḥ sīmā-setu-vinirṇayaḥ. 261.[262]

sīmni gurutvād arthasya kadācid daśa-varṣāṇi nābhiyogaṃ kuryuḥ. atas tatra "na bhogena praṇaśyati" ity uktam. kṣestrādiṣu [tv] atyalpatvād arthasya "yat kiñcid daśa-varṣāṇi" ity ayam eva pakṣa āśrīyate. ata eṣāṃ <u>sāmanta-pratyayo</u> nirṇaya ucyate. yathaivānyeṣāṃ dravyāṇāṃ sākṣi-pratyayo nirṇayaḥ, evam amīṣām apīti.

sāmantāś cen mṛṣā brūyuḥ setau vivadatāṃ nṛṇām
sarve pṛthak pṛthag daṇḍyā rājñā madhyama-sāhasam. 262.[263]

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1 grāmāḥ (?)

sīmā-sākṣiṇām ayaṃ viśeṣa-daṇḍaḥ.

gṛhaṃ taṭākam ārāmaṃ kṣetraṃ vā bhīṣayā haran
śatāni pañca daṇḍyas syād ajñānād dviśato damaḥ. 263.[264]

jñānājñāna-haraṇe 'yaṃ daṇḍaḥ

sīmāyām aviṣahyāyāṃ svayaṃ rājaiva dharmavit
pradiśed bhūmim eteṣām upakārād iti sthitiḥ. 264.[265]

dūratvād aśakyopabhogāyāṃ rājā dṛṣṭopakāra-sambandhenaikatra[1] prayacchet bhūmim. na ca rājño grahaṇe tatra doṣaḥ. evam-arthaś cāyam upadeśaḥ; ato 'pradāne 'pi na doṣaḥ.

eṣo 'khilenābhihito dharmaḥ sīmā-vinirṇaye
ata ūrdhvaṃ pravakṣyāmi vāk-pāruṣyasya nirṇayam. 265.[266]

upasaṃhāropanyāsārthaḥ ślokaḥ. nanu caivaṃ krama-bhedaḥ, "pāruṣye daṇḍa-vācike" ity abhidhānād vyavahāraspadānukramaṇyāṃ.[śabda-kram]āt tatra pūrvaṃ daṇḍa-pāruṣya-grahaṇam. ayaṃ tv artha-kramam aśrityātra vāk-pāruṣyasya pūrvam upanyāsaḥ. sa ca śabda-kramād garīyān. yato nāsti krama-bhedaḥ, alpāctaratvād[2] [asmin dvan]dve.

śataṃ brāhmaṇam ākruśya kṣatriyo daṇḍam arhati
vaiśyo 'dhyardha-śataṃ dve vā śūdras tu vadham arhati.266.[267]

avacanīyād ākrośād ṛte anyasminn ākrośe ete yathārhaṃ daṇḍa-vi[dhayaḥ brāmaṇākrośane yo] vaiśyasya daṇḍa uktaḥ tato 'rdhaṃ kṣatriyam ākruśya vaiśyasya nyāyād āpnoti daṇḍam.śūdrasya tv eka-jāti-daṇḍaḥ "eka-jātir dvi-jātim" iti dvi-jāti-mātr[ākrośane tad-vidhānāt.

pañcāśad brāhmaṇo daṇḍyaḥ kṣatri]yasyābhiśaṃsane
vaiśye syād ardha-pañcāśac chūdre dvādaśako damaḥ. 267.[2]

gada-vyākhyātaḥ ślokaḥ. atrāpi nyāya-praklptyā kṣatriyo vaiśyam ākru[śya brāhmaṇa-daṇḍād dviguṇaṃ] daṇḍyaḥ[3] syāt, vaiśyas tu śūdram ākruśya brāhmaṇa-daṇḍāt triguṇaṃ dadyāt.

sama-varṇe dvijātīnāṃ dvādaśaiva vyatikrame[4]
vādeṣv avacanīyeṣu tad eva dviguṇaṃ bhavet. 268.[269]

[brāhmaṇasya] brāhmaṇa. evam itarayor api. śūdre 'pi kārya-sāmānyād etad eva syāt. evaṃ ca dvijāti[5]-grahaṇasyāvivakṣitatvād eka-jāti-pradarśanārtham apy etad atra syāt. avacanīyeṣu tu vādeṣu "śataṃ brāhmaṇam ākruṣya" iti evam-ādiṣu yad-yad uktaṃ tat-tad dviguṇaṃ tatra syāt.

eka-jātir dvijātiṃ tu vācā dāruṇayā kṣipan
jihvāyāḥ prāpnuyāc chedaṃ jaghanya-prabhavo hi saḥ. 269.[270]

brāhmaṇākrośe vadha uktaḥ śūdrasya. yato 'yaṃ kṣatriya-vaiśyākrośe tasya daṇḍa-vidhir jñeyaḥ.[6] yataḥ jihvā-cchedaś

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1 gandhanaikatra
2 alpātparatrād
3 kṣatriyaḥ
4 -kramaḥ
5 dvijātijāti-
6 daṇḍavinijñeyaḥ

cāprāṇoparodhī sāmarthyād asya vijñāyate.

nāma-jāti-grahaṃ caiṣām abhidroheṇa kurvataḥ
nikheyo 'yomayaḥ śaṅkur jvalann āsye daśāṅgulaḥ. 270.[271]

avacanīyair abhidroheṇākrośataḥ śūdrasyānena prakāreṇa vadha upadiśyate.

dharmopadeśaṃ darpeṇa viprāṇām asya kurvataḥ
taptam āsecayet tailaṃ vaktre śrotre ca pārthivaḥ. 271.[272]

dharmopadeśa-sāmarthyaṃ caitac-chūdrasyārthād vijñeyam. evaṃ ca sati nedaṃ liṅgaṃ śūdrasya śāstra-prāpter bhavati.

śrutaṃ deśaṃ ca jātiṃ ca karma śārīram eva ca
vitathena bruvan darpād dāpyaḥ syād dviśataṃ damam. 272.[273]

saty api śūdra-prakaraṇe sarveṣāṃ brāhmaṇādīnām ayaṃ vidhir jñeyaḥ sāmarthyāt.

kāṇaṃ vāpy athavā khañjam anyaṃ vāpi tathā-vidham
tathyenāpi bruvan dapyo daṇḍaṃ kārṣāpaṇāvaram. 273.[274]

kārṣāpaṇāvaratvaṃ cāparādhaṃ parijñāya sthāpyam. tathā ca vihita-daṇḍāpavādaḥ śāstrokta evānubandhaṃ parijñāyety evam-ādi.

mātaraṃ pitaraṃ jāyāṃ bhrātaraṃ tanayaṃ gurum
ākṣārayañ chataṃ dāpyaḥ panthānaṃ cādadad guroḥ. 274.[275]

atra śloke jāyā-tanaya-grahaṇam arthavādārtham. kathaṃ kṛtvā. bhāryā-putrayor eva tāvad ākṣāraṇe 'yam asya daṇḍo bhavitum arhati, prāg eva mātrādīnām. yasmān mātrādibh[ir nyū]natvaṃ bhāryā-putrayoḥ. etasmāt sāmarthyād idam evaṃ vyākaraṇīyam. bhrātā ca yadi kanīyān tata eṣaivātra vyākhyā. atha tu jyeṣṭhasya grahaṇaṃ, tato gurutvād asya vidhyarthataiva nyāyyā. evaṃ ca sati guru-grahaṇaṃ vidyā-guru-prabhṛtīnām avarodhārtham. guru-grahaṇād eva ca mātrādi-grahaṇe siddhe pṛthag upadeśas teṣām ādarārtho vijñeyaḥ. idaṃ cānyad arthāntara-viṣayaṃ vākyāntaraṃ samāna-daṇḍatvād asminn evāvadhāv ucyate. panthānaṃ cādadad guroḥ sarva-prakārasyānākṣārayann apy ayam eva daṇḍa ekaḥ kāryaḥ syāt. etasmād eva ca guru-grahaṇāt pūrvatra bhāryā-putra-grahaṇam arthavādārthaṃ sutarāṃ vijñāyate. yena samāna-daṇḍa eva vyabhicārāntarau śrūyete. ākṣāraṇaṃ ca pratarad-vāk-pāruṣya-viśeṣa ākrośādiḥ. anyas tv āha, anṛtena bhedanam ākṣāraṇam. anṛtābhiśaṃsanam tv aparaḥ. tat tv etad ubhayaṃ prakaraṇa-virodhād vicāraṇīyaṃ yuktāyuktatvena.

brāhmaṇa-kṣatriyābhyāṃ tu daṇḍau kāryau vijānatā
brāhmaṇe sāhasaḥ pūrvaḥ kṣatriye tv eva madhyamaḥ. 275.[276]
viṭ-śūdrayor evam eva sva-jātiṃ prati tattvataḥ
cheda-varjaṃ praṇayanaṃ daṇḍasyeti viniścayaḥ. 276.[277]

ayam apara upadeśa-sāmarthyād vikalpārtho vidhir ucyate.

yadā brāhmaṇaḥ kṣatriyam ākrośati tadā tasya pūrva-sāhasaḥ. yadā ca kṣatriyo brāhmaṇaṃ tadā tatra madhyamaḥ sāhasaḥ. evaṃ kṣatriya-vaiśyayos tathā vaiśya-śūdrayoḥ. evaṃ ca jātim praty anyonyaṃ daṇḍa-niyamaḥ kartavyaḥ. evaṃ ca sati śūdrasya jihvā-chedana-varjaṃ daṇḍa-nipātanam uktaṃ bhavati.

eṣa daṇḍa-vidhiḥ prokto vāk-pāruṣyasya tattvataḥ
ata ūrdhvaṃ pravakṣyāmi daṇḍa-pāruṣya-nirṇayam. 277.[278]
yena kenacid aṅgena hiṃsyāc chreyāṃsam antyajaḥ
chettavyaṃ tat tad evāsya tan Manor anuśāsanam. 278.[279]

ayam uktasya viśeṣa-prapañcasya sāmānya-nirdeśaḥ. śreṣṭhaṃ dvijāti-m[ātram iti] nidarśanāc ca pūrva-varṇasya hiṃsāyām uttareṇāpy etad vijñeyam. na kevalaṃ śūdrasya pūrvāparādhe. asya sāmānya-ślokasya catvāro vakṣyamāṇāḥ ślokāḥ prapañcāḥ.

pāṇim udyamya daṇḍaṃ vā pāṇi-cchedanam arhati
[pādena praharan kopāt pāda-cchedanam arhati. 279.[280]
sahā]sanam abhiprepsur utkṛṣṭasyāpakṛṣṭajaḥ
kaṭyāṃ kṛtāṅko nirvāsyaḥ sphicaṃ vā 'syāvakartayet.[1] 280.[281]
avaniṣṭhīvato darpād dvāvoṣṭhau chedayen nṛpaḥ
avamūtrayato [meḍhram avaśardhayato gudam. 281.[282]
keśeṣu gṛhato hastau] chedayed avicārayan
pādayor nāsikāyāṃ ca grīvāyāṃ vṛṣaṇe tathā. 282.[283]

evaṃ ca sati na māraṇam eva hiṃsā, kiṃ tarhi anekopāya-sādhyaṃ ca para-duḥkh[otpādanam, dvi]jātīnām evānyonya-vyatikrame dhana-daṇḍa ucyate, pūrva[2]-daṇḍasya vaikalpikaḥ, eteṣām apratyayāparā-dhāpekṣayā.

tvag-bhedakaḥ śataṃ daṇḍyo lohitasya ca darśakaḥ
māṃsa-bhedī tu ṣaṇ-niṣkān pravāsyas tv asthi-bheda-kṛt. 283.[284]

yas tvaco vikāraṃ darśayaty alohitaṃ sa vijñeyas tvag-bhedakaḥ. ṛjv anyat. asya tu viśeṣaḥ. manuṣyāṇāṃ paśūnāṃ ceti.

vanaspatīnāṃ sarveṣām upabhogo yathā yathā
tathā tathā damaḥ kāryo hiṃsāyām iti dhāraṇā. 284.[285]

atra vanaspati-śabdena vṛkṣāṇām api grahaṇam. "anubandhaṃ[3] parijñ-āya"ity anenaivāyaṃ ślokaḥ uktārtha iti kaścid āha. tad ayuktam. asmin hiṃsati daṇḍa-vidhyartho 'yaṃ śloka upapadyate.

manuṣyāṇāṃ paśūnāṃ ca duḥkhāya prahṛte sati
yathā yathā mahad duḥkhaṃ daṇḍaṃ kuryāt tathā tathā. 285.[286]

evaṃ ca saty ayaṃ pūrvasya hiṃsā-daṇḍasya viśeṣārtho vijñeyaḥ. katham. "tvag-bhedaka" iti hi yo daṇḍa-vidhir uktaḥ, tasyāparādh-ānurūpeṇonādhikatā prāṅvivākena kalpanīyety evam[4]-arthaḥ ślokaḥ.

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1 sphiṭe kiṃ vāsya kartayet
2 pūrvavad
3 aparādhaṃ. See above, pp.33,109.
4 evamayam-

aṅgāvapīḍanāyāṃ ca prāṇa-śoṇitayos tathā
samutthāna-vyayaṃ dāpyaḥ sarva-daṇḍam athāpi vā. 286.[287]

samutthānaṃ punaḥ pratyāpattiḥ tad-gataṃ vyayaṃ tasmai rājñā dāpyo 'vapīḍayitā. atha tv asau na gṛhṇīyād avapīḍitaḥ samutthāna-vyayam avapīḍakāt, tato rājaivobhayataḥ[1] piṇḍīkṛtya gṛhṇīyāt.

dravyāṇi hiṃsyād yo yasya jñānato 'jñānato 'pi vā
sa tasyotpādayet tuṣṭiṃ rājñe dadyāc ca tat-samam. 287.[288]

jānann ajānan vā hiṃsayan vināśayan daṇḍyaḥ. na tv ajñānata iti pramoktavyaḥ. tuṣṭyutpattiś ca tat-pratisaṃskāreṇa niranvaya-vināśe vā tathā-vidhasyānyasya pratipādanena.

carma-cārmika-bhāṇḍeṣu kāṣṭha-loṣṭa-mayeṣu ca
mūlyāt pañca-guṇo daṇḍaḥ puṣpa-mūla-phaleṣu ca. 288.[289]

eteṣāṃ vināśe pañca-guṇo daṇḍaḥ, na tu tat-samaḥ. evaṃ caibhyo 'nyatra pūrva-śloka-vidhis tat-samo vijñeyaḥ. tuṣṭyutpattiś ca vyavasthita eva.

yānasya caiva yātuś ca yāna-svāmina eva ca
daśātivartanānyāhuḥ śeṣe[2] daṇḍo vidhīyate. 289.[290]

vakṣyamāṇeṣu daśasu nimitteṣu dravya-vināśe prāṇi-vadhe vā daṇḍo nāstīty etad ativartanaṃ daṇḍasya. apare tu tasya na daśatvam [vivakṣitam][3] āhuḥ.

chinna-nāsye bhagna-yuge tiryak pratimukhāgate
akṣa-bhaṅge ca yānasya cakra-bhaṅge tathaiva ca. 290.[291]
chedane caiva yantrāṇāṃ yoktra-raśmyos[4] tathaiva ca
ākrande cāpy apaihīti na daṇḍyān Manur abravīt. 291.[292]

chinna-nāsye balīvarde yugye bhagna-yuge ca tasminn eva tiryag-āgate pratimukhāgate ca yāne akṣa-bhaṅga-cakra-bhaṅgayoś ca, evaṃ yoktra-raśmyoḥ, ākrande cāpy apaihīti, eṣu daśasu nimitteṣu na daṇḍaḥ kāryo rājñā yāna-svāmi-prabhṛtīnām. ebhyas tv anyatraiṣām aparādha-hetur ucyate, manuṣyādi-hiṃsāyāṃ vakṣyamāṇa-daṇḍārthaḥ.

yatrāpavartate yugyaṃ vaiguṇyāt prājakasya tu
tatra svāmī bhaved daṇḍyo hiṃsāyāṃ dviśataṃ damam. 292.[293]

akuśale prājake svāmino 'parādhaḥ, tat-prayuktatvāt prājakasya. dviśata-grahaṇaṃ cātra na vivakṣitam. yena daṇḍa-hetor aparādhasya prakaraṇam idam. manuṣyādi-hiṃsā-daṇḍasya vakṣyamāṇasya taṃ hi prāṇa-viśeṣāśrayaṃ tad-dhiṃsāyāṃ vakṣyati, "manuṣya-māraṇe kṣipraṃ coravat kilbiṣaṃ bhavet" iti. tathā cedaṃ kṣudra-paśvāśrayaṃ tatraiva prakaraṇe viśeṣa-daṇḍaṃ vakṣyati "kṣudrakāṇāṃ paśūnāṃ tu hiṃsāyāṃ dviśato damaḥ" iti. yata evam avivakṣitvaitad uktaṃ dviśata-grahaṇam.

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1 -bhayaḥ
2 śeṣa
3 daśatthaṃpañcam
4 śamyos

prājakaś ced bhaved āptaḥ prājako daṇḍam arhati
yugya-sthāḥ prājake 'nāpte sarve daṇḍyāḥ śataṃ śatam. 293.[294]

kuśale prājake prā[jaka eva daṇḍyaḥ. yugya-sthā]s tu yugya-svāmi-prabhṛtir, yānāsvāmino[1] 'pi santaḥ, akuśale sati pratyekaṃ śataṃ śataṃ daṇḍyā bhaveyuḥ. yena [prājako] 'nāptaḥ[2] yugya-svāmināṃ deśāntarā[di-gamanāya pra]yuktaḥ, nānyathā. śataṃ daṇḍatvaṃ cāvivakṣitam iti kṛta-vyākhyānam etat.

sa cet tu pathi saṃruddhaḥ paśubhir vā rathena vā
pramā[payet prāṇa-bhṛtas tatra daṇḍo vicāritaḥ. 294.[295]

anā]ptād vā 'jñānāt saṃrodhādi-doṣāt paśubhir vā sammukhīna-ratha-yuktaiḥ saṃroddhṛbhiḥ rathena vā jaghanopasarpiṇā saṃruddha-yugyas sanni[hi]taś cāmut[aś ca paripāt]ādibhiḥ[3] kāraṇaiḥ tatra daṇḍa-nimitto 'parādho daṇḍa ity ucyate. guṇataḥ sa vicārito 'nantaram eva.yāna-svāmyādīnāṃ "yatrāpavartate yugyam" ity evam-ādinā vākye[ṣv a]tra daṇḍo vicāritaḥ.vakṣyamāṇa-ślokeṣu yāna-svāmyādīnām anantarokteśv aparādheṣu yugyāvartanādibhiḥ kāraṇair manuṣyādi-māraṇe vakṣyamāṇo "manuṣya-māraṇe kṣipram" ity evam-ādiḥ. na tv aviśeṣeṇa manuṣyādi-prāṇi-hiṃsāyā daṇḍaḥ. kiṃ tarhi vicāritaḥ nānā-prakāra upadiṣṭaḥ manuṣyādi-hiṃsā-viśeṣākhyaḥ. athavā paśu-ratha-grahaṇaṃ naiva sva-yāna-saṃruddha[4]-viśeṣaṇaṃ yathā vyākhyātam asmābhiḥ, kiṃ tarhi paśubhir vā balīvardākhyair ātmīya-ratha-yuktaiḥ rathena vā ātmīyena kvacit saṅkule itaś cāmutaś ca mārgāt paripataṃs tat-saṅkaṭatvād yadi "pramāpayet prāṇa-bhṛtaḥ tatra daṇḍo vicāritaḥ[5]" ity etad uktārtham. idānīṃ pūrvāparādheṣu prājakādīnāṃ daṇḍa-vikalpa ucyate.

manuṣya-māraṇe kṣipraṃ coravat kilbiṣaṃ bhavet
prāṇa-bhṛtsu[6] mahatsv ardhaṃ go-gajoṣṭra-hayādiṣu. 295.[296]

saty apy aviśeṣābhidhāne coravat kilbiṣe na vadhaḥ[7], kiṃ tarhi uttama-sāhaso dhana-daṇḍaḥ. tathā ca prāṇa-bhṛtsu mahatsu prabhā-vataḥ gavādiṣu parimāṇataś ca hastyādiṣv ardha-daṇḍam āha, cora-vat-kilbiṣa-daṇḍāt. sa cārdha-daṇḍo dhana-daṇḍa evottama-sāhase yujyate pūrvābhihite, na vadhe. tathā ca kṣudrakāṇāṃ paśūnāṃ tu hiṃsāyāṃ tṛtīyasthāne dviśato dama ucyamāna uttara-śloke, prathame sthāne uttama-sāhasa dhana-daṇḍaṃ darśayaty atra. evaṃ ca sati coravat kilbiṣa uttama-sāhasa eva dhana-daṇḍaḥ, na vadho yujyate. yadi caitad evaṃ bhavati tato "rājā stenena gantavyaḥ" ity atra rājābhigamane stenasyobhayaṃ yuktam idaṃ "śāsanād vā

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1 dānenāsvāmino
2 yenateñjanāptaḥ
3 -tenādibhiḥ
4 sāroddhṛta-
5 'vicāritaḥ
6 -vatsu
7 kilbiṣadhānavadaḥ

vimokṣād vā" iti. sa ca mokṣo dhana-daṇḍenaiva yuktaḥ.[1] tathā ca kṛtvottaro daṇḍa-vidhir arthavān bhavati. ādi-grahaṇaṃ ca hayādiṣv ity etat mahiṣādi-viṣayaṃ vijñeyam.

kṣudrakāṇāṃ paśūnāṃ tu hiṃsāyāṃ dviśato damaḥ
pañcāśat tu bhaved daṇḍaḥ śubheṣu mṛga-pakṣiṣu. 296.[297]

ajāvikasya pṛthag-grahaṇāt kṣudra-paśu-grahaṇam atrānyārtham. evaṃ cātrālpa-prayojanānāṃ gavādīnāṃ dṛṣṭāt kāraṇāt grahaṇam. vikalpārthaṃ vā syāt[2] punar ajāvikādīnām uttara-śloke grahaṇam. śubhāś ca mṛga-pakṣiṇo devatā-yatana-bhūṣaṇā ruru-mayūra-prabhṛtayaḥ anya-parigrahā vā.

gardabhājāvikānāṃ tu daṇḍaḥ syāt pañca-māṣikaḥ
māṣikas tu bhaved daṇḍaḥ śva-sūkara-nipātane. 297.[298]

māṣika-grahaṇena cātra dravya-grahaṇaṃ puruṣa-śakty-aparādhānubandha-sāmarthyād vijñeyam. viśeṣataḥ sa-parigraha-prāṇi-hiṃsā-viṣayaś cāyaṃ daṇḍa ucyamāno yānopaghātād anyatrāpi kārya-sāmānyād vijñāyate.

bhāryā putraś ca dāsaś ca śiṣyo bhrātā ca sodaraḥ
prāptāparādhās tāḍyāḥ syū rajjvā veṇu-dalena vā. 298.[299]

daṇḍa-pratiṣedhārtho 'yam ārambhaḥ, tāḍanā-sādhana[3]-niyamārthaś ca.

pṛṣṭhatas tu śarīrasya nottamāṅge kathañcana - 299.[300]cd

ayaṃ tu tāḍya-deśa-niyamārthaḥ ślokārdhaḥ -

- ato 'nyathā tu praharan prāptaḥ syāc cora-kilbiṣam. 299.[300]cd

ity ayaṃ niyamasya vyatikrame tāḍayituṃ vijñeyaḥ. na cāvaśya-tāḍanam eteṣām aparādhināṃ putrādīnāṃ, niyamārthatvād upadeśasya. prāptaḥ syāc cora-kilbiṣam ity ayaṃ niyama-vyatikrame nindārthavādo nivṛttyarthaḥ. evaṃ ca saty ato 'nyathā tāḍane niyamātikrama[4]-mātraṃ, na tu cora-vad daṇḍyaḥ. dhig-daṇḍa-vāg-daṇḍa-mātraṃ vā, tatra tat-sāmānyāt.

eṣo 'khilenābhihito daṇḍa-pāruṣya-nirṇayaḥ
[stenasyātaḥ pravakṣyāmi vidhiṃ daṇḍa-vinirṇaye. 300.[301]

upasaṃhā]ropanyāsārthaḥ ślokaḥ. mā bhūc ca pūrvair aparādhasya tulyatvam ity ato gurutvād asya tan-nigrahādarārtham idam āha: -

paramaṃ yatnam ātiṣṭhet stenā[nāṃ nigrahe nṛpaḥ[5]
stenānāṃ nigrahādasya ya]śo rāṣṭraṃ ca vardhate. 301.[302]

kathaṃ. jānapadānāṃ hi karmaṇāṃ vṛttyarthānām adṛṣṭa-prayojanānāṃ ca sukṛta-paripanthi-nigrahaṇam. evaṃ ca sati, iti.

abhayasya hi yo [dātā sa pūjyaḥ satataṃ nṛpaḥ

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1 yuktasya
2 daṇḍasyā
3 tāḍanāyādhana
4 -krame
5 A short comment on this half verse is illegible.

sattraṃ hi vardhate tasya sadaivābhaya-dakṣiṇam.] 302.[303]
yena sattraṃ hi vardhate tasya tasya na nigraha-rūpaṃ sadaiva yāvaj-jīvam ity arthaḥ. na tu yathā vaitāne niyata-kālam.[1] tac cāsya bhavati abhaya-dakṣiṇaṃ: sattre dakṣiṇā[bhāvāt tad-vailakṣyaṇyam asya sattrasya.

sarvato] dharma-ṣaḍ-bhāgo rājño bhavati rakṣataḥ 303.[304]ab
sarvata ity ādeya vṛttibhyo 'pi sa-parigrahebhyaḥ, kiṃ punar itarebhyaḥ, yato vṛtti-gandho 'pi nāsti. athavā smārtatvād asyopadeśasya smṛti-karma-[viṣaye] ṣaḍ-bhāge prāptam idaṃ sarva-grahaṇaṃ karoti śruti-karmebhyaḥ - tathā cānantara-śloke vakṣyati, "yad adhīte yad yajate" ity evam-ādi. rakṣataś ced rājño dharma-ṣaḍ-bhāga-grahaṇam. tena hetu-viparyaya iti kṛtvedam ucyate: -

adharmād api ṣaḍ-bhāgo bhavaty asya hy arakṣataḥ. 303.[304]cd
athavā rakṣāyām adhikṛtasya svayambhuvā, yogyatā-śāstreṇa vā tasyānanuṣṭhānād yuktam adharma-ṣaḍ-bhāga-vacanam idaṃ śiṣṭasyākriyāyāḥ, abhiṣeka-kāle vā prajā-saṃrakṣaṇa-matākriyāyāḥ[2], anyārtha-pratijñā-hānivat. adhunā sarvato dharma-ṣaḍ-bhāga ity etat sūtra-sthānaṃ vivṛṇoti.

yad adhīte yad yajate yad dadāti yad arcati
tasya ṣaḍ-bhāga-bhāg rājā samyag bhavati rakṣaṇāt. 304.[305]
sarva-kriyā-nidarśanārthatvāc cāsāṃ nirdiṣṭābhyo netarāḥ pari-saṃkhyāyeran. veda-smṛti-śāstra-nyāya-virodhāś ca mā bhūvann iti. ata etāṃ yathā-śruta-parikalpanāṃ parityajya, dharma-ṣaḍ-bhāga-grahaṇaṃ praṇāḍikayā 'rthavādo niyama-dharmāpekṣaḥ bhavati[3], guṇavat-puruṣa-saṃrakṣaṇāpekṣo vā. bali-ṣaḍ-bhāga-grahaṇasya vā rājño dharmottarasya dharmārthatvāt, tad apekṣam etad dharma-ṣaḍ-bhāga-grahaṇaṃ praṇāḍikayā 'rthavādārtham. na tu vṛtti-parikrītatvād rājño nirbījam idaṃ prarocanārtha-mātrārthaṃ bhavitum arhati, asati dharma-sambandha[4] iti. itaś ca dharma-ṣaḍ-bhāga-grahaṇaṃ rājñaḥ prajā-saṃrakṣaṇāpekṣam. yad āha -

rakṣan dharmeṇa bhūtāni rājā vadhyāṃś ca ghātayan
yajate 'harahar yajñaiḥ sahasra-śata-dakṣiṇaiḥ. 305.[306]
na hy akasmāt stutiḥ pravartate, yenātaḥ prajā-samrakṣaṇād yathoktena śāstra-nyāyena rājño dharmeṇa bhavitavyam. vadhya-nigrahaś ca praṇāḍikayā saṃrakṣaṇārthaḥ. tathā ca tasmāt saṃ-rakṣaṇaṃ pṛthag eva darśayati "rakṣan dharmeṇa". varṇāśramiṇo yathā-śāstraṃ sva-karmaṇy avasthāpayati, śāstrārtha-pradarśanena:

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1 vaitānaṃ niyatakālaḥ
2 -ṇāṃtadarikriyāyāḥ
3 avarti
4 -sambandhina

katham. "yūyam evaṃ bhavata, śāstra-śiṣṭaṃ kuruta" ity arthaḥ; "yūyaṃ punar maivaṃ bhūta, pratiṣiddhaṃ varjayata" ity arthaḥ. etad-anuśāsanātikramād yathā-śāstra-daṇḍena vā tān rakṣati. tathā ca saty anyad rakṣaṇaṃ vadhya-vadha-kriyato vijñāyate. evaṃ ca sati vakṣyati "rakṣaṇād ārya-vṛttānāṃ kaṇṭakānāṃ ca śodhanāt", tathā "nigraheṇa ca pāpānāṃ sādhūnāṃ saṃgraheṇa ca" ity evam-ādi. yataś caitad evaṃ, ataḥ -

yo 'rakṣan balim ādatte karaṃ śulkaṃ ca pārthivaḥ
prīti-bhogaṃ ca daṇḍaṃ ca sa sadyo narakaṃ vrajet. 306.[307]

tathā śiṣṭa-smaraṇa-pravādaḥ.

arakṣitāraṃ rājānaṃ bali-ṣaḍ-bhāga-hāriṇam
tam āhuḥ sarva-lokasya samagra-mala-hārakam. 307.[308]
anapekṣita-maryādaṃ[1] nāstikaṃ vipra-lopakam
arakṣitāram attāraṃ nṛpaṃ vidyād adhogatim. 308.[309]

stena-prakaraṇe ca rakṣārthaṃ stena-nigrahānuṣṭhānaṃ saṃstutya, tan-nigraha-svarūpam adhunedam āha: -

adhārmikaṃ tribhir nyāyair nigṛhṇīyāt prayatnataḥ
nirodhanena bandhena vividhena vadhena ca. 309.[310]

tāḍanādinā yathāparādham. yo yathāparādhyati, taṃ tathāparādhānurūpeṇa daṇḍena yojayed arāga-dveṣo dharma-tulām āśritya. kasya punar hetoḥ. yena -

nigraheṇa ca pāpānāṃ sādhūnāṃ saṃgraheṇa ca
dvijātaya ivejyābhiḥ pūyante satataṃ nṛpāḥ. 310.[311]

nirbīja-stutyarthāsaṃbhavena ca yathāśruta upakāro rājño dharma-lakṣaṇas tan-nigrahāt pratīyate, nigrāhyasya ca stenasya. tathā ca "rājabhir dhṛta-daṇḍā" iti vakṣyati. jānapada-saṃrakṣaṇāc ca dharma-saṃbandhaḥ siddhaḥ. yataḥ evam ātmāparānugraha-bhūyastvā[t rakṣā]yā na pramādyaḥ pāpa-[nigraha-sādhu]-saṃrakṣaṇārtho rājeti.[2] atha tv evāsāmyena prajāsu vartamānaṃ mohāt kaścit kṣipet. tatas tena -

kṣantavyaṃ prabhuṇā nityaṃ kṣipatāṃ kāryiṇāṃ nṛṇām
bāla-vṛddhā[turāṇāṃ ca kurvatā hitam ātmanaḥ. 311.[312]

arthavāda]m āha, upadiṣṭārthānuṣṭhāna-prarocanārtham.

yaḥ kṣipto marṣayaty ārtais tena svarge mahīyate
yas tv aiśvaryān na kṣamate narakaṃ tena gacchati. 312.[313]

evam iyaṃ kṣ[amānuṣṭhāna-stutiḥ. ci]tta-saṃkṣobha-hetūpanipāte 'pi rājñā kṣamobhaya-lokopārjana-sādhanaṃ prayatnato bhāvanīyā. vākya-svābhāvyāc ceyam ubhayathātra śloke kṣamānuṣṭhāna-stuti[ḥ]. rāja-saṃbandhāc ca stena-prāyaścittasyedam etat-prakaraṇa evocyate.

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1 -ādiṃ 2 rājñoti

rājā stenena gantavyo mukta-keśena dhīmatā
ācakṣāṇena tat steyam evaṃ-karmāsmi śādhi mām. 313.[314]

pātakaṃ yasya suvarṇāder abhisaṃbandhenāyaṃ stena ucyate, na dravya-mātrasya, prāyaścitta-mahattvopadeśāt. tathā ca prāyaścitta-prakaraṇe viśeṣayiṣyati "suvarṇa-steya-kṛt" ity evam-ādi. anye tu dravya-mātrāpahārakaṃ stenaṃ manyante. atra tat-pratyavamarśātmakasya śraddadhānatayā rājābhigamanaṃ svayaṃ dhīmatā "vividhena vadhena ca" śuddhi-hetur idaṃ prāyaścitta-śāstra-sāmarthyād ity evaṃ jānatānena. anye tu "dhāvatā" iti paṭhanty ādarārtham. na ceyān eva stenasya rājopagamanaṃ dharmaḥ, kiṃ tarhi, ayaṃ cānyaḥ:

skandhenādāya musalaṃ lakuṭaṃ vāpi khādiram
śaktiṃ vobhayatas tīkṣṇām āyasaṃ daṇḍam eva vā 314.[315]

ekārtha-viṣayo vikalpo musalādīnāṃ brāhmaṇa-varjam. anye tu varṇa-krameṇaiṣāṃ musalādīnām upadeśaṃ manyante. evaṃ ca sa svayam upagataḥ śraddadhānatayā kṣatriyādir yathā-śāstraṃ -

śāsanād [vā vimokṣād vā stenaḥ steyād vimucyate - 315.[316]ab

śāsanād vā] vadha-lakṣaṇād aparādha-mahattvāpekṣayā nirdhanatayā vimokṣād vā dhana-daṇḍitaḥ san. aparādha-mahattve 'pi brāhmaṇaḥ stenaḥ steyād vimucyate. etasmād eva kāraṇād ayaṃ daṇḍa-vikalpaḥ. tathā ca Gautamaḥ asminn eva prakaraṇe "na śārīro brāhmaṇa-daṇḍaḥ" ity āha. yas tu svayam anupagato brāhmaṇa-steno rāja-puruṣair ānīyate viditāparādhair balāt tasyāpi ca na vadhaḥ. kiṃ tarhi "karma-viyoga-vikhyāpana[1]-vivāsanāṅka-karaṇāni". tathāpi[2] ca sarvasya hiraṇyādi-stenasya daṇḍa-vidhir ayam upadiṣṭaḥ; yataḥ svayam upagatayor brāhmaṇābrāhmaṇayor evaṃ daṇḍyataiva syāt. tathā ca sati -

- aśāsitvā tu taṃ rājā stenasyāpnoti kilbiṣam. 315.[316]cd

evaṃ ca saty etad anayoḥ prāyaścittaṃ śuddhi-hetutvād vijñeyam. tathā ca rājābhigamanaṃ svayam anayor arthavad bhavatīti. vakṣyati hi "rājabhiḥ kṛta-daṇḍās tu" iti. yas tu rājñā balād daṇḍyate vadhyate vā na tasya tena daṇḍena niṣkṛtir asti. yataḥ tena daṇḍena daṇḍitenāpi satā prāyaścittaṃ kartavyam eva. yaś ca svayam eva prāyaścittam ārabhate na tatra rājño hasta-prakṣepo 'sti. tathā ca vakṣyati "prāyaścittam tu kurvāṇāḥ"[3] iti. tuṣṭyutpattiś ca dhana-svāmino 'nena daṇḍitenāpi kāryaiva. akurvaṃś caiva rājā stena-nigraham ātmāpaghātaṃ kuryāt. yasmād āha:

annāde bhrūṇahā mārṣṭi patyau bhāryāpacāriṇī
gurau śiṣyaś ca yājyaś ca steno rājani kilbiṣam. 316.[317]

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1 -pane 2 ranāpi 3 akurvatām

annam attīty annādaḥ. tasmin annāde bhrūṇahā kilbiṣaṃ mārṣṭi. evam itare 'pi yojyāḥ. ataḥ sthita-prajñena rājñā niśśaṅkena tadanigraha-doṣam ātmanaḥ pariharatā stena-nigrahe yathā-śāstraṃ vartitavyam ātma-parānugrahārtham iti. yataḥ svayam upagatatvāc ca kadācid ayaṃ bhinna-dṛṣṭir upahata[1]-pratijñānas tan-nigrahe na pravarteta.

yatra ayaṃ yatna āsthīyate tad upakāra-sambandhāpekṣayaivam -

rājabhir dhṛta-daṇḍās tu kṛtvā pāpāni mānavāḥ
nirmalāḥ svargam āyānti santaḥ sukṛtino yathā. 317.[318]

prakaraṇāt steya-pāpa-nirharaṇa-viṣayam eva nirmala-vacanaṃ, yena steya-nimittam evedaṃ asya prāyaścittam. ato yuktam idam. yat te nirmalāḥ svargam āgaccheyuḥ, pūrvopāttena svargārohaṇikena kuśala-karmaṇā. evaṃ ca saty ubhayor apy anayā śiṣṭa-kriyayā tatkālopakāra-saṃbandhāpekṣāyām idaṃ rājābhigamana-pakṣe praśaṃsāvacanaṃ, na nirbījam iti. idānīm anyat steya-saṃbandhenedam āha -

yas tu rajjuṃ ghaṭaṃ kūpād dhared bhidyāc ca yaḥ prapām
sa daṇḍaṃ prāpnuyān māṣaṃ tac ca tasmin samāharet. 318.[319]

māṣo mukhyatvād aviśeṣābhidhāne sati hiraṇyasya syāt.

dhānyaṃ daśabhyaḥ kuṃbhebhyo harato 'bhyadhikaṃ vadhaḥ
śeṣe 'py ekādaśa-guṇaṃ dāpyas tasya ca tad-dhanam. 319.[320]

tāḍane 'pi vadhaḥ[2] prayujyate. iha tu yadi brāhmaṇādiṣu[3] paraspare ca dhānyāpaharaṇe[4] idaṃ; hīna-varṇaś ca syād ayam apahartā, tato [doṣa]-mahattvāt tasya ca nairguṇyād vidhir māraṇe draṣṭavyaḥ. anyatra tu kalpanā svayam evohyā. daśānāṃ cārvāg ekādaśaguṇo daṇḍo, na vadhaḥ.

tathā dharima-meyānāṃ śatād abhyadhike vadhaḥ
[suvarṇa-rajatādīnām uttamānāṃ ca vāsasām. 320.[321]

dharimṇā] tulayā yāni mīyante tāni dharima-meyāni suvarṇādīni. suvarṇādi-grahaṇaṃ ca ghṛtādi-nivṛttyartham. tathā cānantaram eva ghṛtādīnāṃ tan-mulyād dviguṇaṃ damaṃ vakṣyati.[evaṃ ca] "suvarṇa-rajatādīnām" ity evam-ādi grahaṇaṃ sarva-lohopasaṃgrahārtham.[5] ye punaḥ dharimebhyaḥ pṛthaṅ-meyāny ācakṣate dhānyādīni teṣāṃ "dhānyaṃ daśabhyaḥ kumbhebhyaḥ" ity anenedaṃ punar-uktam āpadyate. ghṛtādīnāṃ ca meyatve kalpyamāne vakṣyamāṇair ghṛtādibhiḥ paunaruktyam. yatas tathā dharima-meyānām ity asya yathokta eva vigrahaḥ. uttamānāṃ ca vāsasāṃ navādīnām.

pañcāśatas tv abhyadhike hasta-cchedanam iṣyate
śeṣe 'py ekādaśa-guṇaṃ mūlyād daṇḍaṃ prakalpayet. 321.[322]

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1 -hati-
2 vidhiḥ
3 -dussaṃ
4 -haraṇaṃ
5 -lokopa-

adhike pañcāśato hasta-cchedaḥ. ūne 'py ekādaśa-guṇo daṇḍaḥ.

puruṣaṇāṃ kulīnānāṃ nārīṇāṃ ca viśeṣataḥ
mukhyānāṃ caiva ratnānāṃ haraṇe vadham arhati. 322.[323]

atra hriyamāṇa-hartṛ[1]-jāti-guṇāpekṣayā vidhi-prapañcaḥ kalpanīyaḥ.

mahā-paśūnāṃ haraṇe śastrāṇāṃ auṣadhasya ca
kālam āsādya kāryaṃ ca daṇḍaṃ rājā[2] prakalpayet. 323.[324]

mahāpaśavo hasty-aśvoṣṭrādayaḥ, dṛṣṭopakāra-mahattvāt. parimāṇataś ca mahāpaśavo rājñas tat-prakṛtīnāṃ caite sāmarthyād viśeṣato vijñeyāḥ śastra-grahaṇa-sāhacaryāc ca. tāni rāja-hita-gocara[3] eva mahānti guṇataḥ śastrāṇi prāyeṇa bhavanti. tathā mahac chabdo 'trādhikārārtho vijñeyaḥ. evam auṣadham api vyākhyeyam. eteṣāṃ haraṇe kālam āsādya rājā vigrahetara-lakṣaṇaṃ deśa-viplava-rūpaṃ vā durbhikṣa-subhikṣākhyaṃ vā, kāryaṃ mahāpaśūnām apaharaṇa-prayojanaṃ vijñāya, kiṃ dyūtādi-prayojana eṣām apahāraḥ, atha vairānubandhena, uta kṣud-avasannātma-kuṭumba-sva-tantrasya tat-sthity-arthaṃ dharmāyaiva nāsadupayogāya. daṇḍaṃ rājā prakalpayed iti prakṛtam anantaram eva dhānya-śloke vadham avadham ekādaśa-guṇa-mūlyaṃ[4] vā daṇḍaṃ deśa-kāla-kāryāvasthāṃ vijñāya jāti-guṇaṃ vāpahartuḥ. uktaṃ caitad daṇḍa-vidhi-śloke "anubandhaṃ parijñāya" ity evam-ādiḥ.

goṣu brāhmaṇa-saṃsthāsu sthūrikāyāś ca bhedane
paśūnāṃ haraṇe caiva sadyaḥ kāryo 'rdha-pādikaḥ. 324.[325]

pūrva-śloke tu mahāpaśu-grahaṇena yadi gor agrahaṇaṃ tato 'sya viśeṣārtha ārambhaḥ. atha punar anugṛhīte 'to 'pūrvārthaḥ. gāvaś ca brāhmaṇe saṃsthā yajña-karma-śeṣā ārambha-sāmarthyād asya vijñāyante. evaṃ ca sati yāga-śīlād brāhmaṇād gām apaharataḥ tad-apahartur ardha-pādanaṃ sadyo 'navekṣya kāla-kāryādīn daṇḍa-vikalpa-hetūn pūrva-ślokoktān asya syād iti. anyathā "mahāpaśūnāṃ haraṇe" ity anenaiva siddhatvād "goṣu brāhmaṇa-saṃsthāsu" ity etad anārambha-samaṃ prasajyeta. kālādyanapekṣāyāṃ satyām ārabdhavyam idam.ato viśeṣārtha evam asyārambho, na punar-uktatvādi-yukta[5] iti. atha tu yathā vyākhyātaḥ pūrva-ślokopekṣya rāja-tantra-viṣaya eva. ato 'syāpūrva-kalpanāyām ayam adoṣa eva. sthūrikāyāśca bhedana eṣa eva daṇḍaḥ syād ātmīyāyā api kṛta etat ārambha-sāmarthyāt. sthūrikā vandhyā gaur deśāntare 'bhidhīyate. tāṃ ca lāṅgalādiṣu vāhayanto 'vaśyaṃ[6] pratodena bhinanti. evaṃ ca sati tad-bhedanaṃ vāhopalakṣaṇaṃ tasyā vijñeyam. yaḥ punar etad anyathā paṭhati sthūrikāyāś ca vāhana iti, tasya sākṣād

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1 tribhiyamāṇabhartṛ
2 rājā daṇḍaṃ
3 hita-rāja-gocara
4 mūlaṃ
5 -uktatvādyukta
6 vāhayannavasyaṃ

abhidhānāt anumāna-gatir nāsti. anyas tv āha, pārṣṇyāś caturaṅgulād ūrdhvaḥ[1] pradeśaḥ sthūrikā, tad-bhedane chedane vā nidarśanārthatvād bhedana[2]-grahaṇasyaiṣa eva daṇḍaḥ syāt. paśūnāṃ haraṇe caiva yathokto daṇḍaḥ. ayaṃ cāgo-paśv-artha ārambhaḥ. brāhmaṇa-paśūnām eva yajñīyānāṃ chāga-prabhṛtīnām apaharaṇe bahūnāṃ ca. anyas tv āha - akarmiṇo brāhmaṇasya gavām eva bahvīnām, arthāc ca kṣatriya-vaiśyayoḥ karma-śīlayoḥ. karma-śeṣa-gavām upasaṃgrahaṇārtham idaṃ punaḥ paśu-grahaṇam. ye punar vyākhyāyanti "goṣu brāhmaṇa-saṃsthāsu" yad dadhi kṣīraṃ vā tad-apaharaṇa-daṇḍaḥ,tat prakaraṇābhāvād[asaṃgatam.

sūtra-kārpāsa-kiṣvānāṃ] go-mayasya guḍasya ca
dadhnaḥ kṣīrasya takrasya pānīyasya tṛṇasya ca. 325.[326]
veṇu-vaidala-bhāṇḍānāṃ lavaṇānāṃ tathaiva ca
mṛn-mayānāṃ ca harane mṛdo bhasmana eva ca 326.[327]
matsyānāṃ pakṣiṇāṃ caiva tailasya ca ghṛtasya ca
māṃsasya madhunaś caiva yac cānyat paśu-saṃbhavam 327.[328]
anyeṣāṃ caivamādīnām adyānāmodanasya ca
pakvānnānāṃ ca sarveṣāṃ tan-mūlyād dviguṇo damaḥ. 328.[329]

yathoktānāṃ dravyāṇāṃ mūlyād dviguṇo damaś caturbhiḥ ślokair ucyate. sūtrādi-śloka-gaṇe cātra yad bhasmano mṛdaś ca grahaṇaṃ tat-sarva-pradarśanārthaṃ vijñāyate. tathā ca nigamayati "anyeṣāṃ caivamādīnām" iti.

puṣpeṣu harite dhānye gulma-vallī-nageṣu ca
alpeṣv aparipūteṣu daṇḍaḥ syāt pañca-kṛṣṇalaḥ. 329.[330]

[harita ity] apakvaṃ ca dhānyānāṃ rāśyapekṣam.

paripūteṣu dhānyeṣu śāka-mūla-phaleṣu ca
niranvaye śataṃ daṇḍaḥ sānvaye 'rdha-śataṃ damaḥ. 330.[331]

niranvaye ārakṣānadhiṣṭhite grahaṇam ayuktataram iti śataṃ daṇḍa ucyate, sānvaye tūbhayatra doṣāt sāhasatvād vārdham ucyate. anyas tv āha: niranvaye niranugame yadi nānunayati tato haraṇaṃ śata-daṇḍyo bhavati. athānugamayati tataḥ pañcāśat. anye tv āhuḥ:

syāt sāhasaṃ tv anvayavat prasabhaṃ karma yat kṛtaṃ
niranvayaṃ bhavet steyaṃ kṛtvāpavyayate ca yat. 331.[332]

yat sārakṣaṃ prasabham aviśaṅkitena kriyate tat sāhasam. niranvayaṃ tu yad anadhiṣṭhitam ārakṣe tan na steyam.[3] yac ca sānvayam api kṛtvā 'pavyayate tad api steyam eva.

yas tvetāny upakḷptāni dravyāṇi stenayen naraḥ
taṃ śataṃ daṇḍayed rājā yaś cāgniṃ corayed gṛhāt. 332.[333]

ya etāni sūtrādīni yathoktāny upakḷptāni yathā-kathañcid avagupt-

1 ūrdhvaṃ prādat
2 bheda-
3 ārakṣete 'nnamasteyaṃ

āny api prasabhaṃ stenayet taṃ rājā prasaṅga-nivṛtty-artham alpe mahati vā śatam aviśeṣeṇa daṇḍayet. agneś cādarārthaṃ pṛthag-grahaṇam. api ca sūtrādau gaṇe mūlyād dviguṇo dama ucyate, na cāgneḥ kraya-vikray[au, ataḥ[1] taṃ śataṃ daṇḍ]ayed rājā yaś cāgniṃ corayed gṛhāt. bhogāyopakḷptāni: etāni yathā-saṃbhavaṃ bhogābhimukheṣu yo 'paharet tasyādyo daṇḍaḥ, yaś ca parigṛhīto 'gniḥ tam eva vā dauḥśīlyād upaharet. sādhanaṃ vā sruk-sruvolūkhala-musalādy agny-arthatvād agni-śabdenocyate guṇataḥ.

yena yena yathāṅgena steno nṛṣu viceṣṭate
tat tad eva hared asya pratyādeśāya pārthivaḥ. 333.[334]

yasyāṅgasya hastasya vā pādasya vā balam āśritya stenaḥ steye pravartate tat tad evāsya chettavyam. tad yathā. granthi-cchedako hasta-balaṃ hastā-cchedakaḥ pāda-balam. yaś ca daṇḍito 'pi paunaḥ punyena vartate aparigaṇayya pūrva-daṇḍaṃ tasyāyam aṅga-ccheda ucyate. tad uktaṃ "vadha-daṇḍam ataḥ param" iti. evaṃ ca kvacic chedana-vidhānam arthavad bhavati. yathā sati chedane hasta-cchedanam asya.

pitā 'cāryaḥ suhṛn mātā bhāryā putraḥ purohitaḥ
nādaṇḍyo nāma rājño 'sti yaḥ sva-dharme na tiṣṭhati. 334.[335]

prakaraṇāt suvarṇa-steya-daṇḍo 'yam. yadi tv anyatrāpi kārya-sāmānyāt kupyate tato 'yaṃ sarva-vyatikrameṣu prakaraṇānukrameṇa daṇḍaḥ pitrādīnāṃ vijñeyaḥ. gurutvāt paripālanīyatvaṃ yenaiṣām atyantam. ato 'daṇḍyāśaṅkā-nivṛttyartham eṣām idaṃ daṇḍa-vacanam. anye tv arthavādam imaṃ steya-daṇḍasyānya-puruṣa-viṣayasya kalpayanti. tad ayuktam, uttara-śloke rāja-daṇḍa-virodhāt. tathā ca darśayati -

kārṣāpaṇaṃ bhaved daṇḍo yatrānyaḥ prākṛto janaḥ
tatra rājā bhaved daṇḍyaḥ sahasram iti dhāraṇā. 335.[336]

rājño 'pi dharma-vyatikramam āsevya yathoktāt sahasra-guṇo daṇḍaḥ varuṇāyāpsu praveśyo 'yaṃ brāhmaṇebhyo vā vidvadbhyaḥ upapādyaḥ. anyasyāpi ca daṇḍa-hiraṇyasyaitām eva tad-dvayīṃ pratipattiṃ vakṣyati. yuktaṃ ca yan mahādaṇḍo rājñaḥ syād alpe 'py aparādhe yenāsau dharma-jñas tad-vyavasthā-hetuś ca san dharma-vyatikrame vartate. tathā [sati "vi]duṣo 'tikrame daṇḍa-bhūyastvaṃ" jyāyaso 'py āhuḥ.

aṣṭāpādyaṃ tu śūdrasya steye bhavati kilbiṣaṁ
ṣoḍaśaiva tu vaiśyasya dvātriṃśat kṣatriyasya tu. 336.[337]
brāhmaṇasya catuḥ ṣaṣṭiḥ pūrṇaṃ vāpi śataṃ bhavet
dviguṇā vā catuḥ ṣaṣṭis tad-doṣa-guṇa-vid dhi saḥ. 337.[338]

ukta-śeṣāṇāṃ ca dravyāṇām apaharaṇa eṣa daṇḍaḥ syāt. eteṣām eva

1 krayavikrayayedrāja, continuing yaś cāgniṃ, etc.

vā steyābhyāse suvarṇa-[steye vā. viduṣo 'tikra]me daṇḍa-bhūyastvam. evaṃ rājño 'pi syāt. tathāyaṃ pūrva-śeṣatvād arthavāda eṣa, na daṇḍa-vidhiḥ. yadi cāsyārthavādatvaṃ bhavati tato vāg-daṇḍa-pāruṣyādiṣu [yat yat] daṇḍālpatvam uktaṃ tat samañjasaṃ bhavati. atha śruti-sāmarthyād yathopadeśam ayaṃ daṇḍa-vikalpa iṣyate, yathā prakāśa-rahasya-prāyaścitteṣu tato 'sya vidhitvam. evaṃ ca sati brāhmaṇa-daṇḍa-vikalpaś ca vṛddha-svādhyāyyapekṣayā veditavyaḥ, yathānyatra. steyāpavādārthaṃ tv idam adhunocyate.

vānaspatyaṃ mūla-phalaṃ dārv agnyarthaṃ tathaiva ca
tṛṇaṃ ca gobhyo grāsārtham asteyaṃ Manur abravīt. 338.[339]

agni-grahaṇāc ca liṅgāt sarvam etad yajñārtham apratyavāya-karam. tathā ca vakṣyati "āharet trīṇi vā dve vā" iti. taskara-pratigrah-ādi-kartur brāhmaṇasya vijānataś cora-samatva-pradarśanārtham idam āha daṇḍārtham:

yo 'dattādāyino hastāl lipseta brāhmaṇo dhanam
yājanādhyāpanenāpi yathā stenas tathaiva saḥ. 339.[340]

evaṃ ca cora-samatvāc cora-vad daṇḍyo 'sau. adhunā nimitte svalpam anujānāti parādānam.

dvijo 'dhvagaḥ kṣīṇa-vṛttir dvāvikṣū dve ca mūlake
ādadānaḥ para-kṣetrān na daṇḍaṃ dātum arhati. 340.[341]

evaṃ ca rāja-daṇḍa-pratiṣedārtho 'yam ārambho 'rtha-lakṣaṇe sati steye, na tu cauryābhyanujñā. etenādoṣaḥ. śāka-matsyādi-grahaṇaṃ vyākhyātam.

asanditānāṃ sandātā sanditānāṃ ca mokṣakaḥ
dāsāśva-ratha-hartā ca prāptaḥ syāc cora-kilbiṣam. 341.[342]

aśva[1]-ratha-grahaṇaṃ ca vāhana-sāmānyād uṣṭrādi[2]-pradarśanārtham idaṃ draṣṭavyam.

anena vidhinā rājā kurvāṇaḥ stena-nigraham
yaśo 'smin prāpnuyāl loke pretya cānuttamaṃ sukham. 342.[343]

upasaṃhārārthaḥ ślokaḥ. sāhasam adhunocyate.

aindram sthānam adhiprepsu yaśaś cākṣayam avyayam
nopekṣeta kṣaṇam api rājā sāhasikaṃ naram. 343.[344]

sāhasopanyāsārthaḥ ślokaḥ.

vāg-duṣṭas taskaraś caiva daṇḍenaiva ca hiṃsakaḥ
sāhasasya naraḥ kartā vijñeyaḥ pāpa-kṛttamaḥ. 344.[345]

yataś caitad evam ataḥ:

sāhase vartamānaṃ tu yo marṣayati pārthivaḥ
sa vināśaṃ vrajaty āśu vidveṣaṃ vādhigacchati. 345.[346]

evaṃ ca sati -

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1 aśvattha- 2 duṣṭādi-

na mitra-kāraṇād rājā vipulād vā dhanāgamāt
samutsṛjet sāhasikān sarva-bhūta-bhayāvahān. 346.[347]

sāhasika-nindaiṣā tan-nigrahādarārthā vijñeyā. anyāyya-śastra-grahaṇasya varṇasya śastra-grahaṇaṃ sāhasam. tena yo vartate sa sāhasikaḥ. evaṃ ca sati tad-doṣa-pratiṣedhārthaṃ[1] nimittataḥ śastra-grahaṇaṃ dvijāter idaṃ tad-apavāda-bhūtam ārabhyate.

śastraṃ dvijātibhir grāhyaṃ dharmo yatroparudhyate
dvijātīnāṃ ca varṇānāṃ viplave kāla-kārite. 347.[348]
ātmanaś ca paritrāṇe dakṣiṇānāṃ ca saṅgare
strī-viprābhyavapattau[2] ca ghnan dharmeṇa na duṣyati. 348.[349]

artha-kāritatvāc chastra-grahaṇasya nāyaṃ vidhiḥ. kiṃ tarhy artha-prāptānuvādo 'yaṃ daṇḍa-pratiṣedhārthaḥ. kṣatriyasya prajā-saṃrakṣaṇopadeśa-sāmarthyāt prāptaṃ śastra-grahaṇam. tad-itara-dvijāti-viṣayo 'yam upadeṣaḥ pratīyate. śastraṃ dvijātibhir grāhyam iti tad-grahasyādhunānimittaṃ darśayati.[3] dharmo yatra deśe kāle voparudhyate varṇāśramiṇām. idaṃ ca sūtra-sthānam. anyad asya bhāṣyaṃ bhavati. dvijātīnāṃ ca varṇānāṃ viplave varṇa-saṅkarādau vyavasthābhaṅge, kāla-kārite rāja-vyasanena kenacit kadācic ca dharmoparodhād atra śastra-grahaṇam adoṣam. yato 'sya na tatra sāhasika-daṇḍo yujyate. kiṃ cātmanaś ca paritrāṇe paritaḥ sarvatas trāṇe sa-kuṭumba-draviṇasyātmanaḥ dakṣiṇānāṃ cāpahāra-paritrāṇa iti vartate. dakṣiṇā-grahaṇaṃ sarva-yājñīya-dravyopalakṣaṇārtham. saṅgare yuddhe na tu chale. strī-viprābhyavapattau ca gṛhīta-śastraḥ dharmoparodha-hetum upātta-śastraḥ ghnan dharmeṇa na kūṭa-yuddhena na duṣyati paratreha ca śāstropadeśa-sāmarthyāt. tal-lakṣaṇatvāc ca dharmādharmayor anatiśaṅkyam etat. strī-grahaṇaṃ ca sarvānugrāhyāṇāṃ bāla-vṛddhāturāṇaṃ pradarśanārthaṃ kārya-sāmānyād vi[dheḥ], vipra-grahaṇaṃ ca sarva śreyasām ācāryādīnām iti. dharmoparodhe gṛhīta-śastra ātatāyinaṃ ghnan dharmeṇa na duṣyatīti yad uktam asyārthavādaḥ:

guruṃ vā bāla-vṛddhau vā brāhmaṇaṃ vā bahu-[śrutam
ātatāyinam āyāntaṃ hanyā]d evāvicārayan. 349.[350]

"ācāryaṃ ca pravaktāraṃ pitaraṃ mātaraṃ gurum" ity evam-ādibhiḥ śāstrair atyantāpakāriṇo 'py ete gurvādayo na vadhyāḥ[4] ity uktaṃ yataḥ idaṃ pūrva-vidhyārthav[ādārtham. gu]rvādayo 'py ātatāyino 'nena nimittena vadhyāḥ syur atyantāvadhyāḥ santaḥ, kiṃ punas tebhyo 'nya ity atiśayārthavādo yathā loke. tathā cedam āha -

nātatāyi-vadhe doṣo [hantur bhavati] kaścana

1 pratiṣiddho 'rthaṃ
2 -ābhyupapattau
3 damayati
4 bodhyāḥ

prakāśaṃ vāprakāśaṃ vā manyus taṃ manyum ṛcchati. 350:
manyuḥ krodho vadhyasya, taṃ ghātaka-manyuḥ krodha ṛcchati nivartayati. sāhasa-praśaṃsārthaṃ cedaṃ śloka-dvayam. tat-praśaṃsā ca rāja-daṇḍa-nivṛttyarthā. evaṃ cāsyānenātatāyi-vadhe[1] rāja-daṇḍābhāvavat pratyavāyābhāvo 'pi gamyate. tathā ca Vyāso Bhīṣma-Jāmadagnya-Rāma-saṃvāde: "yo hanyāt samare kruddho yuddhyantam apalāyinam, brahmahatyā na tasyāstīti dharmeṣu niścayaḥ" iti. īṣat-pratyavāyāyānye[2] 'trātatāyino gurvādayo 'pi vadhyā bhavantīti śiṣṭānām apy ātatāyināṃ vadham icchanti. apare hīnātatāyi-vadhaṃ nirvikalpaṃ manyante, same tu vikalpa ātmanaḥ parasya vā viśiṣṭe ātma-tyāga-da evākuśalārambha-sāmarthyād iti. tad etad yathā-saṃbhavam ukta-parihāraṃ pūrva-śloka-vivaraṇa eveti. sāhasasya ca pratiṣedha evātra śrūyate, na tu daṇḍa-vidhiḥ kaścid, yataḥ alpa-madhyamottamāparādheṣu sāhasikasya yathā-kramaṃ prathama-madhyamottama-sāhasa-daṇḍā eva yathā-paribhāṣitāḥ syuḥ. athavā steya-sādṛśyāt sāhasike 'pi tasyānukto 'pi sāmarthyāt steya-daṇḍa-vikalpaḥ syād iti.

adhunā krama-prāptaṃ strī-saṃgrahaṇam ucyate:

para-dārābhimarśeṣu pravṛttān nṝn mahīpatiḥ
udvejana-karair daṇḍaiś cihnayitvā pravāsayet. 351.[352]

ye tu bahuśo 'pi vāryamāṇā nāvatiṣṭheran tatra teṣām ayaṃ pravāsana-vidhiḥ sa-cihnaḥ. tathā coktam aparādha-samuccaye: "vāg-daṇḍaṃ[3] prathamaṃ kuryād" ity evam-ādi. yasmāt,

tat-samuttho hi lokasya jāyate varṇa-saṅkaraḥ
yena mūla-haro 'dharmaḥ sarva-nāśāya kalpate. 352.[353]

para-dārika-nigraha-praśaṃsārthaḥ ślokaḥ.

parasya patnyā puruṣaḥ saṃbhāṣaṃ yojayed rahaḥ
pūrvam ākṣārito doṣaiḥ prāpnuyāt pūrva-sāhasam. 353.[354]

ākṣāritaḥ āśaṅkyamāna-doṣaḥ. saṃvyavahārārtham api na sambhāṣeta.

yas tv anākṣāritaḥ pūrvam abhibhāṣeta kāraṇāt
na doṣaṃ prāpnuyāt kiñcin na hi tasya vyatikramaḥ. 354.[355]

saṃvyavahārārthaṃ prakāśa-saṃbhāṣaṇam anāśaṅkyamānasyābhyanujñāyate

para-striyaṃ yo 'bhibhavet tīrthe 'raṇye vane 'pi vā
nadīnāṃ vāpi saṃbhede sa saṃgrahaṇam āpnuyāt. 355.[356]

tīrthādiṣu vijaneṣu kāraṇād apy abhibhāṣamāṇaḥ saṃgrahaṇam āpnuyād anākṣārito 'pi pūrvam. kiṃ ca -

upakāra-kriya keliḥ sparśo bhūṣaṇa-vāsasām
saha khaṭvāsanaṃ caiva sarvaṃ saṃgrahaṇaṃ smṛtam. 356.[357]

bhūṣaṇa-vāsasām upadeśāt strī-gatānāṃ puruṣa-gatānāṃ ca sparśanād ubhayāparādhaḥ. yac cānyat snigdha-dṛṣṭi-nipātanāṅga-

1 -vadho 2 pratyavāyāyane 3 dhig-daṇḍaṃ

vikārādi tad api saṃgrahaṇam eva vijñeyam. idaṃ cānyat:

striyaṃ spṛśed adeśe yaḥ spṛṣṭo vā marṣayet tayā
parasparasyānumate sarvaṃ saṃgrahaṇaṃ smṛtam. 357.[358]

sarva evaite[1] saṃgrahaṇe samāveditavyāḥ yathoktāḥ parārthāḥ striyaś catur-mātraiḥ ślokaiḥ, na tu saṃgrahaṇam eva ca. yato[2] naiṣāṃ saṃgrahaṇa-samo daṇḍaḥ syāt. tad-uktaṃ aparādhaṃ parijñāyeti. atha tu sarveṣv eteṣu saṃgrahaṇa-daṇḍaḥ kalpyate, sampūrṇe kiṃ kariṣyati, na ca viṣama-samīkaraṇaṃ nyāyyam.

abrāhmaṇaḥ saṃgrahaṇe prāṇāntaṃ daṇḍam arhati
caturṇām api varṇānāṃ dārā rakṣyatamāḥ sadā. 358.[359]

saṃyatayā anicchantyā brāhmaṇyā saha saṃgrahaṇe abrāhmaṇaḥ śūdraḥ prāṇāntaṃ daṇḍam arhati.[3] kṣatriya-vaiśyābhyāṃ tu varṇavat tad-ūnā daṇḍa-parikalpanā.[4] evaṃ kṣatriya-vaiśyayoḥ brāhmaṇī-saṃgrahaṇe 'nayaivāpekṣayā daṇḍaḥ kalpayitavyaḥ, vaiśyasya ca kṣatriyayā. icchantīṣu ca brāhmaṇa-kṣatriyā-vaiśyāsu asaṃyatāsu ca pūrvavad daṇḍaḥ kalpanīyaḥ. saṃbhāṣaṇa-pratiṣedha-pratiprasavārth[am idam ucyate][5], kiṃcid viśeṣeṇa.

bhikṣukā vandinaś caiva dīkṣitāḥ kāravas tathā
saṃbhāṣaṇaṃ gṛhe strībhiḥ kuryur aprativāritāḥ. 359.[360]

bhikṣukādīnām asaty api kāraṇe saṃbhāṣaṇaṃ gṛheṣv abhyanujñāyate.[6] tābhiḥ saha tīrthādiṣu tu vijaneṣu saty api kāraṇe bhikṣukādayo nābhibhāṣeran, śaṅkāsthāneṣu.

na saṃbhāṣāṃ para-strībhiḥ [pratiṣiddhaḥ samācaret
niṣiddho] bhāṣamānas tu suvarṇaṃ daṇḍam arhati. 360.[361]

para-striyā saha saṃbhāṣaṇaṃ śāstreṇa pratiṣiddham. vyatikrame[7] daṇḍam arhati.

naiṣa cāraṇa-dāreṣu vidhir nātmopajīviṣu
sajjayanti[8] hi te nārīr nigūḍhāś cārayanti ca. 361.[362]

saṃbhāṣaṇānujñānaṃ caivaitat, nopagamanasya. yato 'tra rāja-daṇḍābhāva-mātraṃ, na tv atyantam adṛṣṭa-doṣābhāvaḥ. yataḥ īṣad-doṣas tūpagantuḥ syād iti. yataḥ nāyaṃ pūrva-pratiṣedha-viṣayaḥ. yasmād aparaiṣā veśa-jātiḥ. evaṃ ca kāraṇād ṛte 'py ābhiḥ saha saṃbhāṣamāṇe na saṃgrahaṇaṃ prāpnuyāt.

kiñcid eva tu dāpyaḥ syāt saṃbhāṣāṃ tābhir ācaran
preṣyāsu caika-bhaktāsu rahaḥ pravrajitāsu ca. 362.[363]

raha iti caitad viśeṣaṇaṃ sarva-śeṣam. strī-prasaṅgāc[9] ca kanyā-gatam apīdam ucyate:

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1 eva tat 2 yateḥ
3 After this word there appears sarvāsvapahārādi, an inappropriate gloss, miscopied.
4 After this word there appears evaṃ daṇḍaparikalpanā, dittography.
5 ...(ka)lpanā (?) 6 This sentence is also reproduced dittographically.
7 -kramaṃ 8 sañjayanti 9 strevesaṅgāc

yo 'kāmāṃ dūṣayet kanyāṃ sa sadyo vadham arhati
sakāmāṃ dūṣayans tulyo na vadhaṃ prāpnuyān naraḥ. 363.[364]

ata ūrdhvaṃ vidhir ucyamānaḥ kanyāgato veditavyaḥ.

kanyāṃ bhajantīm utkṛṣṭaṃ na kiñcid api dāpayet
jaghanyaṃ sevamānāṃ tu saṃyatāṃ vāsayed gṛhe. 364.[365]

ṛjvarthaḥ.

uttamāṃ sevamānas tu jaghanyo vadham arhati
śulkaṃ dadyāt sevamānaḥ samām icchet pitā yadi. 365.[366]

aviśeṣābhidhānāt sakāmām akāmāṃ cottamāṃ sevamānasya jaghanyasya vadha eva. samāṃ tu sakāmāṃ sevamānasya śulka-dānaṃ tat-samo vā daṇḍaḥ. etac-chloka-nibandhanaś ca pūrvaḥ saṃgrahaṇa-prakaraṇe ślokaḥ "abrāhmaṇaḥ saṃgrahaṇe prāṇāntaṃ daṇḍam arhati" iti.

abhiṣahya tu yaḥ kanyāṃ kuryād darpeṇa mānavaḥ
tasyāśu kalpye aṅgulyau daṇḍaṃ cārhati ṣaṭ-śatam. 366.[367]

akāmāṃ sevamānasyāṅguli-cchedanaṃ daṇḍaṃ ca ṣaṭ-śatam. anyeṣāṃ tu pāṭhaḥ, "aviṣahyāṃ tu yaḥ kanyāṃ kuryād darpeṇa mānavaḥ" iti.

sakāmāṃ dūṣayāṇas tu nāṅguli-cchedam āpnuyāt
dvi-śataṃ tu damaṃ dāpyaḥ prasaṅga-vinivṛttaye. 367.[368]

asamāsv etat syāt kanyāsūttamasya.

kanyaiva kanyāṃ yā kuryāt tasyāḥ syād dvi-śato damaḥ
śulkaṃ ca dviguṇaṃ dadyāc chiphāś ca prāpnuyād daśa. 368.[369]

śulkaṃ go-mithunaṃ dviguṇaṃ kanyā-pitre dadyāt dvi-śataṃ rāja-daṇḍam.

[yā tu kanyāṃ prakurvāt strī sā sadyo mauṇḍyam arhati
aṅgulyor eva vā chedaṃ khareṇodvahanaṃ tathā.[1] 369.[370]

mauṇḍyā] ṅguli-cchedayor vikalpaḥ.

bhartāram laṅghayed yā tu strī jñāti[2]-guṇa-darpitā
tāṃ śvabhiḥ khādayed rājā saṃsthāne bahu-saṃsthite. 370.[371]

jñāti-darpeṇa strī guṇavad-bhartṛ-vyatikrame śvabhir asau khādayitavyā rājñā. anyasyās tu yaḥ puṃsaḥ para-dāreṣu so 'syā daṇḍaḥ syāt. tac ca darśayati, "yat puṃsaḥ para-dāreṣu" iti prāyaścitta-vidhau.

pumāṃsaṃ dāhayet pāpaṃ śayane tapta āyase
abhyādadhyuś ca kāṣṭhāni tatra dahyeta pāpa-kṛt. 371.[372]

anayaiva saṃgṛhītasyāyaṃ vidhiḥ.anyasya tu yathokta eva daṇḍaḥ syāt. tac ca darśayati:

saṃvatsarābhiśaptasya duṣṭasya dviguṇo damaḥ
vrātyayā saha saṃvāse cāṇḍālyā[3] tāvad eva tu. 372.[373]

yo yasyām abhigṛhītaḥ sa cet saṃvatsare 'tīte punas tasyām evā-

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1 Of the verse itself there is no trace in the ms.

2 jñāti-strī 3 caṇḍalyā

bhigṛhyeta tasya yathopadeśād dviguṇo daṇḍah kartavyaḥ. yas tu saṃvatsarād arvāk punar api gṛhyate tasya prathama-māse dvādaśa-guṇo daṇḍaḥ evaṃ māsānumāsaṃ bhāga-hrāsena tāvad daṇḍa-praklptiḥ. yāvat saṃvatsare 'tīte dviguṇo daṇḍa iti. evaṃ saṃvatsarād ūrdhvaṃ bhāga-dvādaśa-bhāga-hrāsena māsānumāsa eva daṇḍaḥ prakalpyaḥ. yāvad eka eva bhāgo 'vaśiṣṭa iti. evaṃ pratyāgamane yo daṇḍaḥ prakalpyate tasyāpy eṣaiva praklptir anūdyate. caṇḍālī-gamane ca daṇḍaṃ vakṣyati "sahasraṃ tv antyaja-striyam" iti.

śūdro guptam aguptaṃ vā dvaijātaṃ varṇam āvasan
aguptaikāṅga-sarvasvī gupte sarveṇa hīyate. 373.[374]

ekāṅgaṃ ca pradhānam atra yad aparādha-sādhanaṃ tat pragṛhyate. tenāsya hāniḥ kartavyā. gupte tūbhayena hīyate. saty api cāviśeṣa-vacane varṇānām auttamādharyavad daṇḍo 'pi tathā syāt, yathānyatra.viṣama-samīkaraṇaṃ tu daṇḍa-sāmānyād anyāyyaṃ[1] syāt.

vaiśyaḥ sarva-sva-daṇḍyaḥ syat saṃvatsara-niro[dhataḥ]
sahasraṃ kṣatriyo daṇḍyo mauṇḍyam mūtreṇa cārhati. 374.[375]

anicchantyāṃ brāhmaṇyām evaitayor ubhaya-daṇḍaḥ sāmarthyād vijñeyaḥ.

brāhmaṇīṃ yady aguptāṃ tu gacchetāṃ vaiśya-pārthivau
vaiśyaṃ [pañca-śataṃ kuryāt kṣatriyaṃ tu sahasriṇam]. 375.[376]

kṣatriyasya daṇḍādhikya-prayojanam uktaṃ "viduṣo 'tikrame daṇḍa-bhūyastvam" iti. atrāparādhābhyāsānubandhād vaitad asya syāt.

ubhāv api hi tāv eva brāhmaṇyā guptayā saha
[viplutau śūdravad da]ṇḍyau dagdhavyau vā kaṭāgninā. 376.[377]

ayaṃ tu kaṭāgninā dāhaḥ śūdra-daṇḍasya vaikalpikas tato jñeyaḥ.

sahasraṃ brāhmaṇo daṇḍyo viprāṃ guptāṃ balād vrajan
śatāni pañca daṇḍyaḥ syād icchantyā saha saṅgataḥ. 377.[378]

balād ity avivakṣitaṃ.yo hi guptāṃ vrajati balād evāsau gato bhavati. evaṃ sakāmām akāmām ity anyatra guptāgupta-vyapadeśo vivakṣitaḥ. ṛjv anyat.

mauṇḍyam prāṇāntiko daṇḍo brāhmaṇasya vidhīyate
itareṣāṃ tu varṇānāṃ daṇḍaḥ prāṇāntiko bhavet. 378.[379]

sarvatra prāṇāntikeṣu brāhmaṇasya mauṇḍyaṃ kartavyam. muṇḍayitvā ca samagra-dhano 'kṣato rāṣṭrād bahiḥ kartavyaḥ. evaṃ sarvāṅga-cchedaneṣu brāhmaṇasya muṇḍana-vivāsane eva kārye. smṛtyantare cāviśeṣeṇa smaryate, "na śārīro brāhmaṇa-daṇḍaḥ" iti. yenātaḥ -

na jātu brāhmaṇaṃ hanyāt sarva-pāpeṣv avasthitam
rāṣṭrāt tv enaṃ bahiṣ kuryāt samagra-dhanam akṣatam. 379.[380]

asyārthavādaḥ -

na brāhmaṇa-vadhād bhūyān adharmo vidyate bhuvi
tasmād asya vadhaṃ rājā manasā 'pi na cintayet. 380.[381]

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1 anyāyaṃ

pratiṣiddhasya nindārthavādo nivṛttyarthaḥ.

vaiśyaś cet kṣatriyāṃ guptāṃ vaiśyāṃ vā kṣatriyo vrajet
yo brāhmaṇyām aguptāyāṃ tāv ubhau daṇḍam arhataḥ. 381.[382]

"vaiśyaṃ pañca-śataṃ kuryāt" ity evamādy aguptāyāṃ[1] brāhmaṇyām uktam.

sahasraṃ brāhmaṇo daṇḍaṃ dāpyo gupte tu te vrajan
śūdrāyāṃ kṣtriya-viśoḥ sāhasro vai bhaved damaḥ. 382.[383]

avacanād anyasya śūdrāyāṃ guptāyām ayam eva daṇḍaḥ syād brāhmaṇasya.

agupte vaiśya-rājanye śūdrāṃ ca brāhmaṇo vrajan
śatāni pañca dāpyaḥ syāt sahasraṃ tv antyaja-striyam. 383.[385]

sarvāntyaś cāṇḍālo varṇāpasadaḥ. tasya strī. antyaja-strī-saṅgame 'yaṃ[2] daṇḍaḥ. avidhānāc ca guptāguptayor aviśeṣeṇāyaṃ daṇḍaḥ syāt. athavādhikārād aguptāyām eva syāt.guptāyāṃ tu viśiṣṭataraḥ kāryaḥ.

yasya stenaḥ pure nāsti nānya-strī-go na duṣṭavāk
na sāhasika-daṇḍa-ghnau sa rājā śakra-loka-bhāk. 384.[386]

yataś caitad evam ataḥ -

eteṣāṃ nigraho rājñaḥ pañcānāṃ viṣaye svake
sāmrājya-kṛt sajātyeṣu loke caiva yaśas-karaḥ. 385.[387]

nigraha-stutiḥ śloka-dvayena. prasaṅgāc cedam aparaṃ sāhasa-prakaraṇa evocyate.

ṛtvijaṃ yas tyajed yājyo yājyaṃ cartvik tyajed yadi
śaktaṃ karmaṇy aduṣṭaṃ ca tayor daṇḍaḥ śataṃ śatam. 386.[388]

ṛjvarthaḥ ślokaḥ.

na mātā na pitā na strī na putras tyāgam arhati
tyajann apatitān etān rājñā daṇḍyaḥ śatāni ṣaṭ. 387.[389]

prāyaścitta-prāptāv akurvantas tāni tyājyā na tu dveṣādinā.

āśrameṣu dvijātīnāṃ kārye vivadatāṃ mithaḥ
na vibrūyān nṛpo dharmaṃ cikīrṣan hitam ātmanaḥ. 388.[390]

tapasvi-vidhyarthaḥ ślokaḥ.

yathārham etān abhyarcya brāhmaṇaiḥ saha pārthivaḥ
sāntvena praśamayyādau sva-dharmaṃ pratipādayet. 389.[391]

prativeśyānuveśyau ca kalyāṇe viṃsati dvije
arhāvabhojayan vipro daṇḍam arhati māṣakam. 390.[392]

pārśva-veśmānāv apy artha-gṛhītau vijñeyau. anyas tu pāṭhāntare 'rtham āhānuveśyas tad-anugāmī. prativeśyas tat-sammukhaḥ.[3]

śrotriyaḥ śrotriyaṃ sādhuṃ bhūti-kṛtyeṣv abhojayet-391.[393]ab

asamīpa-gṛham apy eka-grāmaṃ -

tad annaṃ dviguṇaṃ dāpyo hairaṇyaṃ caiva māṣakam. 391.[393]cd

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1 -ādyaṃ guptāyāṃ
2 na yaṃ
3 -sambandhaḥ

arha-brāhmaṇātikrama-daṇḍo 'yam. bhūti-kṛtyeṣv iti vacanād ārambha-sāmarthyāc ca pūrvasmāt kalyāṇān mahattaram idaṃ vijñāyate. etau ca aaṇḍāv arhādāne[1] sati syātām.

andho jaḍaḥ pīṭha-sarpī saptatyā sthaviraś ca yaḥ -392.[394]ab

saptatyāḥ prabhṛti sthaviro gṛhyate -

śrotriyeṣūpakurvaṃś ca na dāpyaḥ[2] kenacit karam. 392.[394]cd

abrāhmaṇā api santaḥ brāhmaṇā api vā anarhantaḥ.

śrotriyaṃ vyādhitārtau ca bāla-vṛddhāv akiñcanam
mahā-kulīnam āryaṃ ca rājā saṃpūjayet sadā. 393.[395]

śrotriyaḥ śāstra-prasiddhyā brāhmaṇo gṛhyate. vyādhitārta-bāla-vṛddhākiñcanā aśrotriyā api santaḥ. mahā-kulīnaṃ[3], [saguṇa-kula-jātaṃ], āryaṃ ca rājā saṃpūjayet sadā. prakaraṇāt karāgraheṇa grāsācchādanena vā sthityarthena. karāgrahaṇādikena[4] tapasvi-śrotriya-prasaṅgāc cāyaṃ vyavahāra-madhye kāru-dharma ucyate.

[śālmalī-phala]ke ślakṣṇe nijyād vāsāṃsi nejakaḥ
na ca vāsāṃsi vāsobhir nirharen na ca vāsayet. 394.[396]

pratītārthaḥ ślokaḥ.

tantuvāyo daśa-palaṃ dadyād eka-palādhikam
ato 'nyathā vartamāno dāpyo dvādaśakaṃ damam. 395.[397]

chinnaṃ dvādaśa-guṇaṃ dāpyaḥ. evaṃ sarva-dravyāṇāṃ lohādīnāṃ chedane. sāhasa-prakaraṇe ca tat-sādṛśyād imau ślokāv ucyete.

śulka-sthāneṣu kuśalāḥ sarva-paṇya-vicakṣaṇāḥ
kuryur arghaṃ yathā-paṇyaṃ tato viṃśaṃ nṛpo haret. 396.[398]

dravyasyāgama-nirgame deśa-kālāpekṣayā argha-nipātena viṃśa-bhāgaḥ śulkaḥ.

rājñaḥ prakhyāta-bhāṇḍāni pratiṣiddhāni yāni ca
tāni nirharato lobhāt sarva-hāraṃ haren nṛpaḥ. 397.[399]

yad yatra pracuraṃ yatra ca durlabhaṃ[5] tat tasya rājñaḥ prakhyātaṃ bhavati. tathodīcyeṣv•ājāneyā aśvāḥ, kuṅkumaṃ kāśmīreṣu, prācyeṣv agaru-karpūrādi tad-anyatra na nirhāryam. anirhṛtaṃ hi durlabhatvād. itaretaraṃ rājñāṃ kārya-pratibandhād upāyanaṃ bhavati. yasya ca dharmārthopāyanasya dharma-janakasyārtha-janakasya ca kraya-vikraya-pratiṣedho rājñā kṛto bhavati. yathā mākṣikasya madhunaḥ. tac ca na nirhāryam. vaṇigbhir nirharato nṛpaḥ sarva-bhāgaṃ haret.

śulka-sthānaṃ pariharann akāle kraya-vikrayī
mithyā vādī ca saṃkhyāne dāpyo 'ṣṭa-guṇam atyayam. 398.[400]

kaḥ śakṣyati kāle divā śulka-sthānaṃ parihartum iti sva-bhāva-

1 arthadāne
2 dārdhyāṃ
3 kulīnaṃ cānarthaṃ
4 -ādhikena
5 durlabhas

siddhaṃ kālam anuvadati. na tv etena tato 'nyakālo 'bhyanujñāyate, divā-kāle pariharato na doṣa iti. śulkam aṣṭa-guṇaṃ dāpyam. tathā yāvatī saṃkhyā tāvatīm[1] apy aṣṭa-guṇāṃ dāpayet mithyā-vacanena. āgamopayogau[2] dravyasyāniyatāv itīdam ucyate.

āgamaṃ nirgamaṃ sthānaṃ tathā vṛddhi-kṣayāv ubhau
vicārya sarva-paṇyānāṃ kārayet kraya-vikrayau. 399.[401]

āgamādi dravyasyāpekṣya[3] krayi-vikrayiṇoś ca vṛddhi-kṣayau tayor argha-nipātena kraya-vikrayau kārayet.

pañca-rātre pañca-rātre pakṣe pakṣe tathāgate
kurvīta caiṣāṃ pratyakṣam argha-saṃsthāpanaṃ nṛpaḥ. 400.[402]

āgamopayogau dravyasyāniyatāv ity ata idam ucyate.

tulā mānaṃ pratīmānaṃ sarvaṃ pārthiva-lakṣitam
ṣaṭsu ṣaṭsu ca māseṣu punar etat parīkṣayet. 401.[403]

trayam apy etad rāja-mudrāṅkitam[4] anādhṛṣyaṃ bhavati. ṛjv anyat.

paṇaṃ yānaṃ tare dāpyaṃ pauruṣo 'rdha-paṇaṃ bharaḥ
pādaṃ paśuś ca yoṣic ca pādārdhaṃ riktakaḥ pumān. 402.[404]

riktaṃ yānaṃ rathādi paṇaṃ dadyāt. puruṣa-vāhyo[5] bhāro 'rdha-paṇaṃ. prakṛtasya paṇasya pādaṃ paśuś ca riktakā yoṣic ca. pādārdhaṃ riktakaḥ pumān.

bhāṇḍa-pūrṇāni yānāni tāryaṃ dāpyāni sārataḥ
rikta-bhāṇḍāni yat kiñcit pumāṃsaś cāparicchadāḥ. 403.[405]

karma-dravyānurūpyeṇa pūrṇāni yānāni dadyuḥ. aparicchadā api yat kiṃcid dadyuḥ. riktakasyaiko 'rdha-pādaḥ.

dīrghe 'dhvani yathākālaṃ yathādeśaṃ taro bhavet
nadī-tīreṣu tad vidyāt samudre nāsti lakṣaṇam. 404.[406]

dīrghe yātavye 'dhvani kalpyas taraḥ kṣaya-lābhān avekṣya. tathā nadī-vaipulyam apekṣya pāragamane. ṛjv anyat.

garbhiṇī tu dvimāsādis tathā pravrajito muniḥ
brāhmaṇā liṅginaś caiva na dāpyās tārikaṃ tare. 405.[407]

pratītārthaḥ ślokaḥ.

yan nāvi kiṃcid dāśānāṃ viśīryetāparādhataḥ
tad dāśair eva dātavyaṃ samāgamya svatoṃśataḥ. 406.[408]

nigada-vyākhyātaḥ ślokaḥ.

eṣa nauyāyinām ukto vyavahārasya nirṇayaḥ
dāśāparādhatas toye daivike nāsti nigrahaḥ. 407.[409]

na kiṃcid vaktavyaṃ sphuṭatvāc chlokasya.

vāṇijyaṃ kārayed vaiśyaṃ kusīdaṃ kṛṣim eva ca
paśūnāṃ rakṣaṇaṃ caiva dāsyaṃ śūdraṃ dvijanmanām. 408.[410]

vaiśya-śūdrau vāṇijyādi-sva-karmākurvāṇau balād rājñā

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1 govatī tām
2 -opayo
3 -āpekṣa
4 -mānāntikaṃ
5 vāgbhyo

kārayitavyau. akurvāṇau ca daṇḍa-daṇḍyau[1] syātām. evam-arthaś ca rāja-dharme[ṣu pu]na[r-ārambhaḥ].

kṣatriyaṃ caiva vaiśyaṃ ca brāhmaṇo vṛtti-karśitau
bibhṛyād ānṛśaṃsyena svāni karmāṇi kārayan. 409.[411]

na tu dāsa-karmaṇā vāso-bhāṇḍa[2]-dhāvanādinā. yena dāsa-karma-pratiṣedhārtho [kārayan] imau svāni karmāṇy ānṛśaṃsyena bharaṇīyāv eva

dāsyaṃ tu kārayan mohād brāhmaṇaḥ saṃskṛtān dvijān
anicchataḥ prabhāvatvād rājñā dāpyaḥ śatāni ṣaṭ. 410.[412]

dvija-grahaṇāc cātra brāhmaṇo 'pi samānatvā[d. na] caite icchanto 'nicchanto vā dāsyaṃ kārayitavyāḥ. etāvāṃs tu viśeṣaḥ. anicchatāṃ karaṇe 'yaṃ daṇḍaḥ. icchatāṃ tu karaṇe kalpayitavyaḥ. evam arthaṃ ca rāja-dharmeṣūktam idam iti.

śūdraṃ tu kārayed dāsyaṃ krītam akrītam eva vā
dāsyāyaiva hi sṛṣṭo 'sau brāhmaṇasya svayaṃbhuvā. 411.[413]

bhakta-dāsa-krītayor ayaṃ kartavyatāyāṃ viśeṣo nāsti. brāhmaṇa-grahaṇaṃ ca dvijāti-pradarśanārtham. evaṃ ca sati -

na svāminā nisṛṣṭo 'pi śūdro dāsyād vimucyate
nisarga-jaṃ hi tat tasya kas taṃ[3] tasmād apohati. 412.[414]

yathaivādhyāpanādi brāhmaṇādīnāṃ nisarga-jam evaṃ śūdrasya[4] [dāsyam]. yathaitat tena kartavyam ity uktam eva śāstre. tat-prasaṅgena ceme dāsa-yonaya ucyante.

dhvajāhṛto bhakta-dāso gṛha-jaḥ krīta-dattrimau
paitriko daṇḍa-dāsaś ca saptaite dāsa-yonayaḥ. 413.[415]

dhvajāhṛto yuddha-nirjitaḥ. bhakta-dāsa udara-praviṣṭaḥ. gṛha-jo dāsī-putraḥ. krīta-dattrimau prasiddhau. paitriko dāsī-putraḥ pitṛ-paryāyāgataḥ. daṇḍa-dāsas tv avidyamāna-dhano daṇḍitaḥ daṇḍenātmānaṃ praveśayati. etāḥ sapta dāsa-yonayaḥ. āsām madhye[5] anyatamayā 'py upeto dāsākhyaṃ labhate. yas tu vidyamāna-vibhavaḥ śūdraḥ sva-śaktyā jīvati nāsau paramārthato dāso veditavyaḥ. itarathāsyānarthakyam asya dāsa-yonyarthasya ślokasya syāt.

bhāryā putraś ca dāsaś ca traya evādhanāḥ smṛtāḥ
yat te samadhigacchanti yasya te tasya tad dhanam. 414.[416]

bhāryā-putra-grahaṇam atra dāsa-dṛṣṭāntārthaṃ tat-samānatvād etat-prakaraṇe 'svārtham. evaṃ ca sati trayāṇām apy eṣāṃ nirdhanatvaṃ na paramārthataḥ. kiṃ tarhi tad-anujñāta-dra[vya]-

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1 daṇyādaṇḍau　　2 vā danta-

3 tat, but in the dittographical passage in the comm. after śūdrasya the correct reading appears.

4 After this word the ms. inserts dāsyād ... apohati.

5 āsādyam

vyavahārārthaṃ vijñeyam. kasya punar hetoḥ. yena yad upārjyate na tat tasmād vyāvartayituṃ śakyate. adravyatve caiṣāṃ putrādīnāṃ karmabhir asaṃbandhaḥ syāt.na caitad iṣṭaṃ,śāstra-śiṣṭatvāt teṣāṃ karmaṇaḥ. **evaṃ ca sati gauṇam eṣāṃ nirdhanatvaṃ** vijñeyam. uttar-ārthaṃ ca. yataś caitad evam ataḥ -

visrabdhaṃ brāhmaṇaḥ śūdrād dravyopādānam ācaret
na hi tasyāsti kiṃcit svaṃ bhartṛ-hārya-dhano hi saḥ.415.[417]

dāsādhikārād dāsaḥ. śūdrāt tasmāt tat-svāmine. nābrāhmaṇasya pratigraho 'yam abhyanujñāyate 'nena ślokena. evaṃ ca saty ayaṃ sat-pratigraha-pakṣo draṣṭavyo brāhmaṇasya sva-dāsa-pratigrahaḥ. athavetarasmāc chūdrād adāsāl laghīyān ayaṃ pratigraho vijñeyaḥ. na hy akasmāt tataḥ praśaṃsā-varṣa-vacanaṃ yuktam. na tu śūdrasy-etthaṃbhūtasyāpi dvijātibhiḥ sāmyaṃ yuktaṃ kartum iti, yata evam-abhiprāya evāyaṃ nirdeśo veditavyaḥ.

vaiśya-śūdrau prayatnena svāni karmāṇi kārayet
tau hi cyutau sva-dharmebhyaḥ kṣobhayetām idaṃ jagat.416.[418]

"vāṇijyaṃ kārayed vaiśyam" ity asya ślokasya prakaraṇāt prayatnataḥ sva-karma kārayitavyā[1] [iti] viśeṣeṇādāv uktasyāyam upasaṃhārārthaḥ ślokaḥ. athavā śūdro dvaijātaṃ karma kurvan dharma-saṅkarāj jagato mahad bhayaṃ vidadhāti. vaiśyo 'pi kṛṣyādiṣv avartamāno 'nnādi-kṣayāt. tasmād imau rājñā prayatnataḥ sva-karma-kārayitavyau viśeṣeṇa. na ca tayor nirdeśād brāhmaṇa-kṣatriyayor etad anupadiṣṭaṃ bhavati. viśeṣārthaś cārambho vaiśya-śūdrayor vijñeyaḥ.

ahany ahany avekṣeta karmāntān vāhanāni ca
āya-vyayau ca niyatāv ākarān kośam eva ca. 417.[419]

loka-sthity-arthasya rājya-tantra-hetoś ca paura-jānapadānāṃ vyavahāra-jātasyānurodheneti vyavahāra-darśana[ṃ kṛtvā] -

evaṃ sarvān imān rājā vyavahārān samāpayan
vyapohya kilbiṣaṃ sarvaṃ prāpnoti paramāṃ gatim. 418.[420]

rājño yathokta-vyavahāra-darśanasya śāstra-sāmarthyāt phala-vidhir ayaṃ.tad-anuṣṭhā[na sāmā]nyāc cāyaṃ vyavahāropasaṃhāraḥ pūrveṣāṃ vyavahāra-nimittānām aparisamāpteṣv api vyavahārāspadeṣu strī-puṃ-dharma-prabhṛtiṣu caturṣv apīti.

<u>iti Bhāruceḥ kṛtāv aṣṭamo 'dhyāyaḥ.</u>

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1 -tavyaḥ

IX

puruṣasya striyāś caiva dharmye[1] vartmani tiṣṭhatoḥ
saṃyoge viprayoge ca dharmān vakṣyāmi śāśvatān. 1.

dharmye vartmanīty anyonyāvyabhicāra-lakṣaṇe tiṣṭhator dampatyoḥ saṃyoge jīvati patyau sannihite vā viprayoge ca mṛte proṣite vā tayor dharmān vakṣyāmi niyoga-vṛtti-niyamādīn. śāśvata-grahaṇaṃ cānayor anuṣṭhāna-stutyartham. idaṃ tāvat prāk prasiddham eva. yathā

asvatantrāḥ st. iyaḥ kāryāḥ puruṣaiḥ svair divāniśam
viṣaye sajjamānāś ca saṃsthāpyā ātmano vaśe. 2.

nanv āsām asvātantryaṃ strī-dharme niṣṭham eva pañcame 'dhyāye. satyam. strī-dharmā eva te. ime tu vakṣyamāṇāḥ strī-puṃsayoḥ. tathā ca sati pratijñeyaṃ puruṣasya striyāś caiveti. śāstrānukramaṇyāṃ caivam evoktam. "sākṣi-praśna-vidhānaṃ ca dharmaḥ strī-puṃsayos tathā" iti. punaś ca vyavahārānukramaṇyām aṣṭame 'dhyāye samastayor eva nirdeśaḥ. "strī-puṃ-dharmo vibhāgaś ca" iti. athavottarārtham etat syāt. evaṃ ca sati yad uktam āsāṃ strī-dharmeṣu pāratantryaṃ tat kutaḥ syād ity ata[2] idaṃ tat-sambandhenocyate.

pitā rakṣati kaumāre bhartā rakṣati yauvane
putras tu sthavire bhāve na strī svātantryam arhati[3]. 3.

evaṃ ca sati [na] rājani[4] bhartary eva vā 'sāṃ asvātantryaṃ, kiṃ tarhi yathāvayaḥ pitrādiṣu. tat-saṃrakṣaṇa-pare ca vākye na pitrādayo vayo-vibhāgāśrayeṇa duhitrādi-strīṇāṃ rakṣitāro niyamyante. evaṃ ca sati sarvadā sarveṣāṃ tad-rakṣaṇopadeśo 'yaṃ sāmarthyād vijñeyaḥ. sarvatra laḍ draṣṭavyo vidhyarthe rakṣed ity evaṃ chāndasatvāviśeṣāt. smṛter yuktaṃ tal-lakṣaṇam atra. yataś caitad evam ataḥ -

kāle 'dātā pitā vācyo vācyaś cānupayan patiḥ
mṛte bhartari putras tu vācyo mātur arakṣitā. 4.

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1 dharme, a variant reading in mss. of Kullūka.
2 yata
3 This verse, with this reading, is found in many sources listed, with multiple variants and exhaustive source-citation, by L.Sternbach, J.A.O.S. 79 (1959), 252-3; as MBh.XIII.21,19, and in Cāṇakya, with variants, it is similarly treated by Sternbach at J.A.O.S. 83 (1963), 64.
4 sati rājani

sarvadā tat-saṃrakṣaṇam akurvantaḥ kanyādānādi ca yathā-sambhavaṃ vācyā vacanīyāḥ syuḥ. yata etad-doṣa-parihārārtham ebhiḥ -

sūkṣmebhyo 'pi prasaṅgebhyaḥ striyo rakṣyā viśeṣataḥ
dvayor hi kulayoḥ śokam āvaheyur arakṣitāḥ. 5.

sūkṣma-prasaṅgāś cāsāṃ vyabhicāra-hetavo loke prasiddhāḥ parivrājikādi-saṃsargākhyāḥ ananuśiṣṭā api.

imaṃ hi sarva-varṇānāṃ paśyanto dharmam uttamam
yatante rakṣituṃ bhāryāṃ bhartāro durbalā api. 6.

kiṃ punar itare. tac[1] ca dharmottamatvaṃ strī-rakṣaṇasya yathā bhavati tathedam adhunocyate sarvārtham.

svāṃ prasūtiṃ caritraṃ ca kulam ātmānam eva ca
svaṃ ca dharmaṃ prayatnena jāyāṃ rakṣan hi rakṣati. 7.

svāṃ prasūtim apatya-śuddhiṃ jāyāṃ rakṣan hi rakṣati yathā tathaiva. caritram ācāraṃ. bhāryā saṃrakṣaṇīyety evaṃ.kulaṃ ca pūrva-puruṣān. ātmānaṃ ca, pretaṃ santam asaṅkīrṇāpatya-piṇḍodakakriyayā, jīvantaṃ cāpatya-saṅkara-parihāreṇa. tathā ca smṛtyantaram, "abhirūpāḥ kule jātā vidyā-śīla-samanvitāḥ, sat-putra-śiṣyās trāyante mātaraṃ pitaraṃ gurum". sva-dharmaṃ śrautaṃ yenāsaṅkīrṇāpatyasyādhānādibhir adhikāraḥ. "jāta-putro 'gnīn[2] ādadhīta" iti vacanāt. na cānya-jātam apatyaṃ bhavati gauṇaṃ vā tad iti vakṣyāmaḥ. nāmadheyaṃ ca striyāḥ saṃrakṣaṇārthavādī-kurvann idam āha -

patir bhāryām saṃpraviśya garbho bhūtveha jāyate
jāyāyās tad dhi jāyātvaṃ yad asyāṃ jāyate punaḥ. 8.

veda-smṛti-śāstra-nyāya-virodhaś cāyam arthavādo bhāryā-saṃrakṣaṇārthaḥ. tathā ca prakaraṇam. dṛṣṭaś cāyaṃ loka-pravādas tat-saṃrakṣaṇārthaḥ. aparo 'rthavāda ucyate:

yādṛśaṃ bhajate hi strī sutaṃ sūte tathāvidham
tasmāt prajāviśuddhyarthaṃ striyaṃ rakṣet prayatnataḥ. 9.

tat-saṃrakṣaṇāc cāpatya-śuddhyā sarva-karmādhikāro 'tyantotkar-ṣa-prayojano yasmāt. ataś cāyam ukto muhur muhur ādareṇa tat-saṃrakṣaṇe.

[na kaścid yoṣitaḥ śaktaḥ pra]sahya parirakṣitum
etair upāya-yogais tu śakyāḥ syuḥ parirakṣitum. 10.

pūrvāpara-virodhaḥ śāstre na nyāyyo bhinna-prakaraṇe 'pi, kiṃ punar eka-prakaraṇe.yata eva[ṃ na kaścid] yoṣitaḥ śaktaḥ prasahya parirakṣitum itīdaṃ vakṣyamāṇopāya-stutyartham. evaṃ ca pūrvaṃ strī-saṃrakṣaṇopadeśo na virudhyate.

ke punas tad-rakṣaṇopāyāḥ. yatas tān darśayati:

1 itaretarac 2 hin

artha-saṃgrahaṇe caināṃ vyaye caiva niyojayet
sauce dharme ' nna-paktyāṃ ca pārīṇahyasya cekṣaṇe. 11.

pārīṇahyam āsana-śayanopadhānāstaraṇādi[1] "patnī hi pārīṇahyasyeśe"[2] iti śruteḥ.

arakṣitā gṛhe ruddhāḥ puruṣair āpta-kāribhiḥ
ātmānam ātmanā yās tu rakṣeyus tāḥ surakṣitāḥ. 12.

anantara-ślokoktena copāyenaitā[3] ātmānam ātmanā rakṣanti tasmāt tat-stuti-param evedam. na tu gṛhoparodhāpta-puruṣopagraha-lakṣaṇayos strī-rakṣaṇa-hetvor ayaṃ pratiṣedhaḥ, sāmarthyāt prakaraṇāc ceti. athavā nārī-sandūṣaṇa-parivarjana-stutiparam etat, ātmānam ātmanā yās tu rakṣeyus tāḥ surakṣitā iti. yatas tat-parivarjanārthaṃ tāni darśayati.

pānam durjana-saṃsargaḥ patyā ca viraho 'ṭanam
svapno 'nya-geha-vāsaś ca nārī-sandūṣaṇāni ṣaṭ. 13.

parivarjanārtha eṣām upadeśas tat-puruṣāṇām. yataś ca pānādi-vyabhicāra-karaṇeṣu vartamānāḥ,

naitā rūpaṃ parīkṣante nāsāṃ vayasi saṃsthitiḥ
virūpaṃ rūpavantaṃ vā pumān ity eva bhuñjate. 14.

etāsv avasthāsu vartamānā visaṃjñāḥ satyaḥ. yataḥ pānādīn varjayeyuḥ.

pauṃścalyāc calacittāc ca naiḥsnehyāc ca svabhāvataḥ
rakṣitā yatnato 'pīha bhartṛṣv etā vikurvate. 15.

āsu pānādyavasthāsu. ato na pūrva-viśvāsāt pānādiṣupekṣyāḥ.

evaṃ sva-bhāvaṃ jñātvāsāṃ prajāpati-nisarga-jam
paramaṃ yatnam ātiṣṭhet puruṣo rakṣaṇaṃ prati. 16.

vyabhicārātmakatvam āsāṃ sva-bhāvataḥ. atas taṃ viditvā nityam etā rakṣyāḥ. na viśvāsād upekṣaṇīyāḥ gṛhīta-vinayā iti kṛtvā. yataś ca -

śayyāsanam alaṃkāraṃ kāmaṃ krodham anāryatāṃ
droha-bhāvaṃ kucaryāṃ ca strībhyo Manur akalpayat. 17.

ataś ca yuktās tāḥ prayatnato rakṣitum evaṃ svabhāvatvāt. tatra tu śayyā bhāvo nādhikaraṇaṃ supyate 'syām iti. evam āsanālaṅkāra-kāma-krodhāḥ, vākye bhāva-pratyayābhāve 'pi[4]. anāryatā droha-bhāva ity atra sva-śabdenaiva bhāva upadiṣṭaḥ. caraṇaṃ caryā kucaryā kutsitā caryā. sarva ete bhāvāḥ. evaṃ "sva-bhāvaṃ jñātvā 'sām" iti prakṛtatvād asya. evaṃ ca sati tan-nindā-vacanaṃ rakṣārtham. yataś ca -

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1 śayanāvadhān-

2 -eṣṭa

3 cotpannaitā

4 From vākye to 'pi appears after upadiṣṭaḥ in the ms.

nāsti strīṇāṃ kriyā mantrair iti dharme vyavasthitam
nirindriyā hy amantrāś ca striyo 'nṛtam iti sthitiḥ. 18.

"amantrikā tu kāryeyaṃ strīṇām āvṛd aśeṣataḥ" ity uktam yad tad idam ucyate: "nāsti strīṇāṃ kriyā mantraiḥ" iti. vivāha-saṃskāraś ca mantrataḥ puruṣa-sambandhāpekṣayā na svātantryeṇa sādhāraṇo vā. yato na vyāghātaḥ. arthavādārthaṃ caitan nindā-vacanam. indriyaṃ prajñādhairyādi.tad-abhāvāt striyo 'nindriyā ity ucyante, nānyathā. evaṃ cābalā ity evam etāḥ prasiddhāḥ. yato nirindriyā amantrāś ca striyaḥ atas tāsāṃ sva-vīryasyābh-āvātsvayam ātma-saṃrakṣaṇe sāmarthyaṃ nāsti. amantratvāc ca puruṣavan mantravatā saṃskāreṇa śuddhir nāsti. ātma-saṃyamane tv āsāṃ śuddhir eṣitavyā. ataś caitā nirindriyā nirvīryyā nis-saṃjñatvān nirvijñānāḥ satyo 'nṛta-śabdena nindyante. vyabhicā-rātmakatvena vā prakṛtena.

tathā ca śrutayo bahvyo gaditā nigameṣv api
svālakṣaṇya-parīkṣārthaṃ tāsāṃ ca śṛnutākṛtim. 19.

svālakṣaṇyam āsāṃ vyabhicāraḥ. yatas tāsāṃ vyabhicārākṛtim[1] imāṃ śṛṇuta.

yan me mātā pralulubhe vicaranty ap[ati-vratā
tan me retaḥ pitā vṛ]ṅktām ity asyaitan-nidarśanam. 20.

kasmiṃścit kila karmaṇi yajamāna idam āha - yady api me mātā para-puruṣa-lobhā vyabhicāriṇī bhavet tathāpi tad retaḥ pitaiva me vṛṅktā[m iti. asya]itan nidarśanaṃ: vede 'pi ca sva-bhāva-vyabhicāritvaṃ strīṇāṃ dṛśyate. tatas tat-saṃrakṣaṇārtham ayaṃ vaidiko nigama udāhṛtaḥ. anyac cāha -

dhyāyaty aniṣṭaṃ yat kiṃcit pāṇi[grāhasya cetasā
tasyaiṣa vyabhicārasya] nihnavaḥ saṃyag ucyate. 21.

evaṃ ca mano-vyabhicāre etad vijñeyam. "yādṛg-guṇena bhartrā strī saṃyujyeta yathāvidhi", tādṛg-vyabhicārasya nihnavaḥ pramārjanaṃ prāyaścittam asya mantra-[dvāreṇa].[2] na kevalaṃ mano-vyabhicāra-pradarśakam etat, kiṃ tarhi karma-vyabhicāra-prāyaścittam eva[3] vijñeyam.

yādṛg-guṇena bhartrā strī saṃyujyeta yathā-vidhi
tādṛg-guṇā sā bhavati samudreṇeva nimnagā. 22.

ātma-saṃyamanenāpy etāḥ śakyā rakṣituṃ manuṣyenety upāyāntara-nirdeśaḥ. na kevalam asaṃyatatayātmānam evopahanti manuṣyāḥ, kiṃ tarhi striyā apy upaghāta evaṃ-vṛtto vartata ity asyārthasya nidarśanam.

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1 vyabhicāra-niṣkṛtim. It is remarkable that this reading, which is the Vulgate (but in the singular), found its way here. Nandana preserves the reading ākṛtim, but explains it as a specimen of the Vedic texts.

2 nimantrya ... 3 evaṃ

Akṣamālā Vasiṣṭhena saṃyuktā 'dhama-yonijā
Sāraṅgī Mandapālena jagāmābhy arhaṇīyatām. 23.

yasmāc ca -

etāś cānyāś ca loke 'sminn apakṛṣṭa-prasūtayaḥ
utkarṣaṃ yoṣitaḥ prāptāḥ svaiḥ svair bhartṛ-guṇaiḥ
śubhaiḥ. 24.

ataś cātma-saṃyame yatnaḥ kartavyaḥ, strī-rakṣaṇārthataḥ tasyeti.

eṣoditā loka-yātrā nityaṃ strī-puṃsayoḥ śubhā
pretyeha ca sukhodarkān prajā-dharmān nibodhata. 25.

kasya prajā,kiṃ kṣetriṇo,bījina,ubhayor veti.

prajanārthaṃ mahābhāgāḥ pūjārhā gṛha-dīptayaḥ
striyaḥ Śriyaś ca geheṣu na viśeṣo 'sti kaścana. 26.

eṣo 'syābhiprāyaḥ: sarva-doṣāvaskannānām api hi strīṇāṃ prajanana-yogān mahāprayojanatve saty ayuktas tāsāṃ parityāgaḥ prāyaścitta-pratyāharaṇīyatvāt. tathā ca vakṣyati saṃyatāṃ vāsayed gṛhe, "yat puṃsaḥ paradāreṣu tac cainaṃ cārayed vratam" iti vacanāt. na cākasmāt stutiḥ pravartata iti kṛtvāvaśyam etad abhyupagantavyam. yataś ca -

utpādanam apatyasya jātasya paripālanam
pratyahaṃ loka-yātrāyāḥ pratyakṣaṃ strī-nibandhanam. 27.

ayam aparaḥ strī-praśaṃsārthaḥ ślokaḥ pūrvokta-prayojanārtha eva vijñeyaḥ. kiñ cānyat, yena -

apatyaṃ dharma-kāryāṇi śuśrūṣā ratir uttamā
dārādhīnas tathā svargaḥ pitṝṇām ātmanaś ca hi. 28.

ataś[1] ca yathokta evārtho vijñeyaḥ. evaṃ ca sati -

patiṃ yā nāticarati mano-vāg-deha-saṃyatā
sā bhartṛ-lokān āpnoti sadbhih sādhvīti cocyate. 29.
vyabhicārāt tu bhartuḥ strī loke prāpnoti nindyatām
sṛgāla-yoniṃ cāpnoti pāpa-rogaiś ca pīḍyate. 30.

yasmāt tasmād ābhiḥ bhartṛ-pāratantryaṃ na moktavyam.

putraṃ praty uditaṃ sadbhiḥ pūrvajaiś ca maharṣibhiḥ
viśva-janyam imaṃ puṇyam upanyāsaṃ nibodhata. 31.

yathā viśva-janyo 'sau tathedam ucyate.

bhartuḥ putraṃ vijānanti śruti-dvaidhaṃ tu kartari
āhur utpādakaṃ kecid apare kṣetriṇaṃ viduḥ. 32.

apareṣāṃ pakṣa ubhayoḥ. asyā vipratipatteḥ kāraṇam āha -

kṣetra-bhūtā smṛtā nārī bīja-bhūtaḥ smṛtaḥ pumān
kṣetra-bīja-samāyogāt saṃbhavaḥ sarva-dehinām. 33.

ata etasmāt kāraṇād yukteyaṃ vipratipattiḥ. asyāṃ ca vipratipattau sthitaṃ pakṣaṃ darśayati: -

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1 athaś

viśiṣṭaṃ tu kvacid bījaṃ - 34a
kaiścit parigṛhītaṃ -
- strī-yonis tv eva kutracit 34b
apareṣāṃ pakṣaḥ -
ubhayaṃ tu samaṃ yatra sā prasūtir viśiṣyate. 34cd
ity ayaṃ sthitaḥ pakṣa ācāryasya vijñeyaḥ.atra pūrvaḥ pakṣaḥ pradarśyate -
bījasya caiva yonyāś ca bījam utkṛṣṭam ucyate -
yasmāt -
sarva-bhūta-prasūtir hi bīja-lakṣaṇa-lakṣitā. 35.
tathā sati -
yādṛśaṃ tūpyate[1] bījaṃ kṣetre kālopapādite
tādṛg rohati tat tasmin bījaṃ svair vyañjitaṃ guṇaiḥ. 36.
ataś ca bījānāṃ tat-prādhānyam. yena ca -
iyaṃ bhūmir hi bhūtānāṃ śāśvatī yonir ucyate
na ca yoni-guṇān kāṃścid bījaṃ puṣyati puṣṭiṣu. 37.
ataś ca tad-dharmānanuvṛtter bījasya kṣetram apradhānam. yataś ca -
bhūmāv apy eka-kedāre kāloptāni kṛṣīvalaiḥ
nānārūpāṇi jāyante bījānīha svabhāvataḥ. 38.
bījānuvidhānena bhūmi-jātyananuvidhānena ca. tathā ca darśayati: -
vrīhayaḥ śālayo mudgās tilā māṣās tathā yavāḥ
[yathā-bījaṃ prarohanti* laśunānīkṣava]s tathā. 39.
evaṃ ca sati pratyakṣataḥ -
anyad uptaṃ jātam anyad ity etan nopapadyate
upyate yad dhi yad bījaṃ tat tad eva prarohati. 40.
etāvad bīja-prādhānya-pakṣaḥ adhunā [kṣetra-prādhānya-pakṣaḥ pradarśya]te.
tat-prājñena vinītena jñāna-vijñāna-vedinā
āyuṣkāmena vaptavyaṃ na jātu para-yoṣiti. 41.
kṣetra-prādhānyāt, mā bhūt para-kṣetre bījāpahāraḥ. [anādi-paraṃparā-siddhaṃ ca yataḥ para-kṣetra-jātaṃ na] bījino 'patyam. evaṃ ca -
atra gāthāṃ Yamodgītāṃ kīrtayanti purā-vidaḥ
yathā bījaṃ na vaptavyaṃ puṃsā para-parigrahe. 42.
naśyatīṣur yathā viddhaḥ khe viddham anuviddhya[taḥ
tathā naśyati vai kṣipraṃ[2] bījaṃ para]-parigrahe. 43.
<u>parigrahe</u> saty anyasya. paścād asvāmitvāt phalābhāvaṃ darśayati.
Pṛthor apīmāṃ pṛthivīṃ bhāryāṃ pūrva-vido viduḥ

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1 tūcyate

2 Since A,B,C,D (see above, p. 31) all read kṣiptaṃ this may well have been Bhāruci's reading.

sthāṇucchedasya kedāram āhuḥ śalyavato mṛgam. 44.
ataś ca pūrva-parigṛhītuḥ kṣetriṇaḥ kṣetram. yasya tat kṣetraṃ tasya ca kṣetra-phalaṃ vijñeyaṃ, na bījinaḥ. tathā cāgamaḥ -

etāvān eva puruṣo yajjāyātmā prajeti ha
viprāḥ prāhus tathā caitad yo bhartā sā smṛtāṅganā. 45.

yataś caitad evam: -

na niṣkraya-visargābhyām bhartur bhāryā vimucyate
etad dharmaṃ vijānīmaḥ[1] prāk Prajāpati-nirmitam. 46.

etad darśayaty anena na para-strī kenacit krayeṇa pratigraheṇa vātmīyā dharmataḥ śakyā kartum. yato 'sya bīja-nāśaḥ parasyāvaśyaṃ-bhāvī kṣetra-prādhānyāt. tathā ca loke -

sakṛd aṃśo nipatati sakṛt kanyā pradīyate
sakṛd āha dadānīti trīṇy etāni satāṃ sakṛt. 47.

kanyāto 'nyad api deya-dravyaṃ dātā pratigrahītre. evaṃ ca sati <u>trīṇy etāni satāṃ sakṛt</u>. ataś ca sa punar-dānāsambhavas tasyāḥ. tathā ca na bīja-prādhānyaṃ para-parigṛhītāyām. katham.

yathā go'śvoṣṭra-dāsīṣu tvajāvi-mahiṣīṣu ca
notpādakaḥ prajā-bhāgī tathaivānyāṅganāsv api. 48.

evam -

ye 'kṣetriṇo bījavantaḥ para-kṣetra-pravāpiṇaḥ
te vai sasyasya jātasya na labhante phalaṃ kvacit. 49.

yad anya-goṣu vṛṣabho vatsānāṃ janayec chatam
gominām eva te sarve moghaṃ vṛṣabha-ceṣṭitam. 50.

yathā cākṣetriṇo bījaṃ para-kṣetra-pravāpiṇaḥ
karoti kṣetriṇām arthaṃ na bījī labhate phalam. 51.

prakṛtasyārthasya sarva ete dṛṣṭānta-ślokāḥ prarūpaṇāya. evaṃ yoni-balīyastvāt para-kṣetra-jātā na bījino bhavantīti.

phalaṃ tv anabhisandhāya kṣetriṇāṃ bījināṃ tathā
pratyakṣaṃ kṣetriṇām artho bījād yonir balīyasī. 52.

evaṃ ca sati <u>phalaṃ tv anabhisandhāyeti</u> vacanāt,

kriyābhyupagamāt tv eva bījārthaṃ yat prakīryate
tasyeha bhāginau dṛṣṭau bījī kṣetrika eva ca. 53.

evaṃ ca saṃvidā bījī phalaṃ labhate, nānyathā. ayaṃ ca saṃvidā karaṇena tṛtīyaḥ pakṣo vijñeyaḥ. yatra tv evam ubhayoḥ saṃvin nāsti tatra -

ogha-vātāhṛtaṃ bījaṃ yasya kṣetre prarohati
taj jñeyaṃ kṣetrikasyaiva na vaptā labhate phalam. 54.

ogha-vāta-grahaṇaṃ ca pradarśanārthaṃ vijñeyam. ataś ca yaś cauryād balād vā pārakṣetra-vāpī na tasyāsti bhāga iti gamyate.

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1 -ma (did Bhār. read -ta ?)

eṣa dharmo gavāśvasya dāsyuṣṭrājāvikasya ca
vihaṅga-mahiṣāṇāṃ ca vijñeyaḥ prasavaṃ prati. 55.

gardabhasyānanukrāntasyāpi paśu-sāmānyād ayam eva dharmaḥ syāt.

etad vaḥ sāra-phalgutvaṃ bīja-yonyoḥ prakīrtitam
ataḥ paraṃ pravakṣyāmi yoṣitāṃ dharmam āpadi. 56.

upasamhāropanyāsārthaḥ ślokaḥ.

bhrātur jyeṣṭhasya yā bhāryā guru-patnyanujasya sā
yavīyasas tu yā bhāryā snuṣā jyeṣṭhasya sā smṛtā. 57.

etasyāṃ ca vyavasthāyāṃ satyām -

jyeṣṭho yavīyaso bhāryāṃ yavīyān vāgraja-striyam
patitau bhavato gatvā niyuktāv apy anāpadi. 58.

āpad-upagama-stutyarthaṃ śloka-dvayam. niyuktāv apy anāpadīti vacanād evam āpady apy aniyuktau patitau bhavataḥ. evaṃ ca sati jyeṣṭhena kaniṣṭhena vā niyuktena ca gurubhir āpadi copagamaḥ pratipādanīyaḥ. [i]dānīm āpad ucyate:

devarād vā sapiṇḍād vā striyā saṃyaṅ niyuktayā
prajepsitādhigantavyā santānasya parikṣaye. 59.

evaṃ ca sati jyeṣṭha-kaniṣṭhāv ubhāv api devara-śabdena [vijñeyau. ata eva tayor aviśe]ṣāpekṣo niyoga iti gamyate. tathā ca vakṣyati "nijo vindeta devara" iti. āpat santānābhāvo 'nutpannāpatyatayā mṛta-pu[tratvena vā. anye tu varṇay]anti "paśyec cej jīvato mukham" iti vacanāt janmanaiva kṛto 'nena santatyartha iti. tad ayuktaṃ, śāstra-virodhāt. evaṃ hi śruyate - "tasmāt putram anuśiṣṭaṃ [tal-lokyam āhus tasmād enam anuśāsati]" iti Vājasaneyināṃ saṃprati-vidhāv etad rahasya-brāhmaṇam. tathā ca smṛtyantaraṃ - "sat-putra-śiṣyās trāyante" iti. evaṃ ca mṛta-putrasyāpi niyogaḥ. tathā cāviśeṣa-śāstram idaṃ santānasya parikṣaya iti. yathānutpanna-putrasya santāna-parikṣayaḥ evaṃ vinaṣṭasyāpīty ayam ucyate. yataḥ kāla-sāmānyād ukta ubhayatrāpi niyogaḥ. evaṃ ca sati "dvitīyam eke prajanam" ity etad yukta-rūpaṃ bhavati. idānīm upagama-vidhir ayam ucyate.

vidhavāyāṃ niyuktas tu ghṛtākto vāg-yato niśi
ekam utpādayet putraṃ na dvitīyaṃ kathañcana. 60.

vidhavā-grahaṇasya darśanārthatvād avidhavāyām api niyogo na [niṣiddha iti] vijñāyate.[1] vakṣyati hi "yady arthitā tu dāraiḥ syāt klībādīnāṃ kathañcana" iti. evaṃ ca Pāṇḍor avidhavā-niyogād evāpatyotpattiḥ smaryate. divā ca pratiṣedhān niśīty ayam andhakāropadeśaḥ, tathā ca Vyāsopagamaḥ smaryate.

dvitīyam eke prajanaṃ manyante strīṣu tad-vidaḥ
anirvṛttaṃ niyogārthaṃ paśyanto dharmatas tayoḥ. 61.

---

1 na vijñāyate

anayoḥ smṛtyor dvitīya-putra-janana-smṛtir jyāyasī[1], santānānugrahāt. kāraṇam atra gṛhyata iti ced ubhayatra kāraṇa-grahaṇād apravṛttir evaṃ sati syāt.

vidhavāyāṃ niyogārthe nivṛtte tu yathāvidhi
guruvac ca snuṣāvac ca varteyātāṃ parasparam. 62.

etasmāc ca jyeṣṭha-niyogo vijñāyate. tathā ca paribhāṣoktā - "jyeṣṭho yavīyaso bhāryām" iti. ubhayoś ca devara-śabdena grahaṇaṃ yuktaṃ "devarād vā sapiṇḍād vā" ity atra. asya pratiṣedha-vidher arthavādaḥ.

niyuktau yau vidhiṃ hitvā varteyātāṃ tu kāmataḥ
tāv ubhau patitau syātāṃ snuṣāga-guru-talpa-gau. 63.

vidhavāniyoga-vidhīnāṃ sarveṣāṃ vyatikrama-nindārthavādo 'yam aviśeṣād vijñeyaḥ, na kevalam anantara-ślokasya niyogārtha-nirvṛttyuttara-kāla-pratiṣedhasya. eṣa tāvad eva kāraṇād vidhavā-niyogaḥ. asya pratiṣedhaḥ -

nānyasmin vidhavā nārī niyoktavyā dvijātibhiḥ
anyasmin hi niyuñjānā dharmaṃ hanyuḥ sanātanam. 64.

nodvāhikeṣu mantreṣu niyogaḥ kīrtyate kvacit -
liṅgato vacanato vā -
na vivāha-vidhāv uktaṃ vidhavā-vedanaṃ punaḥ. 65.

vivāha-vidhiḥ śāstra ity arthaḥ.

ayaṃ dvijair hi vidvadbhiḥ paśu-dharmo vigarhitaḥ
manuṣyāṇām api prokto Vene rājyaṃ praśāsati. 66.

sa mahīm akhilāṃ bhuñjan rājarṣi-pravaraḥ purā
varṇānāṃ saṃkaraṃ cakre kāmopahata-cetanaḥ. 67.

tadā prabhṛti yo mohāt pramīta-patikāṃ striyam
niyojayaty apatyārthe taṃ vigarhanti sādhavaḥ. 68.

ime niyoga-pratiṣedhārthāḥ sa-purā-kalpāḥ pañca-ślokāḥ. ukta-pratiṣiddhatvāc ca niyogasya vikalpaḥ. anayos tu smṛtyoḥ katarā jyāyasīti. kiṃ naḥ. etena śakyate tv etad evaṃ vaktum. ubhayatrābhyudayaḥ, yenaikatrāpatyaṃ, anyatra saṃyamaḥ. ubhayaṃ ca viśeṣataḥ saṃskṛtaṃ, yato niyogo 'py abhyudayāya. na hi mṛtasya jīvato vā patyur niyoktuḥ [vā] kācid[2] indriya-prītir asti, nāpi pitrādīnām. vidhāna-sāmarthyāc ca pitrādīnām api yogyābhyudayāyeti gamyate. pratiṣedhopadeśa-sāmarthyāc cāniyoge 'py anatyayaḥ. vidhavā-niyoga-sāmyāc ca tat-prakaraṇa evāyaṃ kanyā-niyogaḥ śiṣyate.

yasyā mriyeta kanyāyā vācā satye kṛte patiḥ
tām anena vidhānena nijo vindeta devaraḥ. 69.

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1 jyāyanti 2 niyoktuḥ kācid

vidhānaṃ vidhir vivāho yathoktaḥ vindeteti vacanāt. itarathā hy anūḍhām upagacchataḥ kanyā-dūṣaṇam upapātakaṃ syāt. niyamārthaś caivam ārambhaḥ. etasmād eva ca liṅgāt prāg vivāhāt vāk-pradānam asti, yasmin nirvṛtte mṛte bhartari sānyasmai dīyeta.

yathā-vidhyadhigamyaināṃ śukla-vastrāṃ śuci-vratām
mitho bhajetāprasavāt sakṛt sakṛd ṛtāv ṛtau. 70.

yathā-vidhyadhigamyaināṃ vidhivad ūḍhām. śukla-vastrām iti niyamaḥ. śuci-vratāṃ mano-vāg-ādi-saṃyatām. mitho bhajetāprasavāt sakṛt sakṛd ṛtāv ṛtau. kārya-sāmānyād vidhavā-niyoge 'py evam eva syāt. pūrvaṃ ca ghṛtā[ktatvādi yad uktaṃ] tad[1] iha sarvaṃ[2] syāt, samānatvān niyogasya.

na datvā kasyacit kanyāṃ [punar dadyād vicakṣaṇaḥ
datvā punaḥ] prayacchan hi prāpnoti puruṣānṛtam. 71.

"sahasraṃ puruṣānṛtam" iti. datvānyasya kasyacid dānāśaṅkayā pratiṣedhānuvādo 'yam.

vidhivat pratihṛtyāpi tyajet kanyāṃ vigarhitām
vyādhitāṃ vi[praduṣṭāṃ vā chadmanā copapāditām. 72.

pratigṛ]hītāpi saty eva nimitte tyājā nānyatra "niṣkraya-visargābhyām" iti vacanāt. ato 'syāḥ tyāga-nimittair vinā yathā-kāmaṃ na tyāgo 'sti, yathocchiṣṭa-dravyāṇām.

yas tu doṣavatīṃ kanyā[m anākhyāyopapādayet
tasya tad vitathaṃ kuryā]t kanyādānaṃ durātmanaḥ. 73.

chadmanopapāditā tyājyetyasyāyam anuvādaḥ kāraṇatas tyāge dośābhāva-pradarśanārtham.

vidhāya vṛttiṃ bhāryāyāḥ pravaset kāryavā[n naraḥ
avṛtti-karṣitā hi strī praduṣyet sthitimaty api]. 74.

kāryārthaṃ niyamena grāsācchādana-pravidhānaṃ kuryād bhāryāyāḥ. asya niyama-vidher arthavāda uttaraḥ ślokārdhaḥ. kāryavataś ca manuṣyasya pravāsopadeśād vinā kāryeṇa bhāryāṃ muktvānyatra gamanaṃ pratiṣedhati.

vidhāya proṣite vṛttiṃ jīven niyamam āsthitā
proṣite tv avidhāyaiva jīvec chilpair agarhitaiḥ. 75.

etasyām avasthāyām agarhita-śilpa-jīvanam abhyanujñāyate tasyā, jālikādi-karaṇam. etena vidhavāyā ajāta-putrāyā vṛtty-upāyo vyākhyātaḥ. garhitaṃ ca vastra-nirṇejanādi. pravāsa-prayojana-viśeṣeṇa tad-ājīvanāpekṣayā kāla-vikalpam idānīṃ darśayati.

proṣito dharma-kāryārthaṃ pratīkṣyo 'ṣṭau naraḥ samāḥ
vidyārthaṃ ṣaḍ yaśo 'rthaṃ vā kāmārthaṃ trīṃs tu vatsarān. 76.

agarhitenājīved iti. avidhāyety adhikārāt. tasyā evāyaṃ kāla-niyamaḥ, agarhita-śilpa-jīvanena. ūrdhvaṃ tu kālād etasmād

1 ghṛtāttad   2 sarvasvaṃ

garhitenāpi jīvec chilpena. evaṃ ca viruddha-śilpa-pratiprasavo 'yaṃ vijñeyaḥ. dharma-kāryaṃ guru-vacanādi. kāmārthaṃ rūpājīvan-ānugamaḥ. na tu vyabhicāraḥ, pratīkṣyo 'ṣṭau naraḥ samāḥ ity evam-ādi-vacanād, yena śāstra-viruddhas tāsāṃ vyatikramaḥ, atyantaṃ saṃyamopadeśāt. tathā ca sati vidhavā-niyoga eva tāvat kathañcil labdhaḥ, kuta eva vyabhicāraḥ. anyas tv āha - ata ūrdhvaṃ vyabhicāra-doṣābhāvaḥ, pratiprasava-sāmarthyāt. na tu niyamena vyabhicāropadeśaḥ. na hi proṣite[1] 'nyoḍhāyogo 'sti yato guru-niyuktāpatyārthaṃ pravartate. evaṃ ca saty atyantam ajīvantyāḥ prāṇa-vṛtti-mātrārtho rahasi-janyo vā vyabhicāra-mātra-pratiprasavo 'yaṃ vijñeyaḥ. "yā patyā vā parityaktā" ity evaṃ parityāgopāya-janya-paunarbhava[2]-viṣayaḥ. tat tv etad atyanta-śāstra-virodhād ayuktam. apare tv idaṃ manuṣyāṇām eva[3] pravāsa-kāla-niyamārthaṃ varṇayanti. ataḥ paraṃ proṣitasyāvasthāne dharmārtham api pratyavāyaḥ syād iti. so 'yam anyārthe vākye sāmarthya-gamyo 'rthaḥ, na tu śabdārthatayā śakyaḥ kalpayitum.

saṃvatsaram udīkṣeta dviṣāṇāṃ yoṣitaṃ patiḥ
ūrdhvaṃ saṃvatsarāt tv enāṃ dāyaṃ hṛtvā na saṃvaset. 77.

na saṃvased ity upagama-nivṛttiḥ na nirvāsanam. pātake 'pi tasyāḥ [tan na] yuktaṃ[4] "nirundhyād eka-veśmani" iti tatra prāyaścitt-opadeśāt. anyas tu tyāgam evāha. evaṃ ca sati tyajato nātidoṣaḥ kāraṇopadeśāt. na tv anyatra. sarvaś ca strī-tyāgaḥ prāg agnyādheyāt vijñeyaḥ, nottaratra, tayā sārdham asya prajā-karma-sahatvopadeśād iti kaścit.

mattaṃ yā vā pramattaṃ vā rogārtaṃ vātivartate
sā trimāsān parityājyā vibhūṣaṇa-paricchadā. 78.

atrāsaṃbhogas tyāgo, na hi nirvāsanam.

unmattaṃ patitaṃ vyaṅgam abījaṃ pāpa-rogiṇam
na tyāgo 'sti dviṣāṇāyā na ca dāyāpavartanam. 79.

atra nimitte 'tyāga eva tasyāḥ.

madyapā 'satya-vṛttā ca pratikūlā ca yā bhavet
vyādhitā vā 'dhivettavyā hiṃsrārthaghnī ca sarvadā. 80.

atra kaścid āha - saty api jātyarthāviśeṣe "devānām aśnatā haviḥ" iti liṅgāt puṃsa eva brāhmaṇasya surā-pāna-pratiṣedho niyamena gamyate, brāhmaṇyās tu kṣatriya-vaiśyavad apratiṣedhas tal-liṅgād vijñāyate. tathā ca tad-vadhe kṣatriya-vaiśya-vadha-prāyaścittam upapātakaṃ vakṣyati. upasparśane ca śūdra-sāmyam. strī-śūdrocchiṣṭa-bhakṣaṇe ca. smṛtyantare ca parisaṃkhyātaṃ tāsāṃ pātakam. "brūṇa-hani hīna-varṇa-sevāyāṃ ca strī patati."

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1 proṣito
2 vonava-
3 manuṣyāṇāvenaṃ
4 tasyāyuktaṃ

śrutau ca śata-kumbhā[1]-surā-sampradānam vihitam. strī-śrāddhe viśeṣaḥ. "prati[ṣi]ddhāpi ced yā tu madyam abhyudayeṣv api" iti vacanān madya-pānam sarva-strīṇām pratiṣiddham, na tu viśiṣṭa-surāyāḥ.dvijāti-strīṇām kṣatriya-vaiśyavat. evam ca sati niyama-pakṣa-mātrāyāḥ svayam guru-vacanena [vā pratiṣiddhāyā madya-pāne 'dh]ivedanam tasyā veditavyam iti. tad ayuktam. "pataty ardham śarīrasya yasya bhāryā surām pibed" ityādi-smṛtyantara-darśanāt. "devānām aśnatā haviḥ" ity asyārthavādārthatvāc ca. brāhma[ṇyāpi] surā-pānam na kartavyam iti. adhivedanam nāma tad upary anyā-[vi]vāhaḥ.[2] eteṣv api ca nimitteṣu dharma-hānau; na niyamenādhivedanam; tatra hi prāyaścittair ardha-[pāpa]-hāniḥ tāsām [śakyatvāt] ṛjū-kartum.

vandhyāṣṭame 'dhivedyā 'bde daśame tu mṛta-prajā
ekādaśe strī-jananī sadyas tv apriya-vādinī. 81.

dharma-hānau satyām. etad āsām adhivedana-niyamato vijñeyam, yena jāta-putrasyādhikāraḥ śrauteṣu. apriyavādinyās tv anityam adhivedanam, jāta-putratve sati tayā sahādhikṛtatvāt karmasu.

yā rogiṇī syāt tu hitā sampannā caiva śīlataḥ
sā 'nujñāpyā 'dhivettavyā nāvamānyā hi karhicit. 82.

asyāś cāvamāna-pratiṣedhād itarā na kevalam adhivedyāḥ, kim tarhi śiṣṭyartham paribhāṣyāś ca.

adhivinnā[3] tu yā nārī nirgacched ruṣitā gṛhāt
sā sadyaḥ sanniroddhavyā tyājyā vā kula-sannidhau. 83.

ukteṣu nimitteṣv adhivinnāyāḥ nirgatāyāḥ krodhena, tyāgaḥ śruti-karmādhikārāvirodhe kula-sannidhau, asambhogo vā tyāgaḥ sanniroddho vā tasyāḥ. apare tu prajā-karma-sahatva-nivṛttyartham idam tyāga-vacanam kathayanti śrauta-karmāvirodhena.

pratiṣiddhāpi ced yā tu madyam abhyudayeṣv api
prekṣā-samājam gacched vā sā daṇḍyā kṛṣṇalāni ṣaṭ. 84.

pratiṣedho madya-pānasya na prekṣā-samāja-gamane. athavā prasaṅga-nivṛttyartham. evam ca sati daṇḍasyālpatvād apratiṣedhe 'sty anujñā-leśo 'bhyudayādinā nimittena. tac ca madyam asurā dvijāti-strīṇām vijñeyam. tathā ca sati pūrvatrāpy adhivedana-nimittena madya-pāna eṣaiva vyākhyā "madya-pā 'satya-vṛttā ca" ity atra. itara-varṇa-viṣayam caitat-pratiṣedha-rūpam vijñeyam.

yadi svāś cāparāś caiva vinderan yoṣito dvijāḥ
tāsām varṇa-krameṇa syāj jaiṣṭhyam pūjā ca veśmani. 85.

"imāḥ syuḥ kramaśo 'parā" ity etat - krameṇaiva dāra-karmoktam. iha tūtsṛjyeti krameṇādyūḍhānām varṇa-krameṇaiva jyaiṣṭhyādi

1 kapaṇḍī
2 anyavāhāḥ
3 adhikhinnā

syāt. prayojanam asya dāya-vibhāgaḥ. pūjā caitenaiva ca savarṇ-ānām anukrameṇaiva jyaiṣṭhyaṃ[1] vijñeyaṃ, na tu janmanā.

bhartuḥ śarīra-śuśrūṣāṃ dharma-kāryaṃ ca naityakam
svā svaiva kuryāt sarveṣāṃ nāsva-jātiḥ kathaṃcana. 86.

agni-śaraṇopalepanādi-dharma-kāryaṃ yat striyā kartavyaṃ tad gṛhyate. puruṣasyāpi dharma-kārya-pravṛttasyaivopasparśana-dān-ādi-lakṣaṇā śarīra-śuśrūṣā dharma-kārya-sāhacaryād gṛhyate. na tu pāda-nirṇejanādi-svarūpā, dharma-kāryeṇāsarūpatvāt.

yas tu tat kārayen mohāt svajātyā sthitayā 'nyayā
yathā brāhmaṇa-caṇḍālaḥ pūrva-dṛṣṭas tathaiva saḥ. 87.

śuśrūṣā-niyamārthavādo 'yam. evaṃ ca sati nānyayā kāryaḥ. yas tu vyatikrame vartate tasyāyaṃ nindārthavādaḥ kenacit sāmānyena.

utkṛṣṭāyābhirūpāya varāya sadṛśāya vā
aprāptām api tāṃ tasmai kanyāṃ dadyād[2] yathāvidhi. 88.

ātmano vidyādibhir utkṛṣṭa-kāraṇair utkṛṣṭāyābhirūpāya varāya tad-abhāve sadṛśāya vā. ṛjv anyat. "uttamair uttamair nityaṃ sambandhān ācaret" ity atroktam apy etat sadṛśa-dānārthaṃ punar ārabhyate. evaṃ ca guṇa-hīne dadataḥ pratyavāyaḥ.tathā cedam anūdyate -

kāmam āmaraṇāt tiṣṭhed gṛhe kanyartumaty api
na caivaināṃ prayacchet tu guṇa-hīnāya karhicit. 89.

anena cāprāpta-kāla-dānena parasyāprāpta-kālasya kanyā-pratigr-aho 'numīyate. yena prāpnoty aprāptāṃ na pratigrahīṣyati. artha-gṛhītatvāc ca prāpta-kāla-saṃyogasyāprāpte[3] kāle dāna-kīrtanaṃ nārthavādī-kriyate.

trīṇi varṣāṇy upāsīta kumāry ṛtumatī satī
[ūrdhvaṃ tu kālā]d etasmād vindeta sadṛśaṃ patim. 90.

kanyāyā ayam upadeśaḥ. sā ca dvādaśa-varṣartuṃ paśyatīti smaryate. yata etasmāt kālād ūrdhvaṃ varṣa-trayaṃ svayaṃ-varāt[4] grahaṇaṃ tasyāḥ. ūrdhvaṃ tu -

adīyamānā bhartāram adhigacched yadi svayam
nainaḥ kiñcid avāpnoti na ca yaṃ sā 'dhigacchati. 91.

yaṃ varaṃ svayaṃ kanyādhigacchati tasyādoṣārthaṃ kanyāyā adoṣa-vacanam.

alaṃkāraṃ nādadīta pitryaṃ kanyā [svayaṃ-varā
mātṛkaṃ bhrā]tṛdattaṃ vā steyaṃ syād yad idaṃ haret. 92.

anye tv evam imam ślokaṃ paṭhanti, "nādadīta tv alaṃkāraṃ pitryaṃ kanyā-svayaṃ-vare, mātṛkaṃ bhrātṛ-dattaṃ vā stenaḥ syād yadi taṃ haret." evaṃ cāpāṭhe puruṣa-viṣayaḥ śloko bhavati.

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1 jyeṣṭhaṃ
2 tasmād
3 -yogasya prāpte
4 parasyā

pitre na dadyāc chulkaṃ tu kanyām ṛtumatīṃ haran
sa ca svāmyād atikrāmed ṛtūnāṃ pratirodhanāt. 93.

smṛtyantareṣv ayaṃ śloko na tv atra samāmnāyate.

trimśad-varṣodvahet kanyāṃ hṛdyām dvādaśa-varṣikīṃ
tryaṣṭa-varṣo 'ṣṭa-varṣāṃ vā dharme sīdati satvaraḥ. 94.

guruṇānumata iyatā kālena yavīyasīm udvahet kanyām.

devadattāṃ patir bhāryāṃ vindate necchayātmanaḥ
tāṃ sādhvīṃ bibhṛyān nityaṃ devānāṃ priyam ācaret. 95.

sva-prayatnād ṛte pitropanītā deva-dattā bhavati, sva-vyāpāra-prāptā vā.upadeśa-prayojanaṃ tāṃ sādhvīṃ dviṣatīm api dveṣyāṃ ca satīṃ bibhṛyāt. yenedṛśyā saha-dharmacāriṇyā yajamānena haviḥ prattaṃ devatābhiḥ pratigṛhyate. prasava-śuddhā ca sā deva-pitṛ-manuṣyāṇām anṛnye hi nimittam bhavati. yatas tām īdṛśīṃ dveṣyatādibhir api kāraṇair na parityajet. yena -

prajanārthaṃ striyaḥ sṛṣṭāḥ santānārthaṃ ca mānavāḥ
tasmāt sādhāraṇo dharmaḥ śrutau patnyā sahoditaḥ. 96.

evam anayoḥ prajā-sahatvavat karma-sahatvaṃ smaryate. yenātas tāṃ na parityajed adhikārānugrahāya.

kanyāyāṃ datta-śulkāyāṃ mriyeta yadi śulka-daḥ
devarāya pradātavyā yadi kanyā 'numanyate. 97.

kenacid viśeṣeṇāsya punar ārambhaḥ. evaṃ ca sati "yasyā mriyeta kanyāyā vācā satye kṛte patiḥ" ity uktaṃ tad adatta-śulkāyā vidhānaṃ syāt. devara-grahaṇāc ca punaḥ sapiṇḍa-nivṛttir gamyate. yuktā ca tan-nivṛttiḥ. sā hi krītatvāt tad-dravyābhis-ambandhiny eva devare 'bhyanujñātuṃ yuktā, śulka-paṇyatvāt tasyāḥ.

ādadīta na śūdro 'pi śulkaṃ duhitaraṃ dadan
śulkaṃ hi gṛhṇan kurute channaṃ duhitṛ-vikrayam. 98.

<u>na śūdro 'pī</u>ti vacanāt śulka-grahaṇaṃ doṣavad ity etad darśayati. na tu śūdrasya pratiṣedhaḥ.

etat tu na pare cakrur nāpare jātu sādhavaḥ
yad anyasyābhyanujñāya punar anyasya dīyate. 99.

anena dānam anyatra nāsti. prakṛtāpekṣam etat.

nānuśuśruma jātv etat pūrveṣv api hi janmasu
śulka-saṃjñena mūlyena channaṃ duhitṛ-vikrayam. 100.

evaṃ ca sati śulka-doṣān niyogo 'pi sapiṇḍe nāsti. ato devarā-bhāva-pakṣe niyataḥ prajana-vibhāgaḥ.

anyonyasyāvyabhicāro bhaved āmaraṇāntikaḥ
eṣa dharmaḥ samānena jñeyaḥ strī-puṃsayoḥ śubhaḥ. 101.

<u>avyabhicāro</u> 'nyopagama-parityāgaḥ striyāḥ. na tu puruṣasya strīvad anyopagama-pratiṣedhaḥ. "tasmād ekasya bahvyo jāyā bhavanti naikasyā bahavaḥ saha patayaḥ" iti śrutiḥ. striyās tu puruṣāntara-saṅkalpenāpi vyabhicāra ity uktaṃ ca. evaṃ sati -

tathā nityaṃ yateyātāṃ strī-puṃsau tu kṛta-kriyau

yathā nāticaretāṃ tau viyuktāv itaretaram. 102.
vihitasya strī-puṃ-dharmasyāneka-prakārasyāsmin prakaraṇe tad-anuṣṭhānādarārtham idam uktānukīrtanam.

eṣa strī-puṃsayor ukto dharmo vo rati-saṃhitaḥ
āpady apatya-prāptiś ca dāya-dharmaṃ nibodhata. 103.

pūrvayoḥ prakaraṇayor upasaṃhāropanyāsa-vacanam idaṃ śrotṛ-saṃbodhanārthaṃ.

ūrdhvaṃ pituś ca mātuś ca sametya bhrātaraḥ saha
bhajeran paitṛkaṃ riktham anīśās te hi jīvatoḥ. 104.

tad-anujñātā jīvad-pitṛ-mātṛkā api dharma-kāryāpekṣayā bhajerann ity etad arthād āpadyate. tathā ca Gautama āha, "jīvati cecchati[1] pitari" iti. mātur api cordhvaṃ tadīya-dravya-vibhāgaḥ pākṣiko vijñeyo bhaginībhiḥ saha.

jyeṣṭha eva tu gṛhṇīyāt pitryaṃ dhanam aśeṣataḥ
śeṣās tam upajīveyur yathaiva pitaraṃ tathā. 105.

eṣa kāraṇataḥ pākṣiko 'vibhāgo[2] vijñeyaḥ. [yadi tat kāra]ṇaṃ na syāt tadā jyeṣṭha-madhyama-kaniṣṭhānāṃ vibhāgam aneka-prakāraṃ vakṣyati. jyeṣṭha-grahaṇa-pakṣe cāyam arthavādo bhavati.

jyeṣṭhena jāta-mātreṇa putrī bhavati mānavaḥ
[pitṛṇām anṛṇaś caiva sa tasmāt] sarvam arhati. 106.

yataś ca -

yasminn ṛṇaṃ sannayati yena cānantyam aśnute
sa eva dharma-jaḥ putraḥ kāmajān itarān viduḥ. 107.

sa śiṣṭaḥ syāt. avibhāga-pakṣe ceyaṃ jyeṣṭhasya kanīyassu vṛttir ucyate: -

piteva [pālayet putrāñ jyeṣṭho bhrātṛn] yavīyasaḥ
putravac cāpi varteta jyeṣṭhe bhrātari dharmataḥ. 108.

yenaivaṃ-gunaḥ -

jyeṣṭhaḥ kulaṃ vardhayati vināsayati vā punaḥ -

anevaṃ-guṇaḥ - tasmāt kāraṇāt -

jyeṣṭhaḥ pūjyatamo loke -

ataś cāsau - - jyeṣṭhaḥ sadbhir agarhitaḥ. 109.

evaṃ ca sati -

yo jyeṣṭho jyeṣṭha-vṛttiḥ syān māteva sa piteva ca
ajyeṣṭha-vṛttir yas tu syāt sa saṃpūjyas tu bandhuvat. 110.

guru-kārya-nivṛttyartham idaṃ bandhu-vacanam. tathā ca sati -

evaṃ saha vaseyur vā pṛthag vā dharma-kāmyayā
pṛthag vivardhate dharmas tasmād dharmyā pṛthak-kriyā. 111.

atra kāraṇam idam ucyate. yadi jyeṣṭho guṇavattayā dharmādhikār-ārho bhavati, itare cānadhikṛtā asamarthāś ca dharmānuṣṭhāne,

1 vecchati 2 vibhāgo

ato 'yam avibhāgo draṣṭavyaḥ. yadi tv ajyeṣṭha-vṛttir jyeṣṭhaḥ syāt guṇavān api san gato 'samartheṣv api dharmānuṣṭhāne kanīyassu ayam avibhāgo na syāt. uktaṃ hi "yo jyeṣṭho jyeṣṭha-vṛttiḥ syāt" iti. tathā "jyeṣṭha-vṛttir yas tu syāt" iti ca. evaṃ ca sati dharmānuṣṭhāna-samartheṣv adhikārārheṣu kanīyassu daṇḍāpūpikayā pratiṣiddha evāyam avibhāgo draṣṭavyaḥ, saty api jyeṣṭhasya guṇavattve jyeṣṭha-vṛttitve ca. tathā coktam-"tasmād dharmyā pṛthak-kriyā" iti. na ca dharmye vibhāge saty avibhāgo yuktaḥ kāraṇopadeśāt. tathā ca tad uktam eva. etena pitā-putra-vibhāgo vyākhyātaḥ. tulya-hetutvāt. na cāyaṃ nāstīti mantavyaḥ "ūrdhvaṃ pitur" vibhāgopadeśāt. yasmād vakṣyati, "na tat-sutair bhajet sārdham" iti. tato liṅgāt pitā-putrayor vibhāgo vijñeyaḥ. yataś ca sarveṣv adhikārārheṣu dharmānuṣṭhāna-samartheṣu ca dharmyā pṛthak-kriyā. ata idam ucyate -

jyeṣṭhasya viṃśa uddhāraḥ sarva-dravyāc ca yad varam
tato 'rdhaṃ madhyamasya syāt turīyaṃ tu yavīyasaḥ. 112.

<u>jyeṣṭhasya</u> viṃśati-bhāgaḥ sarva-dravyeṣu ca <u>yad</u> <u>varam</u>. madhyamasya <u>tato 'rdhaṃ</u> catvāriṃśad bhāgaḥ. vara-dravyānantaraś coddhāro madhyamasya. evaṃ caturthas tv aśīti-bhāgo yavīyasaḥ sarva-dravyebhyaś ca hīnaḥ uddhāraḥ.[1] "dravyebhyaś ca varaṃ varam" ity asmin pāṭhe madhyama-kaniṣṭhayos tad-anurūpaivāṃśa-kalpanā vijñeyā. evaṃ ca madhyagā uddhṛtya yad anyac chiṣyate tasya samo vibhāgaḥ kāryaḥ. trayāṇāṃ cāyaṃ sama-guṇānāṃ vibhāga-vidhiḥ, trayāṇām uddhāra-darśanāt. ayam aparo vibhāgaḥ: -

jyeṣṭhaś caiva kaniṣṭhaś ca saṃharetāṃ yathoditam
ye 'nye jyeṣṭha-kaniṣṭhābhyāṃ teṣāṃ syān madhyagaṃ dhanam. 113.

bahu-putrasya jyeṣṭha-kaniṣṭhayor guṇavator yathoktam uddhṛtya nirguṇānāṃ bahūnām api madhyamānāṃ guṇavato madhyamasya yaś catvāriṃśad-bhāga ukto 'nantara-śloke sa bahubhir api ca madhyamair vibhajanīyaḥ. sama-guṇānāṃ tu madhyamānāṃ sarveṣām ekaikasya pūrvavac ca[tvā]riṃśad bhāga uddhāryaḥ.

sarveṣāṃ dhana-jātānām ādadītāgryam agrajaḥ
yac ca sātiśayaṃ kiñcid daśataś cāpnuyād varam. 114.

dhana-jātād dhana-jātād yac chreṣṭhaṃ yac caikam api sātiśayaṃ sarvasmāc ca dhana-jātād daśa-bhāgaḥ. etaj jyeṣṭhasyoddhṛtya pūrvavad anyat samadhā vibhajeran. yatraiva ca jyeṣṭho mahāguṇaḥ itare ca guṇa-hīnāḥ tatrāyaṃ vidhiḥ sāmarthyād vijñeyaḥ. tathā cottara-śloke caitam arthaṃ sphuṭī-kariṣyaty eva. apare tu "daśataś cāpnuyād varān" iti dvitiyā-bahu-vacanaṃ paṭhanti. gā aśvān vā tathā caitad daśa paśava eva smṛtyantare viśeṣitāḥ

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1 uddhāra-

"daśakaṃ[1] paśūnāṃ naika-śapha-dvipadānām" iti.

uddhāro na daśasv asti saṃ[pannānāṃ sva]-karmasu
yat kiñcid eva deyaṃ tu jyāyase māna-vardhanam. 115.

pūrva-śloke ya uddhāro jyeṣṭhasyoktaḥ sa nivartyate. uddhāro daśasv api paśuṣu nāsti jyeṣṭhasya, prāg evānyatra yatho[kta-dhana-jātādiṣu. yan]-nimittenāyaṃ jyeṣṭhāṃśāpavādas taṃ darśayati. sampannānāṃ sva-karmasu tad-bhrātṝṇām. evaṃ caiṣām adhyayana-vijñāne karma-sampad-vacanād artha-gṛhīte. etad api [jñeyam]. yat kiñcid eva deyam tu jyāyase māna-vardhanaṃ noddhāraḥ pūrvaḥ. tathā ca sama-guṇeṣu bhrātṛṣv ayaṃ vibhāgo vijñeyaḥ. uddhāra-grahaṇa-pakṣe cedam ucyate.

evaṃ samuddhṛtoddhāre samān aṃśān prakalpayet
uddhāre 'nuddhṛte tv eṣām iyaṃ syād aṃśa-kalpanā. 116.

evaṃ yathokta-nyāyāvirodhenoddhṛtya śiṣṭasya samo vibhāgaḥ.

ekādhikaṃ harej jyeṣṭhaḥ putro 'dhyardhaṃ tato 'nujaḥ
aṃśam aṃśaṃ yavīyāṃsa iti dharmo vyavasthitaḥ. 117.

guṇādhike jyeṣṭhe īṣad-prakṛṣṭa-guṇe ca tad-anantara-je tad-avareṣu ca tābhyāṃ nikṛṣṭa-guṇeṣu sameṣu vā 'yaṃ vibhāgaḥ sāmarthyād vijñāyate. "sametya bhrātaraḥ saha" iti vacanāt pratiṣiddhaṃ bhaginībhyaḥ pitrya-dhanāṃśa-dānam. iṣyate ca tāsām anūḍhatayā nimittena tat-prāptiḥ. yata idaṃ tad-apavādārtham ārabhyate.

svebhyo 'ṃśebhyas tu kanyābhyaḥ pradadyur bhrātaraḥ pṛthak
svāt svād aṃśāc caturbhāgaṃ patitāḥ syur aditsavaḥ. 118.

anūḍhānāṃ bhaginīnāṃ niyamena dānam idam ucyate, sāntānikādi-dānavat. "patitāḥ syur aditsavaḥ" iti vacanāt. etac ca svāṃśato na samudāyataḥ. udvāha-mātra-prayojanaṃ deyaṃ sva-dharmānuparodhena, na caturbhāgo yathāśrutaḥ. evaṃ hi bahu-bhrātṛkāṇām alpatvāc ca kanyānāṃ dhanaṃ bahutaram āpadyeta, dvyekayoś ca bhrātror bahvīnāṃ bhaginīnāṃ dāne nirdhanatvaṃ prasajyeta. na caitad iṣṭaṃ, "dharmyā pṛthak-kriyā" iti vacanāt. athavā "pradadyur bhrātaraḥ pṛthak" ity atra śloka-pāde pṛthag-vacanāt bhinna-mātṛkā evaite sodaryābhyo bhaginībhyaḥ pūrvavad dadyur iti.

ajāvikaṃ caika-śaphaṃ na jātu viṣamaṃ bhajet
ajāvikaṃ tu viṣamaṃ jyeṣṭhasyaiva vidhīyate. 119.

ajāvikaṃ tu vibhāga-kāle yadi viṣama-saṃkhyayā vibhaktum aśakyaṃ taj jeṣṭhasyaiva syāt. na tad anyasya dravyāṃśa-pātena samatāṃ nayet, vikrīya vā tan-mūlyaṃ khaṇḍayet.

yavīyāñ jyeṣṭha-bhāryāyāṃ putram utpādayed yadi
samas tatra vibhāgaḥ syād iti dharmo vyavasthitaḥ. 120.

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1 daśataḥ

jyeṣṭhāṃśāpavādārtho 'yam ārambhaḥ. evaṃ ca jyeṣṭhāpatyatayā tad-aṃśādhiko bhāgo na syāt, guṇavato 'pi kanīyasotpannatvāt kṣetra-jatvāc ca. nāpy ardhāṃśaḥ, kiṃ tarhi "samas tatra vibhāgaḥ syāt." kena, pitṛvyena pituḥ kanīyasotpādakeneti. ayaṃ ca niyuktā-sutaḥ kṣetrajo vijñeyaḥ. aniyuktā-sutasya tv anaṃśārhatvam eva vakṣyate. jyeṣṭha-putrasya tu guṇavataḥ pitur iva soddhāro dhanāṃśa ity etad api ca sāmarthyād gamyate.

upasarjanaṃ pradhānasya dharmato nopapadyate
pitā pradhānaḥ prajane tasmād dharmeṇa taṃ bhajet. 121.

ayaṃ pūrva-ślokārthavādaḥ.upasarjanam apradhānaṃ pituḥ kanīyān bhrātā kṣetrajasyotpādayitā, yasmād ataḥ pradhānasya jyeṣṭhasya[1] bhrātuḥ samāṃśam ity etad dharmataḥ śāstrato nopapadyate. tathā coktaṃ jyeṣṭhasyāṃśa-dānam. evaṃ ca sati pitā pradhāno 'patya-prajane. tathā ca vakṣaty aurasa-prādhānyaṃ, na cāyaṃ kṣetra-jaḥ pitrā jātaḥ. tasmād dharmeṇa taṃ bhajet: dharmaḥ pūrva-śloka-śāstraṃ, "samas tatra vibhāgaḥ syāt" ity etat. kecid "ardhena taṃ bhajet" iti paṭhanti. tad ayuktam, pūrvokta-vyāghāta-prasaṅgāt. na cātra vikalpo yuktaḥ, avidhitvād asya. avidhitvaṃ ca pūrva-ślokārthavādatvād iti. athavopasarjanaṃ kṣetra-jaḥ pradhānasyaurasasya samāṃśa ity etad dharmato nopapadyate. tathā ca vakṣyati "eka evaurasaḥ putraḥ pitryasya vasunaḥ prabhuḥ" iti. yataś ca pitā pradhānaḥ prajane na cāyaṃ tena jātaḥ, tasmād asya samāṃśataiva yuktā. pūrva-śāstra [samaṃ] pitṛ-dānaṃ tataḥ. athavopasarjanaṃ[2] kṣetrajaḥ pradhānasya kṣetriṇaḥ samāṃśam ity etad dharmato nopapadyata iti. anyat samānam.

putraḥ kaniṣṭho jyeṣṭhāyāṃ kaniṣṭhāyāṃ ca pūrva-jaḥ
[kathaṃ tatra vibhāgaḥ syā]d iti cet saṃśayo bhavet, 122.

kiṃ mātur udvāha-krameṇa jyaiṣṭhyam utāpatya-janma-krameṇety evaṃ [saṃśaya], ayaṃ nirṇaya-kramo vidhīyate:

ekaṃ vṛṣabham uddhāraṃ [saṃhareta sa pūrva-jaḥ
tato 'pare 'jyeṣṭha-vṛ]ṣās tad-ūnānāṃ sva-mātṛtaḥ. 123.

pūrvasyāṃ jātaḥ pūrva-jaḥ kanīyān ucyate na pūrva-jātaḥ. evaṃ ca saty etad atra samañjasaṃ jyeṣṭha-grahaṇaṃ bhavati. tato 'pi ajyeṣṭha-[vṛṣā ekaśaḥ] tad-ūnānām.tasmād ūnās tad-ūnāḥ na vayastaḥ, kiṃ tarhi sva-mātṛtaḥ. tathā ca sati mātṛto jyaiṣṭhyam atra putrāṇāṃ, na janmataḥ.

jyeṣṭhas tu jāto jyeṣṭhāyāṃ hared vṛṣabha-ṣoḍaśam
tataḥ sva-mātṛtaḥ śeṣā bhajerann iti dhāraṇā. 124.

ṛjvarthaḥ ślokaḥ. etad ekīya-mataṃ[3], Manus tu bhagavān āha -

sadṛśa-strīṣu jātānāṃ putrāṇām aviśeṣataḥ
na mātṛto jyaiṣṭhyam asti janmato jyaiṣṭhyam ucyate. 125.

1 pradhānajyeṣṭhasya. 2 opavarṇanaṃ 3 ekīyatam

asyārthavādaḥ:

janma-jyeṣṭhena cāhvānaṃ subrahmaṇyāsv api smṛtam
yamayoś caika-garbhe 'pi janmato jyeṣṭhatā smṛtā. 126.

eka-kāla-niṣiktayor api satoḥ. atra kaścit "sadṛśa-strī" vacanāt pūrva-vidhim asadṛśa-strī-viṣayaṃ manyate. tad ayuktaṃ, yena viṣama-samī-karaṇam anyāyyam. "sadṛśa-strī" grahaṇaṃ cātra vidhyantara[1]-sambandhenocyamānaṃ na pūrva-vidher asadṛśa-strī-viṣayatvaṃ darśayituṃ samartham. yataś ca vakṣyati, "etad vidhānaṃ vijñeyaṃ vibhāgasyaika-yoniṣu, bahvīṣu caika-jātānāṃ nānā-strīṣu nibodhata" iti. ataś ced asamañjasaṃ paunaruktyād āpadyate.

aputro 'nena vidhinā sutāṃ kurvīta putrikām
yad apatyaṃ bhaved asyāṃ tan mama syāt svadhā-karam. 127.

yathaivaurasābhāve kṣetra-jādyabhidhānaṃ dāya-vibhāga-prakaraṇe 'ṃśa-prāptyarthaṃ tathaiva putrikā-putra-vidhānaṃ vijñeyam. aputrasyaivaitat syāt putrikā-putra-vidhānam. anayā saṃvidā "yad apatyaṃ bhaved asyāṃ tan mama syāt svadhā-karaṃ" piṇḍodaka-pradam ity arthaḥ. asyārthavādaḥ para-kṛti-rūpa udāhriyate.

anena tu vidhānena purā cakre 'tha putrikāḥ
vivṛddhyarthaṃ sva-vaṃśasya svayaṃ Dakṣaḥ Prajāpatiḥ. 128.

Prajāpatir hi prajā-vidhi-jñaḥ. yataḥ sa evodāhṛtaḥ.

dadau sa daśa Dharmāya Kāśyapāya trayodaśa
Somāya rājñe sat-kṛtya prītātmā sapta-viṃśatim. 129.

sat-kāra-vacanaṃ ca sarvārthaṃ liṅgam apareṣāṃ putrikā-karmaṇi.

yathaivātmā tathā putraḥ putreṇa duhitā samā
tasyām ātmani tiṣṭhantyāṃ katham anyo dhanaṃ haret. 130.

pitari prete sa-putrā aputrā vā putrikā dhanaṃ haret tadīyam.

mātus tu yautakaṃ yat syāt kumārī-bhāga eva saḥ
dauhitra eva tu hared aputrasyākhilaṃ dhanam. 131.

asyeśiny eva sā.putrikā-putras tv aputre mātāmahe pramīte 'khilaṃ dhanaṃ haret, putrikā vā. yadā putrikāyāṃ kṛtāyāṃ mātā-mahasya tu putro jāyate daivāt kathañcit, tadā bhrātraṃśasyaiva putrikā-putra īśata iti. atha tu putrikā kṛtā tathāpi prāk pray-āṇāt pitur na pitū riktha-bhāginī.

dauhitro hy akhilaṃ riktham aputrasya hared yadi
sa eva dadyāt tat-piṇḍaṃ pitre matāmahāya ca. 132.

yasmin pakṣe 'putro mātāmahaḥ putrikā-sutaś cākhila-dravya-hārī, tasmin pakṣe tasya piṇḍa-dāna-niyamaḥ. yadā tu mātāmahaḥ sa-putraḥ saṃpadyate daivāt putrikā-putre sati, tadā putrikā-putro 'pi san naiva piṇḍaṃ mātāmahāya dadyāt. <u>hared yadi</u>, yasmin

1 bindvantara-

pakṣa ity arthaḥ. tac ca piṇḍa-dānaṃ pitṛ-mātāmahayoḥ prathamam. evam uttarayor api dvayor dvayoḥ piṇḍo deyaḥ. yasmāt -

pautra-dauhitrayor loke na viśeṣo 'sti dharmataḥ -

kāraṇam atra bravīti, yena -

- tayor hi mātā-pitarau saṃbhūtau tasya dehataḥ. 133.

putrikā-putra-stutiḥ pūrva-vidhyarthā.

putrikāyāṃ kṛtāyāṃ tu yadi putro 'nujāyate
samas tatra vibhāgaḥ syāj jyeṣṭhatā nāsti hi striyāḥ. 134.

evaṃ ca sati putrāṃśa-dānam ajyeṣthatvān nāsti.

aputrāyāṃ mṛtāyāṃ tu putrikāyāṃ kathañcana
dhanaṃ tat-putrikā-bhartā haretaivāvicārayan. 135.

putrikāyāḥ pitary aputre uparate, tad-dhane ca sarvasmin putrikayā gṛhīte, yady aputr[ā putrikā mriyeta tadā tad-dhanaṃ] bhartuḥ syāt. nāsau śvaśura-sapiṇḍair jñātibhir vānuyojyaḥ.[1]

akṛtā vā kṛtā vāpi yaṃ vindet sadṛśāt sutam
pautrī mātāmahas tena dadyāt piṇḍaṃ [hared dhanam. 136.

dhana-grahaṇasya piṇḍa]-dāna-nimittatvāt niyamato dhana-haraṇaṃ piṇḍa-dānaṃ ca. akṛtāyāṃ tu putrikāyāṃ dauhitrasyecchā-sanniyoga-śiṣyaṃ[2] piṇḍa-dānaṃ dhana-haraṇaṃ ca syāt. yady abhyupa[gamyate vika]lpo niyamo[3] vā bhavet. tataḥ putrikā-vidhinārthaḥ syāt. tasmāt kṛtāyāṃ niyamaḥ, anyatra[4] tu vikalpa ity uktam. yad āha: -

putreṇa lokāñ jayati pautreṇānantyam aśnute
atha putrasya pautreṇa bradhnasyāpnoti viṣṭapam. 137.

dauhitra-praśaṃsārthaḥ ślokaḥ. katham. pautra evāyaṃ dauhitra iti kṛtvā stūyate mṛtasyopakāra-viśeṣa-sambandhena. katham. putriṇo hi pramītāḥ pitṛ-gaṇāpannāḥ pitṛvat pūjārhāḥ putra-pautra-prapautrair vidhi-sāmarthyād upahṛtasya kavyasya pratigraha-mātra-bhogād ācaturthāt puruṣāt saṃsāram āpannāḥ tatrāsata iti. śāstra-sāmarthyād etad gamyate. evaṃ hi putrādibhir lokādīn jayatīty ayaṃ saṃstava upapadyate. tathā ca nāmadheya-nirvacanam[5] atra darśayati.

puṃnāmno narakād yasmāt trāyate pitaraṃ sutaḥ
tasmāt putra iti proktaḥ svayam eva Svayaṃbhuvā. 138.

gamyamānasya nāmadheya-gatasyārtha-rūpasyātra pramāṇa-bhāvo nāmadheya-nirvacanena pradarśitaḥ. yataś caitad evam ataḥ kārya-sāmānyāt.

pautra-dauhitrayor loke viśeṣo nopapadyate
dauhitro 'pi hy amutrainaṃ saṃtārayati pautravat. 139.

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1 -yojyaṃ
2 -śiṣyā
3 niyame
4 anyas
5 -dheye 'nipūrvavacanam

uktārthopasaṃhārārthaḥ ślokaḥ.

mātuḥ prathamataḥ piṇḍaṃ nirvapet putrikā-sutaḥ
dvitīyaṃ tu pitus tasyās tṛtīyaṃ tu pituḥ pituḥ. 140.

"sa eva dadyāt tat-piṇḍaṃ pitre mātāmahāya ca" ity atroktam api sat punar ucyate. kim artham. kathaṃ nāma punar-uktiḥ. tatra mātāmaha-prakramāt putrikā-putra-dānaṃ mātāmaha-prakramaṃ yuktam. tasmād ayam aparaḥ[1] kalpaḥ putrikāputra-piṇḍa-dānasya mātuḥ prathamataḥ piṇḍaṃ nirvapet ity evam-ādi. anyeṣāṃ tu pāṭho 'rthaś cāsya ślokasya: - "mātuḥ prathamataḥ piṇḍaṃ nirvapet putrikā-sutaḥ, dvitīyaṃ tu pituḥ svasya" ity evam, arthaś ca mātuḥ prathamaṃ nāma-saṅkīrtanaṃ tataḥ pituḥ svasya[2]. tato mātāmaha-pitāmahayoḥ tat-parayoś ceti. tat punar yuktāyuktatayā vicāraṇīyam.

upapanno guṇaiḥ sarvaiḥ putro yasya tu dattrimaḥ
sa haretaiva tad-rikthaṃ saṃprāpto 'py anya-gotrataḥ. 141.

aputrādhikārād aputrasya sato dattako rikthaṃ haret. pradarśanaṃ cedaṃ kṛtrimādīnāṃ draṣṭavyam. evaṃ ca sarva eva putra-pratinidhayo 'viśeṣeṇāputrasya dhana-bhājo yuktāḥ. yac ca kānīnādīnāṃ ṣaṇṇām adāy[ād]atvam[3] ucyate pākṣikaṃ tad-vijñeyam. yad aurasa uttara-kālam utpannaḥ uttarebhyaḥ prajīvana-mātraṃ prayacchati tadā kānīnādīnāṃ vikalpena dadātīty evaṃ kānīnādīnām adāyādatvam ucyate.

gotra-rikthe janayitur na hared dattrimaḥ sutaḥ
gotra-rikthānugaḥ piṇḍo vyapaiti dadhataḥ svadhā. 142.

gotra-rikthe piṇḍa-dānaṃ ca janayitur dattrimo na gṛhṇīyāt. yasmai tu dīyate 'sau tadīye tasya gotra-rikthe syātām. piṇḍa-dānaṃ ca tat-sanniyogena. yasmād gotrānugaḥ piṇḍaḥ. ata etasmāt kāraṇād vyapaiti dadhataḥ svadhā piṇḍa-dānopalakṣaṇam. svadhā sā ca vyapaiti janayituḥ, tena tasyānyasmai dattatvāt. anyas tv āha, "gotra-rikthe janayitur na hared anyasmai dīyamāno 'pi". tathā dvyāmuṣyāyaṇo 'sau saṃpadyate. Gautamas taṃ viśeṣayitvāha, "piṇḍa-gotrarṣi-s[aṃbandhā rikthaṃ bhajeran" iti sa eva] gotra-rikthe bhajeteti.

aniyuktā-sutaś caiva putriṇyāptaś ca devarāt
ubhau tau nārhato bhāgaṃ jāra-jātaka-kāmajau. 143.

aniyuktā-sutaś caive[ti devarāj jāto] jyeṣṭha-bhāryāyām ity arthaḥ. evaṃ ca sati niyuktā-sutasya tatra samāṃśatvam uktaṃ vijñeyam. putriṇyāptaś ca devarād ity etad anapatyāy[ā eva devarotpannasya nānyotpannasya bhāga-hara]tvam. devarād api kiṃ,

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1 varaḥ
2 svataḥ
3 adāyatvam

utānyasmād ity "api"-śabda-lopaḥ sāmarthyād vijñeyaḥ. devara-grahaṇaṃ cobhaya-viśeṣaḥ. asyārthavādaḥ yasmāt tau jāra-jāta[ka-kāmajau iti] kathañcin nindeyam ubhayoḥ, yena tan-nindā-vacanam ubhayatra yujyate, avidhinotpannatvād ubhayoḥ.

niyuktāyām api pumān nāryāṃ jāto 'vidhānataḥ
naivārhaḥ paitṛkaṃ rikthaṃ patitotpādito hi saḥ. 144.

niyuktāyām api "ghṛtākto[1] vāg-yataḥ" iti vacanād vidhyatikrama-jāto na riktha-bhāgaḥ syāt. yena patitena patitābhyāṃ vāsāv utpāditaḥ. ubhayor niyama-śravaṇāt tad-vyatikrama-nindaiṣā vedit-avyā.

hared eva niyuktāyām putro jāto yathaurasaḥ
kṣetrikasya tu tad bījaṃ dharmataḥ prasavaś ca saḥ. 145.

jāto yathaurasa ity etad-guṇavataḥ kṣetra-jasya pitryāṃśa-prāpt-yarthaṃ vacanam. evaṃ ca sati pūrvoktāyās samāṃśatāyā[2] ayam apa-vādaḥ guṇavad-apatyatayārambha-sāmarthyād vijñeyaḥ. itarathā hi pūrva-ślokārthāpatti-siddhatvād anārabhyam etat syāt. evaṃ cātra stutyarthaṃ praśaṃsā-vacanam upapadyate idaṃ kṣetrikasya tu tad-bījaṃ dharmataḥ prasavaś ca saḥ iti. na cākasmāt praśaṃsā-vacanam idaṃ bhavitum arhati. tathā ca -

[dhanaṃ yo bibhṛyād bhrātur mṛtasya striyam eva ca
so 'patyaṃ bhrātur utpādya dadyāt tasyaiva tad-dhanam].[3] 146

daṇḍāpūpikayaurasasya. bhrātur utpādyeti niyogādi-vidhyapekṣ-itam idaṃ vacanam. apare tv āhuḥ - aniyuktāyām api pitryaṃ dadyād iti. tat tv idaṃ yuktāyuktatvena vicāraṇīyam.

yā niyuktā 'nyataḥ putraṃ devarād vā 'py avāpnuyāt
taṃ kāma-jam arikthīyaṃ mithyotpannaṃ pracakṣate. 147.

vidhi-jātāpatya-stutir iyam, avidhi-jātāpatya-nindayā, pitṛ-dhanāṃśa-prāptyartham. anyas tv āha - yad uktaṃ "devarād vā sapiṇḍād vā" niyuktā-suto riktha-bhāg iti [tasyā]yaṃ pratiṣedhaḥ. ukta-niṣidhatvāc ca vikalpena riktha-bhāktvaṃ vijñeyam. guṇopekṣayā[4] cānyataram adhyavasitavyam.

etad vidhānaṃ vijñeyaṃ vibhāgasyaika-yoniṣu
bahvīṣu [caika-jātānāṃ nānā]-strīṣu nibodhata. 148.

vakṣyamāṇa-prakaraṇaupanyāsikaḥ ślokaḥ.

brāhmaṇasyānupūrvyeṇa catasras tu yadi striyaḥ
tāsāṃ putreṣu jāteṣu vibhāge 'yaṃ vidhiḥ smṛtaḥ. 149.

ānupūrvya-grahaṇam [anuvādārtha]m. yadi-grahaṇaṃ cānityārtham. tathācoktaṃ "kāmatas tu pravṛttānām imāḥ syuḥ kramaśo 'varāḥ"[5]

1 vṛtākko
2 samāntāyā
3 Of this verse there is no trace in the ms.
4 guṇāpekṣayā
5 'parā

iti.

kīnāśo go-vṛṣo yānam alaṅkāraś ca veśma ca
viprasyauddhārikaṃ deyam ekāṃśaś ca pradhānataḥ. 150.

kīnāśaḥ karṣakaḥ. tathā ca mantraḥ "Indra āsīt sīra-patiḥ[1] śata-kratuḥ, kīnāśā āsan Marutas sudānavaḥ" iti. go-vṛṣas[2] sektā gavām. yānaṃ gantryādi. alaṃkāraś ca pitryāṅgulīyakādi. evaṃ veśma. ekaścāṃśo yaḥ prādhānyena lakṣyate. etad viprasyoddhārikam. etad uddhṛtya madhyakāt śiṣṭasyāṃśa-vibhāgo yena nyāyena so 'yam ucyate.

tryaṃśaṃ dāyād dhared vipro dvāv aṃśau kṣatriyā-sutaḥ
vaiśyā-jo 'dhyardham evāṃśaṃ śūdrā-putro 'rdham eva tu. 151.

nigada-vyākhyātāṃśa-praklptiḥ. dvi-bahuṣv api sama-saṃkhyeṣv evaṃ vibhajya paścāt sajātayo vibhajeran pūrvavat. viṣama-saṃkhyeṣu tu śāstra[3]-liṅgād utprekṣyāṃśa-kalpanāḥ.

sarvaṃ vā riktha-jātaṃ tad daśadhā parikalpya ca
dharmyaṃ vibhāgaṃ kurvīta vidhinā 'nena dharma-vit. 152.

dharmya-vacanād atra sarveśu yathokta-kāriṣv ayaṃ vibhāgaḥ. so 'yam ucyate.

caturo 'ṃśān hared vipras trīn aṃśān kṣatriyā-sutaḥ
vaiśyā-putro hared dvyaṃśam aṃśaṃ śūdrāsuto haret. 153.

ṛjv-arthāṃśa-kalpanā. atrāpi pūrvavat sama-viṣama-saṃkhyeṣu vibhāgo vijñeyaḥ.

yady api syāt tu sat-putro yady aputro 'pi vā bhavet
nādhikaṃ daśamād dadyāc chūdrāputrāya dharmataḥ. 154.

santaḥ putrā [dvijāta]yo yasya so 'yaṃ sat-putraḥ. yady aputro 'pi vā bhavet tad abhāve kevalaḥ śūdrā-putraḥ. evam api nādhikaṃ daśa-bhāgāt tasmai deyam; anyat sapiṇḍā hareyuḥ. tad-abhāve tad-dhanasya [ta evādhikāriṇaḥ syuḥ]. etasmād eva liṅgāt kṣatriya-vaiśyau kevalāv api santau brāhmaṇasya sarva-riktha-harau syātām. itarathā hi śūdra-pratiṣedho 'narthakaḥ syāt.

brāhmaṇa-kṣatriya-vi[śāṃ śūdrā-putro na riktha-bhāk
yad evā]sya pitā dadyāt tad evāsya dhanaṃ bhavet. 155.

pitradhīno 'syāṃśa ity ayam aparaḥ kalpo guṇa-saṃbandhāpekṣaḥ pūrva-vidheḥ. evaṃ ca sati pūrvottarayor virodhād anayor vikalpo guṇa-[saṃbandhāpe]kṣaḥ. athavā anūḍhā-śūdrā-putrasyāyaṃ vidhir jñeyaḥ. pūrvas tūḍhā-putrasya. tathā ca Gautamaḥ śūdra-prakaraṇa āhāparigṛhītāsv api, "śuśrūṣuś cel labheta vṛtti-mūlam antevāsi-vidhinā".

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1 I. āsīt sīravatiś

2 Before this word a portion of v. 151ab has crept in.

3 śāstraṃ

sama-varṇāsu vā jātāḥ sarve putrāḥ sujanmanām
uddhāraṃ jyāyase dattvā bhajerann itare samam. 156.

sama-varṇāsu vā jātā jyāyase māna-vardhanaṃ yat-kiṃcid dattvā bhajerann itare samam. hīna-jāti-guṇavattareṣv ayaṃ vidhiḥ sāmarthyād vijñeyaḥ.

śūdrasya tu savarṇaiva nānyā bhāryā vidhīyate
tasyāṃ jātāḥ samāṃśāḥ syur yadi putra-śataṃ bhavet. 157.

śūdrāyāṃ śuddhāyām idam ucyate. anyāsūtkṛṣṭāpakṛṣṭāsu dharmādharmāpekṣeyā vibhāgaḥ kalpayitavyaḥ.

putrān dvādaśa yān āha nṛṇāṃ Svāyambhuvo Manuḥ
teṣāṃ ṣaḍ bandhu-dāyādāḥ ṣaḍ adāyāda-bāndhavāḥ. 158.

dāya-vibhāga-prakaraṇāpekṣaḥ putrāṇām ayam upadeśo 'tra. sūtrasthānīyasyedaṃ bhāṣyaṃ tat-svarūpa-nirdeśārthaṃ bhavati.

aurasaḥ kṣetrajaś caiva dattaḥ kṛtrima eva ca
gūḍhotpanno 'paviddhaś ca dāyādā bāndhavāś ca ṣaṭ. 159.
kānīnaś ca sahoḍhaś ca krītaḥ paunarbhavas tathā
svayaṃ-dattaś ca śaudraś ca ṣaḍ adāyāda-bāndhavāḥ. 160.

kāryārtho 'yaṃ varga-pravibhāgaḥ putrāṇāṃ, tac ca vakṣyati. sahopadeśād aurasena sāmyaṃ mā bhūt kṣetra-jādīnām iti. ata idam ucyate.

yādṛśaṃ guṇam āpnoti kuplavaiḥ santarañ jalam
tādṛśaṃ guṇam āpnoti kuputraiḥ santaraṃs tamaḥ. 161.

anena liṅgena sarve kṣetrajādayo 'putrasya putra-kāryāṇi kuryuḥ, sarve ca dāyaṃ gṛhṇīyuḥ. kānīnādīnām adāyādatvam uktaṃ pākṣikaṃ tad iti vyākhyātam.

yady eka-rikthinau syātām aurasa-kṣetra-jau sutau .
yasya yat paitṛkaṃ rikthaṃ sa tad gṛhṇīta netaraḥ. 162.

[aura]se sati kṣetra-jo bhavatīti sāmarthyāt[1] vaktavyaṃ, kṣetra-je vā saty aurasa iti. evaṃ ca saty aniyuktā-suta evāyaṃ vijñeyo guṇataḥ. tathā hi [yadā putriṇyāṃ kṣetrajo jāyeta yadā votpādite kṣetra-ja auraso jāyeta tadā ta]d-dhanasya tayor ayaṃ vibhāgaḥ. yad yasya pitryam iti. etena darśanenāniyuktā-sutādaya itaratrānaṃśārhatvād bījino 'ṃśaṃ labhante. anyas tv āha yadi jātāpatyo 'tharvaṇa-pakṣa-kriyayā punaḥ sarvaṃ kṛtvā putrān utpādayet, tayoś ca bīji-keṣtriṇor dhanaṃ strī-gataṃ[2] syāt, tayor eṣa vibhāgaḥ.

eka evaurasaḥ putraḥ pitryasya vasunaḥ prabhuḥ
śeṣāṇām ānṛśaṃsyārthaṃ pradadyāt tu prajīvanam. 163.

evaṃ kṣetrajādīnām aurase sati paścād utpanne vā 'naṃśatve prāpte vidhir ayaṃ vikalpārtham ucyate. itarebhyaḥ kṣetrajādibhyaḥ

1 sāmarthyaṃ   2 -nataṃ

prajīvana-mātram deyam iti.

ṣaṣṭhaṃ tu kṣetra-jasyāṃśaṃ pradadyāt paitṛkād dhanāt
auraso vibhajan dāyaṃ pitryaṃ pañcamam eva vā. 164.

kṣetrajasya tṛtīyo 'yaṃ vikalpo niyuktā-sutasya mukhyatvāt. ṣaṣṭa-pañcama-bhāga-vikalpaś ca guṇāpekṣaḥ.

aurasa-kṣetra-jau putrau pitṛ-rikthasya bhāginau
daśāpare tu kramaśo gotra-rikthāṃśa-bhāginaḥ. 165.

evaṃ ca pūrvasmin pūrvasmin sati uttarottaraḥ prajīvana-mātreṇ-āṃśena yujyate. etasmāc ca yasmāt pūrvasya pūrvasya jyāyastvaṃ gotra-bhāktvaṃ ca jñāti-kāryaṃ ca kānīnādibhir api kāryam. eṣām idānīṃ lakṣaṇam ucyate.

sve kṣetre saṃskṛtāyāṃ tu svayam utpādayed dhi yam
tam aurasaṃ vijānīyāt putraṃ prāthama-kalpikam. 166.

yā yasya savarṇā sā tasya kṣetram. tasyām utpannaḥ prāthama-kalpika auraso 'pi vijñeyaḥ. kṣatriya-vaiśyayos tu jātā na saṃpūrṇa-lakṣaṇā aurasāḥ sutāḥ. atas teṣām [vibhā]go nyāyāvirodhena kalpayitavyaḥ. apare tu kṣatriya-vaiśyāv evaurasau kṣetra-jādibhyo jyāyāṃsau manyante.

yas talpa-jaḥ pramītasya klībasya vyādhitasya vā
sva-dharme[ṇa niyuktāyāṃ sa putraḥ kṣetrajaḥ smṛtaḥ]. 167.

nigada-vyākhyātaḥ ślokaḥ.

mātā pitā ca dadyātāṃ yam adbhiḥ putram āpadi
sadṛśaṃ prīti-saṃyuktaṃ sa jñeyo dattrimaḥ sutaḥ. 168.

ye tu "mātā pitā vā dadyātām" iti paṭhanti [tad ayukta]m ucyate. samastābhyāṃ dāna-niyamād anyatarāpāye dattako na grāhyaḥ. "mātā pitā vā" ity asmiṃs tu vikalpa-pakṣe samastayor dāna-niyamo nāsti. sadṛśaṃ sa-varṇaṃ, [jāty]āditaḥ.[1]

sadṛśaṃ tu prakuryād yaṃ guṇa-doṣa-vicakṣaṇam
putraṃ putra-guṇair yuktaṃ sa vijñeyas tu kṛtrimaḥ. 169.

kṛtrimo 'pi savarṇa eva pitṛ-mātṛ-vihīnaś ca.

utpadyate gṛhe yasya na ca jñāyeta kasya saḥ
sa gṛhe gūḍham utpannas tasya syād yasya talpa-jaḥ. 170.

avijñāta-bījino mātṛ-jātīyo gūḍhotpanno vijñeyaḥ. tathā ca Vyāsa-darśanam.

mātā-pitṛbhyām utsṛṣṭaṃ tayor anyatareṇa vā
yaṃ putraṃ parigṛhṇīyād apaviddhaḥ sa ucyate. 171.

anyatare pramīte 'nyatarotsarga ucyate. itarathā hi mātā-pitror jīvator anyatarotsarge 'paviddhatāsya na yuktā. ayam api ca sa-varṇa eva.

pitṛ-veśmani kanyā tu yaṃ putraṃ janayed rahaḥ

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1 ... yādvaraḥ (?)

taṃ kānīnāṃ vaden nāmnā voḍhuḥ kanyā-samudbhavam. 172.
savarṇārthaṃ sadṛśotpannaḥ. apare tu raha iti vacanād atr[āpi bī]jino[1] 'vijñānāt kānīnaṃ mātṛ-jātīyam evāhuḥ.

yā garbhiṇī saṃskriyate jñātā 'jñātāpi vā satī
voḍhuḥ sa garbho bhavati sahoḍha iti cocyate. 173.

ayam api sahoḍho mātṛ-jātīyaḥ.

krīṇīyād yas tv apatyārthe mātā-pitror yam antikāt
sa krītakaḥ sutas tasya sadṛśo 'sadṛśo 'pi vā. 174.

apare tv āhuḥ krītaḥ sadṛśo 'sadṛśo veti guṇataḥ kalpyate. varṇato hi kalpanāyām asama-varṇa-grahaṇe nyāya-virodhaḥ. anyas tu brāhmaṇa-viṣayam eva nyāya-virodham āha.

yā patyā vā parityaktā vidhavā svecchayātmanaḥ
utpādayet punar bhūtvā sa paunar-bhava ucyate. 175.

savarṇaḥ paunar-bhavo 'savarṇo 'pi vā, asavarṇas tu guṇataḥ.

sā ced akṣata-yoniḥ syād gata-pratyāgatā 'pi vā
paunar-bhavena bhartrā sā punas saṃskāram arhati. 176.

pāṇigrahaṇa-mātreṇa dūṣitā yady api bhartṛ-gṛhād gata-pratyāgatā bhavet akṣata-yoni[ḥ punaḥ saṃskāryā.

mā]tā-pitṛ-vihīno yas tyakto vā syād akāraṇe
ātmānaṃ sparśayed yasmai svayaṃdattas tu sa smṛtaḥ.[2] 177.

savarṇa eva syāt, na tathetaraḥ.

yaṃ brāhmaṇas tu śūdrāyāṃ kāmād utpādayet sutam
sa pārayann eva śavas tasmāt pāraśavaḥ smṛtaḥ. 178.

yaḥ śaudra iti prāg abhihitaḥ. yaṃ brāhmaṇa iti kṣatriya-vaiśyayor api pradarśanārtham. tathā ca pāraśava-grahaṇavān sa pārayann eva jīvann eva śavaḥ. puruṣārtha-prayojana-viśiṣṭa-karmaṇānabhisaṃbandhitvāt tasya pāraśavaḥ smṛtaḥ.

dāsyāṃ vā dāsa-dāsyāṃ vā śūdro yasya suto bhavet
so 'nujñāto hared aṃśam iti dharmo vyavasthitaḥ. 179.

śūdraṃ prati pitur anujñā-vacanād brāhmaṇādīnāṃ snehād rāgād vā dāyaṃ praty anujñānaṃ nāsti.

kṣetrajādīn sutān etān ekādaśa yathoditān
putra-pratinidhīn āhuḥ kriyā-lopān manīṣiṇaḥ. 180.

ekādaśānāṃ aviśeṣeṇa pratinidhi-vacanāt kānīnādayo 'pi pūrvair aviśiṣṭāḥ pratīyante. ato yad eṣām adāyāda-bāndhavatvam uktaṃ prajīvana-viṣaye pākṣika-dānārthaṃ tat syād iti vyākhyātaṃ, kiṃ ayaṃ pradhānena viśiṣṭa-kārya-pratinidhiḥ yathā mīmāṃsakā āhur iti. nety ucyate, viṣama-samīkaraṇasyāyuktatvāt. tathā coktam, "tādṛśaṃ guṇam āpnoti ku-putraiḥ saṃtaraṃs tamaḥ" ity evam-ādi. tathā cedam āhaiṣām nindā-vacanaṃ samāna-balatva-pratiṣedhārthaṃ pradhānena.

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1 atrojino 2 saṃsmṛtaḥ

ya ete 'bhihitāḥ putrāḥ prasaṅgād anya-bīja-jāḥ
yasya te bījato jātās tasya te netarasya tu. 181.

paunar-bhava-śaudrau dvau parityajya nava putrā anya-bīja-jāḥ ucyante. teṣām aurasenānirastānāṃ[1] bījināṃ sati saṃbhave bhāgitva[m. yeṣāṃ tu] bījī na jñāyeta yathā gūḍhotpanna-kānīna-sahoḍhānāṃ teṣām ubhayatrābhāgitve kevalaṃ prajīvana-mātram ebhyo[2] dīyate, tac cānṛśaṃsā-vacanāt sarveṣāṃ [abhyanu]jñātam. aurasa-praśaṃsārtho 'yaṃ ślokaḥ ity apare, yena kiṃcid api na vidhīyate pratiṣidhyate vā. athavā pratinidh[eḥ pradh]ānāsamāna[3]-kāryatva-pradarśanārtho 'yaṃ ślokaḥ.

[bhrātṛṇām e]ka-jātīnām ekaś cet putravān bhavet
sarvāṃs tāṃs tena putreṇa putriṇo Manur abravīt. 182.

sati bhrātṛ-putra ete pratinidhayaḥ [na] kartavyāḥ[4] ity evaṃ-param etat. athavā [tat-putrasya] prathamaṃ dattakādi-nyāyena pratinidhitvam anena ślokena vijñāyate. alabhyamāne tv asati vā bhrātṛ-putre 'nye kalpā āśrayaṇīyā iti.

bahvīnām eka-patnīnām ekā cet putriṇī bhavet
sarvās tās tena putreṇa prāha putravatīr Manuḥ. 183.

iyaṃ na niyoktavyety etasmād gamyate. na caitayaikākinyā dattakādi-putra-grahaṇaṃ kāryam.

śreyasaḥ śreyaso 'bhāve pāpīyān riktham arhati
bahavaś cet tu sadṛśāḥ sarve rikthasya bhāginaḥ. 184.

sarvasmin riktha-vibhāge bīja-bhūto 'yaṃ ślokaḥ. evaṃ ca saty asyānurodhena riktha-vibhāge 'nāgato[5] 'tikrāntaś ca varṇanīyaḥ.

na bhrātaro na pitaraḥ putrā riktha-harāḥ pituḥ
pitā hared aputrasya rikthaṃ bhrātara eva ca. 185.

ya ete aurasādayaḥ putrāḥ prakṛtās ta eva riktha-harāḥ syuḥ. kṣetra-jādayo 'py aurasāsaṃbhave. kuta etat. prakaraṇa-sāmarthyāt saty api sannikṛṣṭataratve pitur bhrātuś ca naiva riktha-bhājaḥ syuḥ. aputrasya pitā haret, tad-abhāve bhrātaraḥ. evaṃ caurasasya pitṛ-dhana-prāptau siddhāyāṃ kṣetrajādi-suta-prāptyartho 'yam ārambhaḥ. yataś cedam āha -

trayāṇām udakaṃ kāryaṃ triṣu piṇḍaḥ pravartate
caturthaḥ saṃpradātaiṣāṃ pañcamo nopapadyate. 186.

prakṛtasya sannikarṣasya vibhāvanārtho 'yaṃ ślokaḥ.

anantaraḥ sapiṇḍād yas tasya tasya dhanaṃ bhavet
ata ūrdhvaṃ sakulyāḥ syur ācāryaḥ śiṣya eva vā. 187.

sakulya-grahaṇena samānodakā gṛhyante. ācāryaḥ śiṣyo vā. tad-

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1 aurase nirastānāṃ
2 mātrebhyo
3 pratinidhānenarsamāna
4 -nidhayaḥkartavyāḥ
5 bhāhena āgantur

abhāve -

sarveṣām apy abhāve tu brāhmaṇā riktha-bhāginaḥ
traividyāḥ śucayo dāntās tathā dharmo na hīyate. 188.

sarveṣām apy abhāva ity etasmād gamyate tat-strīṇām apy abhāve yathokta-guṇa-saṃbandha [iti. tathā ca] sati -

ahāryaṃ brāhmaṇa-dravyaṃ rājñā nityam iti sthitiḥ
itareṣāṃ tu varṇānāṃ sarvābhāve haren nṛpaḥ. 189.

ṛjv-arthaḥ ślokaḥ.

saṃsthitasyānapatyasya sagotrāt putram āharet
tatra yad riktha-jātaṃ syāt tat tasmin pratipādayet. 190.

kṣetrajasya devara-sapiṇḍābhyām uktatvād iha sagotra-grahaṇaṃ tad-utpannasyāpi dhanāṃśa-prāpty-artham. itarathā hi "devarād vā sapiṇḍād vā" iti vacanād adevara-sapiṇḍāt sagotrāt utpannasya kṣetrajasyānaṃśārhatā syāt. klībakasya dattakasya tu datta-kṛtrima[1] svayaṃdattāḥ syuḥ.

dvau tu yau vivadeyātāṃ dvābhyāṃ jātau striyā dhane
tayor yady asya pitryaṃ syāt tat saṃgṛhṇīta netaraḥ. 191.

yā punarbhūḥ sāpatyā sadhanā ca parasmin puruṣe punar bhavati tatrāyaṃ vibhāgaḥ. idaṃ ca punar-bhū-putrasyāṃśa-haratve darśanam.

jananyāṃ saṃsthitāyāṃ tu samaṃ sarve sahodarāḥ
bhajeran mātṛkaṃ rikthaṃ bhaginyaś ca sanābhayaḥ. 192.

sama-vacanān nāsty atra jyeṣṭhāṃśaḥ. bhaginyaś ca sanābhaya ūḍhā anūḍhāś ca gṛhyante. anūḍhā eveti kecit. bhaginyabhāve tu -

yās tāsāṃ syur duhitaras tāsām api yathārhataḥ
mātāmahyā dhanāt kiṃcit pradeyaṃ prīti-pūrvakam. 193.

ūḍhānām anūḍhānāṃ ceti kṛta-vicāram etat. prīti-pūrvakam iti vacanān na niyataṃ dānam idaṃ vijñāyate.

adhyagnyādhyāvāhanikaṃ dattaṃ ca prīti-karmaṇi
bhrātṛ-mātṛ-pitṛ-prāptaṃ ṣaḍ-vidhaṃ strī-dhanaṃ smṛtam. 194.

ṣaḍ-vidhasya niyamāt maitra-labdhasya strī-dhanatvaṃ nāsti. adhyagnīyam agni-samīpa uhyamānāyai dattam. adhyāvāhanikaṃ patyā sva-gṛham ānīyamānāyai dīyate.

anvādheyaṃ ca yad dattaṃ patyā prītena caiva yat
patyau jīvati vṛttāyāṃ prajāyās tad dhanaṃ bhavet. 195.

ṛjv-arthaḥ ślokaḥ.

brāhma[2]-daivārṣa-gāndharva-prājāpatyeṣu yad dhanam
aprajāyām atītāyāṃ bhartur eva tad iṣyate. 196.

eteṣu pañcadheṣu bhartur dhanam abhyanujñāyate.

yat tv asyāḥ syād dhanaṃ dattaṃ vivāheṣv āsurādiṣu

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1 kataka- 2 brahma

aprajāyām atītāyāṃ mātā-pitros tad iṣyate. 197.
eteṣv āsurādiṣu kalyā[ṇeṣu tayoḥ] pratyarpayitavyaṃ dhanam.

striyāṃ[1] tu yad bhaved vittaṃ pitrā dattaṃ kathaṃcana
brāhmaṇī tad dharet kanyā tad-apatyasya vā bhavet. 198.

ṣaḍ-vidhasyā[pi strī-dhana]syāputrāyām [atītāyāṃ grahaṇe nyāyye] sati pitrā dattam ity etad atra nidarśanārthaṃ sarva-strī-dhanānāṃ vijñeyam. [mṛta][2]-putrāyāś ca vibhāgaṃ vakṣyati. brāhmaṇī tad dharet kanyā iti niyamāt kṣatriyādi-kanyānām [ayaṃ niya]maḥ. etad brāhmaṇādīnām. brāhmaṇī-kṣatriyā-vaiśyāsūḍhāsv asavarṇa-stryuparame brāhmaṇādi-kanyābhyo dhana-dānaṃ vijñeyam.

na nirhāraṃ striyaḥ kuryuḥ kuṭumbād bāhu-madhyagāt
svakād api ca vittād dhi svasya bhartur anājñayā. 199.

nirhāra-pratiṣedhāc caitat vijñāyate yadi kācid īśatvāt tad-dhanaṃ nirharet, tatas tat-punarādāya bhrātṛbhir vibhaktavyam eva.

patyau jīvati yaḥ strībhir alaṅkāro dhṛto bhavet
na taṃ bhajeran dāyādā bhajamānāḥ patanti te. 200.

dāyādānām ayaṃ pratiṣedhaḥ. ātmīyānāṃ tv aurasa-putrāṇām anujñāto vibhāgaḥ.

anaṃśau klība-patitau jātyandha-badhirau tathā
unmatta-jaḍa-mūkāś ca ye ca kecin nirindriyāḥ. 201.

ity anena pīṭha-sarpi-paṃgvādayo 'pi gṛhyante sāmarthyāt.

sarveṣām api tu nyāyyaṃ dātuṃ śaktyā manīṣiṇā
grāsācchādanam atyantaṃ patito hy adadad bhavet. 202.

prakaraṇāt klībādīnām idam ucyate grāsācchādana-dānaṃ yāvajjīvam.

yadyarthitā tu dāraiḥ syāt klībādīnāṃ kathaṃcana
teṣām utpanna-tantūnām apatyaṃ dāyam arhati. 203.

klībādīnām iti cātra sāmarthyān na bahu-vrīhau tad-guṇa-saṃvijñānaṃ bhavati. evaṃ ca klībād apare tu gṛhyante. yena dharma-prajārthaṃ dārāṇāṃ saṃgrahaḥ yatas tad abhāvāt klībasya nāsti saṃgrahaḥ. aputrasyānadhikārād ādhāne. atha smārta-karmāpekṣo dāra-saṃgrahaḥ. tataḥ klībasyāpy atra grahaṇaṃ yuktaṃ tad-guṇa-saṃvijñāna-bahu-vrīhiṇā.

yat kiṃcit pitari prete dhanaṃ [jyeṣṭho] 'dhigacchati
bhāgo yavīyasāṃ tatra yadi vidyānupālinaḥ. 204.

jyeṣṭha-labdhasya vaidyāḥ santo bhāgino yavīyāṃsaḥ, na tu kaniṣṭha-labdhasya jyāyān ity etad arthāl [labhyate].

avidyānāṃ tu sarveṣām īhātaś ced dhanaṃ bhavet
samas tatra vibhāgaḥ syād apitrya iti dhāraṇā. 205.

īhātaḥ ceṣṭātaḥ kṛṣyādita ity arthaḥ. sarve cec ceṣṭante samas

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1 striyās is read by southern jurists. Bhār. may have read it.
2 su-. This is due to a misunderstanding. The rule that the mother of several sons takes a share at partition is not found in Manu.

tatra vibhāgaḥ syān, na tu guṇāpekṣaḥ kaścid vibhāga-kalpa āśrayitavyaḥ.

vidyādhanaṃ tu yad yasya tat tasyaiva dhanaṃ bhavet
maitram audvāhikaṃ caiva mādhuparkikam eva ca. 206.

audvāhika-grahaṇena sarvaṃ śvaśura-gṛhāl labdhaṃ gṛhyate.

bhrātṝṇām yas tu neheta dhanaṃ śaktaḥ sva-karmaṇā
sa nirbhājyaḥ svakād aṃśāt kiṃcid dattvopajīvanam. 207.

adadatām api tu[1] naiva virodho 'sti.

anupaghnan pitṛ-dravyaṃ śrameṇa yad upārjayet
svayam īhita-labdhaṃ tan nākāmo dātum arhati. 208.

arthāt kāmasya dānam anujānāti.

paitṛkaṃ tu pitā dravyam anavāptaṃ yad āpnuyāt
na tat putrair bhajet sārdham akāmaḥ svayam arjitam. 209.

pitāmaha-dhanasyetare 'pīśata ity anayā śaṅkayā pratiṣedhaḥ. anena ca darśanena satyāṃ vibhāga-pratipattau vittaṃ sarvaṃ vibhajanīyam. pitrā putra-vibhāgasyaitad darśanam. jīva-pitṛkāṇām asti vibhāga ity etad darśayati.

vibhaktāḥ saha jīvanto vibhajeran punar yadi
samas tatra vibhāgaḥ syāj jyaiṣṭhyaṃ tatra na vidyate. 210.

saṃsṛṣṭānāṃ yo jyeṣṭhaḥ nāsau jyeṣṭāṃśaṃ gṛhṇīyāt. yatra tu jyeṣṭhaḥ saha jyeṣṭhāṃśena saṃsṛjyate[2] tatra punar asya jyeṣṭhāṃśa uddhriyate.

yeṣāṃ jyeṣṭhaḥ kaniṣṭho va [hīyetāṃśa-pradānataḥ
mri]yetānyataro vāpi tasya bhāgo na lupyate. 211.

proṣitasya mṛtasya vā bhāgam uddhṛtya -

sodaryā vibhajeraṃs taṃ sametya sahitāḥ samam
bhrātaro ye ca saṃsṛṣṭā bhaginyaś ca sanā[bhayaḥ. 212.

asaṃsṛṣṭāṇāṃ soda]rāṇāṃs taṃ vibhajeran na sāpatnāḥ, sati tu saṃsarge ye saṃsṛṣṭās te vibhajeran, na sodaryā apy asaṃsṛṣṭāḥ.

yo jyeṣṭho vinikurvīta lobhād bhrātṝn yavīyasaḥ
[so 'jyeṣṭhaḥ syā]d abhāgaś ca niyantavyaś ca rājabhiḥ. 213.

vinikaraṇam anyāyena yavīyasāṃ nyak-karaṇaṃ dhanopayogaś ca tān atisandhāya. arthāc ca kaniṣṭho 'pi sutarāṃ niyantavya ity āpadyate.

sarva eva vikarmasthā nārhanti bhrātaro dhanam
na cādattvā kaniṣṭhebhyo jyeṣṭhaḥ kurvīta yautakam. 214.

ye kuṭumba-kārye 'vyutpannās te dyūtādinā vikarmasthāḥ prakaraṇa-sāmarthyād vijñāyate. patitānā[m a]naṃśārhatoktā.

bhrātṝṇām avibhaktānāṃ yady utthānaṃ bhavet saha
na tatra bhāgaṃ viṣamaṃ pitā dadyāt kathaṃcana. 215.

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1 arpituṃ 2 saṃpūjyate (!)

ūrdhvaṃ vibhāgāj jātas tu pitryam eva hared dhanam
saṃsṛṣṭās tena vā ye syur vibhajeta sa taiḥ saha. 216.

ye 'nyonyopārjita-dhanāḥ pitrā snehena guṇāpekṣayā vā teṣāṃ viṣamo vibhāgo na kartavyaḥ. idaṃ ca darṣanaṃ pitur abhiprāye na[1] sati. api tu pitrabhiprāyeṇa vibhāge vaikalpikaṃ grahaṇaṃ tad-abhiprāyeṇa syāt, nānyathā.

anapatyasya putrasya mātā dāyādyam āpnuyāt
mātary api ca vṛttāyāṃ pitur mātrā hared dhanam. 217.

jīvatyāṃ mātari pitāmahyāṃ ca na sodarā īśante 'napatyasya sva-dhanasya, nāpi tat-pitā 'sodaryā vā bhrātaraḥ.

ṛṇe dhane ca sarvasmin pravibhakte yathāvidhi
paścād dṛśyeta yat kiṃcit tat sarvaṃ samatāṃ nayet. 218.

draṣṭrā[2] na tad grāhyam ity evam-arthaṃ punar upadeśaḥ, jyeṣṭhāṃśa-pratiṣedhārtho vā, dvyaṃśaḥ pūrvajaḥ ity evam uktaṃ jyeṣṭhasya tad atra na syāt.

vastraṃ patram alaṅkāraṃ kṛtānnam udakaṃ striyaḥ
yoga-kṣema-pracāraṃ ca na vibhājyaṃ pracakṣate. 219.

etān apīcchayā vibhajeran. "nākāmo dātum arhati" ity etad anuvādo 'yaṃ draṣṭavyaḥ.sarvatraivecchāto dānam ayuktaṃ pratiṣeddhum. sarvatra dhana-vibhāge prāpte: vastraṃ [prasiddhaṃ.patraṃ] pataty[3] anenety aśvādiḥ. alaṅkāraṃ sāmarthyāt pitari jīvati yad yena parigṛhītam. kṛtānnaṃ taṇḍulādi. udakaṃ tad-ādhāra-kūpādiḥ. striyaḥ upabhoga-dāsyaḥ pratiniyatāḥ. yoga-kṣema-pracāraṃ ca yena dravyeṇa yoga-kṣemārthaṃ pracaranti. yogo 'nupātta-parilābhaḥ, kṣemam upātta-paripālanam.yoga-kṣemaṃ vā tad-arthaṃ rājñāpi[4] dīyamānaṃ draṣṭavyam.pracāraṃ ca pracaraṇa-bhūmi-jam indhanakādi - na vibhājyaṃ pracakṣate.

eṣa ukto[5] vibhāgo vaḥ putrāṇāṃ ca kriyā-vidhiḥ
kramaśaḥ kṣetra-jādīnāṃ dyūta-dharmaṃ nibodhata. 220.

upasaṃhāropanyāsārthaḥ ślokaḥ.

dyūtaṃ samāhvayaṃ caiva rājā rāṣṭrān nivārayet
rājyāntakaraṇāv etau dvau doṣau pṛthivīkṣitām. 221.

yena -

prakāśam etat tāskaryaṃ yad devana-samāhvayau -

ataḥ -

tayor nityaṃ pratīghāte nṛpatir yatnavān bhavet. 222.

dyūta-samāhvaya-bheda-pradarśanārtham idam adhunocyate:

aprāṇibhir yat kriyate tal loke dyūtam ucyate
prāṇibhiḥ kriyate yas tu sa vijñeyaḥ samāhvayaḥ. 223.

evaṃ ca sati -

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1 abhiprāyeṇa
2 dṛṣṭā
3 vastraṃ pataty
4 rājñe
5 gupto

dyūtaṃ samāhvayaṃ caiva yaḥ kuryāt kārayeta vā
tān sarvān ghātayed rājā śūdrāṃś ca dvija-liṅginaḥ. 224.

sabhikā api kārayanto[1] dyūtaṃ tāḍayitavyāḥ na kevalaṃ kartāraḥ. pratiṣedha-paratvāc ca vadhopadeśasyānyenāpy upāyena teṣāṃ pratiṣedhaḥ kartavyo rāja-tantra-virodhinām. yena na hy atra dharmātikramaḥ kaścid asti. evaṃ ca saty atra vadhis tāḍanārthaḥ eva vijñeyaḥ. dharma-vyavasthā-bhedinas tu śūdrān dvija-liṅgino ghātayed eva. dvija-liṅginaś ca śūdrā yajño[pavī]ta-pātra-dhāriṇo bho-śabda-vādinaḥ parivrājakādi-veṣa-dhāriṇaś ca. vyākaraṇādhyayanam api ca dvija-liṅgam iti śakyaṃ vaktum.

kitavān kuśīlavān krūrān pāṣaṇḍa-sthāṃś ca mānavān
[vikarma-sthān śauṇḍi]kāṃś ca kṣipraṃ nirvāsayet purāt. 225.

krūrābhinna-duṣṭayor varṇa-lopena guṇa-vṛttyocyante. "kelān" ity aparaḥ pāṭhaḥ, te cātikāmukāḥ kelī-jīvi[naḥ. "kailān" ity apare] paṭhanti: saṅketa-kāriṇaḥ.[2] pāṣaṇḍa-sthāṃś ca mānavān śruti-smṛti-bāhyeṣvāśrama-liṅgeṣu vyavasthitān. [vikarmastho][3] 'dhikāra-virodhena karmasthaḥ [iti] śabdas sa-tantraḥ[4], śauṇḍika-viśeṣaṇā[rtho va]. sarvān etān nirvāsayet purāt. pravāsana-kāryasya cāviśeṣād rāṣṭrād apy ete 'rthato nirvāsyāḥ. atra ca kitava-prasaṅgena kuśīlavādīnām api pratiṣedhaḥ kriyate. yena -

ete rāṣṭre vartamānā rājñaḥ pracchanna-taskarāḥ
vikarma-kriyayā nityaṃ bādhante bhadrikāḥ prajāḥ. 226.

yasmād ete rāja-dhānyām avasthitāḥ mahato 'narthāya rājñaḥ. ataś caiṣāṃ rāṣṭrād api nirvāsanam ucyate.

dyūtam etat purā kalpe dṛṣṭaṃ vairakaraṃ mahat
tasmād dyūtaṃ na seveta hāsyārtham api buddhimān. 227.

Yudhiṣṭhirādayo 'para-kālāḥ. devāsura-dṛṣṭaṃ tu dyūtaṃ cira-vṛttatvād atrodāhriyate "te devāḥ ekataḥ" iti śruteḥ. evaṃ cāyaṃ dyūta-nindārthavādo vijñeyaḥ. yataś caitad evam ataḥ -

pracchannaṃ vā prakāśaṃ vā tan niṣeveta yo naraḥ
tasya daṇḍa-vikalpaḥ syād yatheṣṭaṃ nṛpates tathā. 228.

evaṃ ca sati yena yena daṇḍa-prakāreṇa dyūta-nivṛttaḥ syāt taṃ taṃ daṇḍa-prakāraṃ kalpayed ātmecchayā.

kṣatra-viṭ-śūdra-yonis tu daṇḍaṃ dātum aśaknuvan
ānṛṇyaṃ karmaṇā gacched vipro dadyāc chanaiḥ śanaiḥ. 229.

yathoktaṃ daṇḍa-prakāram aśaknuvanto nirdhanatvāt kṣatriyādayo daṇḍānurūpāṇi karmāṇi kuryuḥ. brāhmaṇas tu sva-dharmānurodhena

1 adhikāravanto

2 Halāyudha read kerān, glossing saṅketi-kāriṇaḥ. Rocher, J.Or. Inst. (Baroda) 4, no.1 (1954), p.15.

3 This word has dropped out.

4 karmasthaḥ śabdassatantraḥ

śanaiḥ śanair daṇḍanīyaḥ. tad etad uktam apy adhunā punar ucyate daṇḍa-viṣayārtham. pūrvaṃ tu kusīda-prakaraṇe tad-gatam.

strī-bālonmatta-vṛddhānāṃ daridrānātha-rogiṇām
śiphā-vidala-rajjvādyair vidadhyān nṛpatir damam. 230.

vikarma-sthānām etad aparādhānurūpataḥ śiphādibhis tāḍanam. na pātakinām api cāpalatā vijñeyā.

ye niyuktās tu kāryeṣu hanyuḥ kāryāṇi kāryiṇām
dhanoṣmaṇā pacyamānās tān niḥsvān kārayen nṛpaḥ. 231.

dhanoṣmaṇā kasyacid vyavahārataḥ sāhāyyaṃ kurvanti. te niḥsvāḥ kāryāḥ. athavā adhikṛtāḥ santo dhanaṃ gṛhītvā ye 'nyathā kāryāṇi kuryuḥ te niḥsvāḥ kāryā iti.

kūṭa-śāsana-kartṝṃś ca prakṛtīnāṃ ca dūṣakān
strī-bāla-brāhmaṇa-ghnāṃś ca hanyād dviṭ-sevinas tathā. 232.

[te]ṣāṃ rājya-tantra-virodhe vartamānānāṃ niyamato vadhaḥ. dviṭ-sevinaś chadmāgatikāḥ.

tīritaṃ cānuśiṣṭaṃ ca yatra kvacana yad bhavet
kṛtaṃ tad-dharmato vidyān na tad bhūyo nivartayet. 233.

evaṃ ca sati maitryā kāruṇyena vānyena vā kāraṇāntareṇa na nivartayet. arthād aśāstra-kṛtaṃ nivartayet. tathā ca sati -

amātyaḥ[1] prāḍvivāko vā yat kuryuḥ kāryam anyathā
tat svayaṃ nṛpatiḥ kuryāt tān sahasraṃ ca daṇḍayet. 234.

amātyo rājñā niyukto brāhmaṇaḥ vyavahāra-rakṣaṇe. tathā coktaṃ, "tadā niyuñjyād vidvāṃsaṃ brāhmaṇaṃ kārya-darśane" iti. prāḍvivākās tu pṛthag veda-śāstra-jñātāraḥ.[2] tathā coktaṃ, "yasmin deśe niṣīdanti viprā veda-vidas trayaḥ" iti. ete yat kuryuḥ kāryam anyathā rāgādibhiḥ kāraṇaiḥ, asannihite rājani, tat svayaṃ nṛpatiḥ kuryāt. punas tān sahasraṃ daṇḍayet. paṇānām ity ukta-paribhāṣam etat. samudāye caiṣāṃ daṇḍa-codanā, yathā "Gārgyāś śataṃ daṇḍyantām" iti.

brahmahā ca surāpaś ca taskaro guru-talpa-gaḥ
ete sarve pṛthag vedyā mahāpātakino narāḥ. 235.

aparaḥ pāṭho 'tra śloke: "brāhmaṇa-ghnaṃ surāpaṃ ca taskaraṃ guru-talpa-gaṃ, etān vidyāt pṛthak sarvān mahāpātakino narān". atra pātaka-saṃbandhāt suvarṇa-steya-kṛt taskaro gṛhyate. brahma-hatyāyāṃ sarveṣāṃ vyatikramaḥ.surāyāṃ madhurāmadya-pāne ca viśeṣaṃ varṇāśrayaṃ vakṣyāmaḥ. caurye ca sarva-varṇādhikāraḥ. sa guru-talpe.

caturṇām api caiteṣāṃ prāyaścittam akurvatām
śarīra-dhana-saṃyuktaṃ daṇḍaṃ dharmyaṃ prakalpayet. 236.

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1 This reading is attested not only by Bhāruci's own comm. here, but also by his comm. on 8.79. ms. amātyāḥ
2 -jñās trayaḥ

caturṇām apīti vacanāt tat-sambandhī pañcamo gṛhyate. strī-bāla-brāhmaṇa-vadhe [va]dha-daṇḍa uktaḥ. caturṇām api caiteṣam ity atra śloka [aṅka]na[ṃ] dhana-daṇḍaś[1] ca. tad etat pātakānurūpaṃ kāryam. śūdrasya tu brahma-hatyā-prāyaścittam akurvato daṇḍa-dvayam.

guru-talpe bhagaḥ kār[yaḥ surāpāne surā]-dhvajaḥ
steye ca śva-padaḥ kāryo brahma-haṇy aśirāḥ pumān. 237.

lalāṭe 'ṅkana-pratiṣedha-vidhau lalāṭa-grahaṇāt.

asaṃbhogyā hy asaṃyojyā asaṃpāṭyā 'vivāhinaḥ
careyuḥ pṛthivīṃ dīnāḥ sarva-dharma-bahiṣ-kṛtāḥ. 238.

eṣa eva teṣāṃ tyāgo vijñeyaḥ. tad eva darṣayati.

jñāti-saṃbandhibhis tv ete tyaktavyāḥ kṛta-lakṣaṇāḥ
nirdayā nirnamaskārās tan Manor anuśāsanam. 239.

naite rājñā dhṛta-daṇḍā iti kṛtvā jñāti-saṃbandhibhiḥ parigrāhyāḥ. evaṃ ca sati vyādhyādi-yoge 'py eṣu dayā na kartavyā. jyaiṣṭhyādi-guṇa-yoge[2] ca naite namaskāryāḥ, pratyutthānādibhiḥ. eṣa eva cātra vacana-sāmarthyād dharmo vijñeyaḥ. na tu svātantryeṇa dayā vinayo vā pūrvopadiṣṭa iti.

prāyaścittaṃ tu kurvāṇāḥ pūrve varṇā yathoditāḥ
nāṅkyā rājñā lalāṭeṣu dāpyās tūttama-sāhasam. 240.

pūrve varṇāḥ brāhmaṇādayaḥ.pramāda-vadhe ca pañca-śato daṇḍa ity etad arthād gamyate.

āgassu brāhmaṇasyaiṣu kāryo madhyama-sāhasaḥ
vivāsyo vā bhaved rāṣṭrāt sa-dravyaḥ sa-paricchadaḥ. 241.

akāmata ity uttara-śloke vakṣyati. tad ihāpi vijñeyam. evaṃ ca saty eteṣv evāgassu brāhmaṇo madhyama-sāhasaṃ daṇḍyaḥ. kāmaṃ vivāsyo rāṣṭrāt. evaṃ nigraha-dvayaṃ vikalpenāsya syāt, vṛtta-svādhyāyāpekṣayā.

itare kṛtavantas tu pāpāny etāny akāmataḥ
sarva-sva-hāram arhanti kāmatas tu pravāsanam. 242.

etāny eva mahāpātakāni kṛtavantaḥ kṣatriyādayo 'kāmataḥ sarva-sva-haraṇaṃ kāryāḥ pūrvoktaṃ vottama[3]-sāhasaṃ daṇḍyāḥ. evaṃ brāhmaṇasya prāyaścittam aku[rva]to[4] 'kāmato madhyama-sāhaso daṇḍaḥ, kāmato vivāsanam. kṣatriya-vaiśyayor akāmata uttama-sāhasaḥ sarva-sva-haraṇaṃ vā. kāmataś ca vadhaḥ. śūdrasya tv akāmataḥ sarva-sva-haraṇaṃ aṅkanaṃ ca. kāmatas tu vadhaḥ.

nādadīta nṛpaḥ sādhur mahāpātakināṃ dhanaṃ
ādadānas tu tal lobhāt tena doṣeṇa tapyate. 243.

yata etad evam ataḥ -

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1 ślokenendhanaṃdaṇḍaś
2 -guṇāyoge
3 cottama-
4 akutaḥ

apsu praveśya taṃ daṇḍaṃ Varuṇāyopapādayet
śruta-vṛttopapanne vā brāhmaṇe[1] pratipādayet. 224.

atra pratipatti-vidhau kāraṇaṃ vakti: yasmāt -

Īṣo daṇḍasya Varuṇo rājñāṃ daṇḍa-dharo hi saḥ
Īśaḥ sarvasya jagato brāhmaṇo Veda-pāragaḥ. 245.

tasmāt tad dhanaṃ rājñā na grāhyam. kiṃ cānyat:

yatra varjayate rājā pāpa-kṛdbhyo dhanāgamam
tatra kālena jāyante mānavā dīrgha-jīvinaḥ.[2] 246.
niṣpadyante ca sasyāni yathoktāni viśāṃ pṛthak
bālāś ca na pramīyante[3] vikṛtaṃ ca na jāyate. 247.

daṇḍa-viniyoga-stuti-ślokau.

brāhmaṇāt bādhamānaṃ tu kāmād avara-varṇajam
hanyāc citrair vadhopāyair udvejana-karair nṛpaḥ. 248.

atra <u>citrair vadhopāyair</u> vadha eva niyamena prāyaścittam akurvato 'sya śuddhaya upadiśyate. yathāparādhaṃ tāḍana-bandhanādibhiḥ śūdrasya. trayāṇāṃ caike, yasmāt -

yāvān avadhyasya vadhe tāvān vadhyasya mokṣaṇe
adharmo nṛpater dṛṣṭo dharmas tu viniyacchataḥ. 249.

yuktaś ca tad-rakṣaṇād adhikṛtasya rājño vadhya-mokṣaṇe pratyavāyaḥ. viśeṣeṇa tu bali-ṣaḍ-bhāga-hāriṇaḥ śāstra-pratyayād doṣa-nirhāraṇasya yathāśrutair evopāyair doṣa-nirharaṇaṃ yuktam. prāyaścittavat. tathā ca śāstra-lakṣaṇaiva dharmādharma-vyavasthety uktam. evaṃ ca tad-utpatti-prāmāṇyavat pāpa-kṣaye 'sya prāmāṇyaṃ syāt. adṛṣṭārtheṣu tāvad evam. dṛṣṭārtheṣu tu rājya-tantra-vidhyartha upadeśe yad vadha-śravaṇaṃ yathā "dviṭ-sevin<u>aś ca hanyāt</u>" ity uktaṃ ta[tra dṛṣṭa-pra]yojanārthatvād upadeśasya na niyato vadhaḥ. evaṃ ca saty upāyāntareṇāpi bandhanādinā viniyacchato na doṣaḥ.

udito 'yaṃ vistaraśo mitho vivadamānayoḥ
aṣṭādaśasu mārgeṣu vyavahārasya nirṇayaḥ. 250.

sarva-vyavahāropasaṃhārārtha-ślokaḥ.

evaṃ kāryāṇi sarvāṇi kurvan samyañ mahīpatiḥ
deśān alabdhāṃl lipseta labdhāṃś ca paripālayet. 251.

yena copāyena [prajā-paripālanaṃ] rājño bhavati sa idānīm ucyate. evam-arthaś ca pūrva upasaṃhāro vijñeyaḥ.

saṃyañ niviṣṭa-deśas tu kṛta-durgaś ca śāstrataḥ
kaṇṭakoddharaṇe nityam āti[ṣṭhed yatna]m uttamam. 252.

asya praśaṃsārthavādaḥ phala-vidhi-rūpaḥ.

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1 -pannaṃ vā brāhmaṇaṃ

2 dīpavājinaḥ

3 pratīyante

rakṣaṇād ārya-vṛttānāṃ kaṇṭakānāṃ ca śodhanāt
narendrās tridivaṃ yānti prajāpālana-tat-parāḥ. 253.

ubhayānugrahād yuktaṃ rājñāṃ tridiva-gamanaṃ rakṣatām. ataḥ saṃrakṣaṇīya-dharmāpekṣam api caitad yuktam. evaṃ cāvaśyaṃ rakṣaṇīyāḥ. vṛtti-saṃrakṣaṇāc ca. na cāsati phala-saṃbandhe iyatī stutir upalabhyate. śāstra-lakṣaṇatvāc ca dharmādharmayor utpattivat phalārambho 'pi phalāc chraddadhanīyaḥ. yataś caitad evam ataḥ -

aśāsaṃs taskarān yas tu baliṃ gṛhṇāti pārthivaḥ
tasya prakṣubhyate rāṣṭraṃ svargāc ca parihīyate. 254.

nirbhayaṃ tu bhaved yasya rāṣṭraṃ bāhubalāśritam
tasya tad vardhate nityaṃ sicyamāna iva drumaḥ. 255.

dṛṣṭārtha[1]-saṃbandheneyam adṛṣṭa-phala-stutiḥ.

dvividhāṃs taskarān vidyāt para-dravyāpahāriṇaḥ
prakāśāṃś cāprakāśāṃś ca cāra-cakṣur mahīpatiḥ. 256.

cāra-cakṣurbhiḥ pārthivaiḥ para-dravya-nirharatāṃ tāskaryaṃ vijñeyam. ādarārthaṃ cāyam upadeśaḥ ādāv eṣāṃ vijñeyaḥ.

prakāśa-vañcakās tv eṣāṃ nānāpaṇyopajīvinaḥ
pracchanna-vañcakās tv ete stenāṭavyādayo janāḥ. 257.

tatra ye kraye vikraye māna-tulādi-viśeṣeṇa muṣṇanti dravyāṇām āgama-sthāna-nirgamān anavekṣya te prakāśā vañcakāḥ. pracchannās tu rātri-sattrās, taskarā ity arthaḥ. na ca kevalam eta eva, kiṃ tarhīme cānye yān ita ūrdhvaṃ vakṣyāmaḥ.

utkocakā aupadhikā vañcakāḥ kitavās tathā
maṅgalādeśa-vṛttāś ca bhadrāś caikṣaṇikais saha. 258.

asaṃyak kāriṇaś caiva mahāmātrāś cikitsakāḥ
śilpopacāra-yuktāś ca nipuṇāḥ paṇya-yoṣitaḥ. 259.

evam-ādyān vijānīyāt prakāśāṃl loka-kaṇṭakān
nigūḍha-cāriṇaś cānyān anāryān ārya-liṅginaḥ. 260.

tān viditvā sucaritair gūḍhais tat-karma-kāribhiḥ
cāraiś cāneka-saṃsthānaiḥ protsāhya vaśam ānayet. 261.

teṣāṃ dosān abhikhyāpya sve sve karmaṇi tattvataḥ
kurvīta śāsanaṃ rājā saṃyak sārāparādhataḥ. 262.

kasya punar hetos tatra daṇḍānuṣṭhānaṃ rājñaḥ śiṣyate. yena -

na hi daṇḍād ṛte śakyaḥ kartuṃ pāpa-vinigrahaḥ
stenānāṃ pāpa-buddhīnāṃ nibhṛtaṃ caratāṃ kṣitau. 263.

janapada-kaṇṭakānām etal lakṣaṇam uktaṃ tan nigrahārtham. kaṇṭakātutyaupamita eṣām eṣa śabdo vijñeyaḥ. tad-grahaṇopāya idānīm ucyate -

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1 Should we correct to dṛṣṭānta- ? Cf.9.291.

sabhā-prapāpūga-śālāveśa-madyānna-vikrayāḥ
catuṣpathāś caitya-vṛkṣāḥ samājāḥ prekṣaṇāni ca. 264.

jīrṇodyānāny araṇyāni kārukāveśanāni ca
śūnyāni cāpy agārāṇi vanāny upavanāni ca. 265.

evaṃ-vidhān nṛpo deśān gulmaiḥ sthāvara-jaṅgamaiḥ
taskara-pratiṣedhārthaṃ cārais cāpy anucārayet. 266.

tān sahāyais tv anugatair nānā-karma-pravedibhiḥ
vidyād utsāhayec caiva nipuṇaiḥ pūrva-taskaraiḥ. 267.

bhakṣya-bhojyāpadeśaiś ca - 268a
caṇḍikādi-yāgāt sarva-nimittaṃ -
- brāhmaṇānāṃ ca darśanaiḥ - 268b
vidyā-gatāgata-yoga-jñānāṃ, yad-balāt sukaraṃ mahāphalaṃ cauryaṃ bhavati yatheṣṭaṃ -
- śaurya-karmāpadeśaiś ca teṣāṃ kuryāt samāgamam. 268cd
tacchīlināṃ balātiśaya-vyavahāriṇām. evaṃ ca sati -

ye tatra nopasarpeyur mūla-praṇihitāś ca ye
tān prasahya nṛpo hanyāt sa-mitra-jñāti-bāndhavān. 269.

ye taskarāḥ prakaraṇe nopagacchanti rāja-śāsanān, ye ca mūla-praṇihitās taskarā nopagacchanti caṇḍikā-[yāgā]diṣu. tāṃś ca tebhya evāgamayya hanyāt. evam api ca vartamānaś cora-nigrahe,

na hoḍhena vinā coraṃ ghātayed dhārmiko nṛpaḥ
sahoḍhaṃ sopakaraṇaṃ hanyād evāvicārayan.[1] 270.

hoḍho [loptram. saha] tena grastaḥ syāt, nānyathā. yadi tāval loptraṃ[2] darśana-vicāryamāṇaṃ pramāṇataḥ śuddhaṃ bhavati. evam upakaraṇaṃ vivara-sādhanādi[3] vijñeyam.

grāmeṣv api ca ye kecic corāṇāṃ bhakta-dāyakāḥ[4]
bhāṇḍāvakāśa-dāś caiva sarvāṃs tān api ghātayet. 271.

vicārya pratyakṣāgamānumānaiḥ pramāṇaiḥ. yenāvijñānād api hy etat sarvaṃ bhavati.

rāṣṭreṣu rakṣādhikṛtān sāmantāṃś caiva coditān
abhyāghāteṣu madhya-sthāñ chiṣyāc caurān iva drutam. 272.

ātyayikeṣv etān ananudhāvatāñ cora-saṃvādena pramādād vā coravac chiṣyāt. nimitta-bhedāc cānuśāsana-bhedo vijñeyaḥ.

yaś cāpi dharma-samayāt pracyuto dharma-jīvanaḥ
daṇḍenaiva tam apy oṣet svakād dharmād dhi vicyutam. 273.

brāhmaṇo dharma-jīvanaḥ. sa hy anupakṛtya jīvati. yatas tasyāpi sva-dharma-sthāpanārthaṃ daṇḍo 'parādhānurūpaḥ praṇeyaḥ.

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1 hanyād devo 'vicārayan
2 lepūṃ
3 vivartamānādi
4 -kāṃ

grāma-ghāte hiḍā-bhaṅge pathi corādi-darśane
śaktās 'tv anabhidhāvanto nirvāsyāḥ sa-paricchadāḥ 274.
ālasyenānabhidhāvanto nirvāsyāḥ, ye tu coropakṣepān nānudhāvanti te cora-vadhena vadhyāḥ.

rāja-kośāpahartṝṃś ca prātikūlyeṣu ca sthitān
arīṇām upajaptṝṃś ca ghātayed vividhair vadhaiḥ. 275.
aparādhānurūpataḥ sva-tantra-pīḍāpekṣayā eṣāṃ nigrahaḥ syāt.

sandhiṃ chitvā tu ye cauryaṃ rātrau kurvanti taskarāḥ
teṣāṃ chitvā nṛpo hastau tīkṣṇe śūle niveśayet.[1] 276.
cauryopalakṣaṇārthaṃ ca sandhi-grahaṇam. evaṃ cāskandhāvāra eva[2] praviśya cauryaṃ kurvato 'yam eva nigrahaḥ syāt. hastayoś chedanaṃ śūle vā niveśam. ekasyaivety[3] apare. etac ca varṇa-viśeṣāpekṣayā ubhayam atrāsya prayojanānubandhāpekṣayā kalpyaṃ, na yathā-śrutam. tathā ca darśayati -

aṅgulīr granthi-bhedasya chedayet prathame grahe
dvitīye hasta-caraṇau tṛtīye vadham arhati. 277.
kṛta-nigrahasyāpi nigrahopadeśaś chinna-hasta-caraṇo 'pi punaḥ kenacid upāyāntareṇa cauryam āsevataḥ.

agni-dān bhakta-dāṃś caiva tathā śastrāvakāśa-dān
sannidhātṝṃś ca moṣasya śiṣyāc corān iveśvaraḥ. 278.
vijñāya corāṃs tat-sāhāyyenaitāni kurvatāṃ coravac chiṣṭis tāḍana-bandhana-paribhāṣaṇādi-rūpā. na tu varāṅgacchedo 'rtha[4]-daṇḍanaṃ vā śiṣṭiḥ. prathamam evānuktāpi cauryaṃ-varṇānāṃ coravac chiṣṭir alpeṣv aparādheṣu corasyāpi syāt.

taṭāka-bhedakaṃ hanyād apsu śuddha-vadhena vā
yad vāpi pratisaṃskuryād dadyāc cottama-sāhasam. 279.
vapraṃ taṭākasya bhitvodakaṃ harato vadho 'psv anyatra vā sthale 'śaktasya pratisaṃskāre, śaktasyāpi daṇḍanam.[5] puṇyānubandha evobhayor apy anugrahaḥ kalpito bhavati, taṭāka-svāminaḥ taṭāka-bhedakasya ca. prati-saṃskāra-pakṣe cāsyottama-sāhasaḥ paṇa-sahasram.

koṣṭhāgārāyudhāgāra-devatāgāra-bhedakān
hastyaśva-ratha-hartṝṃś ca hanyād evāvicārayan. 280.
devatāgāra-bhedakād ṛte itareṣāṃ sva-tantra-rakṣaṇa-prayojana-tvād vadhopadeśasya na niyamena vadhaḥ kriyate. pratiprasava-bhāvāc ca nivṛttāv api nābhyudayaḥ. devatāgāra-bhedakasyāpi pratikartuṃ daṇḍaṃ ca dātum aśaktasya vadhaḥ syāt. tathā coktaṃ pūrva-śloke. evaṃ cādhikārād uttama-sāhaso daṇḍaḥ. "saṅkrama-

1 praveśayet
2 cāskandyavāreṇa vā
3 eke, tasyaivety
4 varāṅgacchatodartha-
5 venanaṃ

dhvaja-yaṣṭīnām" ity asmin vakṣyamāṇa-śloke devatā-pratimā-bhedakasyāpi daṇḍaṃ vakṣyati vadha-rahitam. evaṃ ca sati yadi devatāgāra-bhedakasya niyogato vadha ucyate, tato nyāya-virodhyayukta-rūpa upadeśaḥ. ataḥ pākṣiko vadho vijñeyaḥ.

yas tu pūrva-niviṣṭasya taṭākasyodakaṃ haret
āgamaṃ vāpyapāṃ bhindyāt sa dāpyaḥ pūrva-sāhasam. 281.

devatā-ghātakatvāt pūrva-niveśa ucyate. itarathā vā. tatra yad uktam: sasya-sakāryaṃ[1] yo haret anāgata evodakasy[ālyādi]nāgamaṃ vā bhindyāt sa daṇḍyaḥ pūrva-sāhasam. evaṃ ca sati yad uktam, daṇḍaṃ dātum aśaktāḥ kṣatriyādayaḥ "ānṛṇyaṃ karmaṇā" gaccheyur[2] iti, tat-kārya-sāmānyād atra sarvatra pratyetavyam.

samutsṛjed rāja-mārge [yas tv ame]dhyam anāpadi
sa dvau kārṣāpaṇau dadyād amedhyaṃ cāsu śodhayet. 282.

kārṣāpaṇa-parimāṇaṃ vyākhyātam.

āpad-gato 'thavā vṛddho garbhiṇī bāla eva vā
paribhāṣaṇam arhanti tac ca śodhyam iti sthitiḥ. 283.

āp[ad-gata iti sahopa]deśād atyanta-vṛddho, garbhiṇī, bālo vedita-vyaḥ.

cikitsakānāṃ sarveṣāṃ mithyā pracaratāṃ damaḥ
amānuṣeṣu prathamo mānuṣeṣu tu madhyamaḥ. 284.

prathama-madhyamau sāhasottara-padāv etau draṣṭavyau. vinā śāstreṇa. [atha]vā sati śāstrādhyayane mithyā ye cikitsāyāṃ vartante mānuṣāmānuṣeṣu teṣām eṣa damaḥ.

saṅkrama-dhvaja-yaṣṭīnāṃ pratimānāṃ ca bhedakaḥ
pratikuryāc ca tat-sarvaṃ pañca dadyāc chatāni ca. 285.

nadī-gartādiṣu yaiḥ saṅkrāmanti te saṅkramāḥ. dhvajo rājñāṃ devatāyataneṣu vā, yaṣṭir nāgāyatane, bali-yaṣṭir vā grāmeṣu. ayaṃ ca vicārito 'rthaḥ. pūrva-śloke vikalpārthaṃ vadha[3]-daṇḍasya kenacid atrānubandhādinā kāraṇena pratimā-bhedakasyehopadeśaḥ.

adūṣitānāṃ dravyānāṃ dūṣaṇe bhedane tathā
maṇīnām apy avedhe ca daṇḍaḥ prathama-sāhasaḥ. 286.

kuṅkumādi-dravyāṇāṃ tat sadṛśena māyā-kusumbhādinā dūṣaṇam. bhedanaṃ tu maṇibhiḥ sambadhyate. maṇīnāṃ bhedane vināśe 'vedhe 'sthāna-vedhe ca maṇīnām eva sārānurūpo daṇḍaḥ. evaṃ ca sati prathama-sāhasa-grahaṇaṃ pradarśanārthaṃ vijñeyam. yena maṇayo hi kākaṇika-mūlyā api santy aneka-sāhasrāś ca. ato nāviśeṣeṇa yukto 'tra daṇḍa iti. etasmāt kāraṇāt prathama-sāhasa-grahaṇasya pradarśanārthatā kalpyate.

1 sakārthaṃ
2 karma gaccheyur
3 vā

samaiś ca viṣamaṃ yaś ca prakaren mūlyato 'pi vā
sa prāpnuyād damaṃ pūrvaṃ naro madhyamam eva vā. 287.

aparicchinnārdhānāṃ dravyāṇām ajñātatayā kāryavattāṃ[1] vāvekṣya kretur yo 'nyathā vikrīṇīte bhāva-doṣeṇa tasya [vi]kretur[2] dravyāpekṣayā prathama-madhyamau kalpyau. athavā kretari prathamaḥ kāryaḥ vikretur madhyamaḥ.

bandhanāni ca sarvāṇi rāja-mārge niveśayet
duḥkhitā yatra dṛśyeran vikṛtāḥ pāpa-kāriṇaḥ. 288.

pṛthag-janasya pāpa-nivṛtty-upāyopadeśaḥ.

prākārasya ca bhettāraṃ parikhāṇāṃ ca pūrakaṃ
dvārāṇāṃ caiva bhañktāram kṣipram eva pravāsayet. 289.

purasya rāja-kulasya durgasya vā. pravāsanam atrobhayathā rāja-kārya-virodhāpekṣayā vijñeyam. evaṃ ca saty atra rājñaḥ sva-tantra-saṃrakṣaṇatvād upadeśasya na niyogena vyatikrama-kāriṇāṃ vadha upadiśyate.

abhicāreṣu sarveṣu kartavyo dviśato damaḥ
mūla-karmaṇi cānāptaiḥ kṛtyāsu vividhāsu ca. 290.

śruti-smṛti-bāhyeṣv abhicāreṣu khādira-sūcī-nikhanana-pada-pāṃśu-grahaṇādiṣv idaṃ ucyate. atrābhicārārhasyāyaṃ daṇḍo na vidyate. tathāyaṃ prāyaścittaṃ vakṣyaty anabhicaraṇīyasyābhicāre "abhicāram ahīnaṃ ca tribhiḥ kṛcchrair vyapohati" iti. mūla-karmaṇi cānāptaiḥ kriyamāṇe. na mātṛ-bhaginyādibhiḥ, adhikārāt tāsām.[3] kṛtyāsu ca vaitāḷādyāsu bhūta-tantra-vihitāsv asaṃbandha-kṛtāsv eva. apare tu sarva-grahaṇa-sāmarthyāt sarvābhicāreṣv etad daṇḍam āhuḥ.

abīja-vikrayī yaś ca bījotkṛṣṭaṃ[4] tathaiva ca
maryādā-bhedakaś caiva vikṛtaṃ prāpnuyād vadham. 291.

bījam iti kṛtvā 'bījaṃ yo vikrīṇīte 'rthinaś ca kretṝn dṛṣṭvā bīja-mūlyata utkarṣaṃ nayati. maryādāś ca kṣetra-kedāra-gatā yo bhinatti; na grāma-deśa-saṅgha-maryādāḥ, bīja-kraya-vikrayādi-sāhacaryāt. sa karṇa-nāsācchedanākhyaṃ vikṛtatva-kāraṇam arhati. aparādha-samuccayena sānubandhena ca māraṇam, yena na hi dṛṣṭa-prayojana itīyān nigraha upapadyate. ayam api daṇḍo na niyamataḥ syād eteṣv evāparādheṣu, dṛṣṭārthatvād asya nigrahopadeśasya.

sarva-kaṇṭaka-pāpiṣṭhaṃ hema-kāraṃ tu pārthivaḥ
pravartamānam anyāye chedayel lavaśaḥ kṣuraiḥ. 292.

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1 ca kāryavattāṃ

2 ketu

3 adhikārāsāṃ

4 This difficult word has provoked one of the largest crops of variants: Jha, Notes I, p.448.

sarva-varṇebhyaḥ suvarṇāpahāra-pravṛtte brāhmaṇa-suvarṇāpaharaṇe vā mahāpātakābhyāsa-śīlasy edam ucyate. taṃ nikaṣa[1]-parivartana-tulā[2]-saṃcaraṇādiṣu anyāyeṣu pravṛttam "yena yena yathāṅgena" ity anayā paribhāṣayā jihvā-hasta-pāda-śiraś-cakṣurādinā suvarṇaguptiṃ kurvantaṃ lavaśo ghātayet, aparādhābhyāsānubandhena. apare tv āhuḥ - sarva-varṇa-suvarṇāpaharaṇa etad ucyate. hema-kartur bahutvālpatvāpekṣayāyaṃ chedanopadeśaḥ pradarśanārthaḥ. apare tu suvarṇa-kārasyāpīdaṃ na śodhanam ity upadiśanti, rakṣitāpaharaṇe 'pi surā-prāyaścittavat.

sītā-dravyāpaharaṇe śastrāṇām auṣadhasya ca
kālam āsādya kāryaṃ ca rājā daṇḍaṃ prakalpayet. 293.

sītā-dravyāṇi hala-yuga, pratodādīni. śastrāṇi phala-dātrādīni tat-sāhacaryāt. auṣadhaṃ tad-gataṃ laśunādi. athavā [o]ṣadhayo sāmānyena grahaṇaṃ yuktam, samānatvād aparādhasya. kālam āsādya kāryaṃ ca teṣāṃ daṇḍaṃ rājā yatheṣṭaṃ kuryāt. tad aparādha-nivṛtti-hetum anyeṣām api.

svāmy-amātyau puraṃ rāṣṭraṃ kośa-daṇḍau tathā suhṛt
sapta prakṛtayo hy etāḥ samastaṃ rājyam ucyate. 294.

saptānāṃ prakṛtīnāṃ tu rājyasyāsāṃ yathā-kramaṃ
pūrvaṃ pūrvaṃ gurutaraṃ jānīyād vyasane nṛpaḥ. 295.

asyopadeśa-prayojanaṃ svāmyādīnāṃ pūrvasmin pūrvasmin vyasanaṃ gurutaraṃ rājya-tantra-vināśa-karaṇaṃ parijñāya pariharen nṛpa iti

saptāṅgasyāsya rājyasya viṣṭabdhasya tri-daṇḍavat
anyonya-guṇa-vaiśeṣyān na kiṃcid atiricyate. 296.

yasmāt -

teṣu teṣu hi kāryeṣu tat tad aṅgaṃ viśiṣyate -

sva-viṣaya-niyamād indriyavat. evaṃ ca sati -

- yena yat sādhyate kāryaṃ tat tasmiñ chreṣṭham ucyate. 297.

bhavati hi tat kāryaṃ rājño, yatra laghīyān api prakṛti padārtho garīyān bhavati. tasmāt sarva evaite sarvadā samīkṣitavyāḥ tat-puruṣāś ca. evam-arthaś cāyaṃ punar ihopadeśo rāja-prakṛtīnāṃ, yasmāt prāyeṇa hi rājya-kaṇṭakā amātyādi-prakṛti-saṃśrayā eva bhavanti. rāja-vallabhāmātya-mahiṣī-kumārādyāśritās te hi rājoṣmaṇā niśśaṅkā santaḥ sutarāṃ janapadaṃ muṣṇanti.

[cāreṇotsāha-yogena kriyayaiva ca karmaṇāṃ
sva-śaktiṃ para-śaktiṃ ca nityaṃ vidyān mahīpatiḥ].[3] 298.

ata eṣāṃ punar ihopadeśaḥ kaṇṭakoddharaṇa-prakaraṇe. yathaitat-saṃśrayād idam upadiśyate nitya-grahaṇam. evaṃ ca para-cakra-

1 nigharṣa-

2 -naṃ tu vā

3 The verse is totally missing from the ms.

saṃrakṣaṇa-vaj janapadaḥ sva-cakra-pīḍāto 'pi rakṣaṇīyaḥ. saiṣā kaṇṭakoddharaṇādarārthā punar iha rāja-dharmoktir vijñeyā.

pīḍanāni ca sarvāṇi vyasanāni tathaiva ca
guru-lāghavato jñātvā tataḥ kāryaṃ samācaret. 299.

pīḍanāni jagatām aśani-pāta-durbhikṣādīni. sva-kṛtāni vyasanāni trayāṇi[1] deha-daivātma-gatāni kṣaya-hetūni. jñātvā lokasya guru-lāghavataḥ, tato daṇḍa-gurutva-laghutvaṃ samācaret nṛpatir nāviśeṣeṇa. evaṃ ca rāja-dharmeṣu vartamāno yāvaj-jīvam.

ārabhetaiva karmāṇi śrāntaḥ śrāntaḥ punaḥ punaḥ
karmāṇy ārabhamānaṃ hi puruṣaṃ Śrīr niṣevate. 300.

evaṃ ca śramād alasatvād[2] na karmārambhān nivartitavyam. mā maivaṃ gṛhnīyād yugānurūpaṃ mayā vartitavyam iti, yasmāt -

kṛtaṃ tretā-yugaṃ caiva dvāparaṃ kalir eva ca
rājño vṛttāni sarvāṇi rājā hi yugam ucyate. 301.

tathā ca kali-yugam iti kṛtvā nodāsīnaḥ syat. yena ca rāja-vṛttenāyaṃ kali-yugādibhir vyapadiśyate rājā. tad darśayati -

kaliḥ prasupto bhavati sa jāgrad dvāparaṃ yugam
karmasv abhyuditas tretā vicaraṃs tu kṛtaṃ yugam. 302.

anutthāna-śīlaḥ prasupto bhavati, yo jānānaś cotkarṣopāyam anutiṣṭhet sa jāgrad bhavati. vyavasita-karma-prayogas tretā-yugaṃ bhavati. anutiṣṭhaṃś ca sarva-karmāṇi yathā-śāstraṃ karma-phala-saṃpadā kṛta-yugaṃ bhavati. evaṃ ca rāja-nimittatvāt sarvārambhāṇāṃ yuktā tad-vṛtta-stutiḥ.

Indrasyārkasya Vātasya Yamasya Varuṇasya ca
Candrasyāgneḥ Pṛthivyāś ca tejo-vṛttaṃ nṛpaś caret. 303.

evaṃ-vṛtto hi rājā kaṇṭakoddhāraṇena pratāpānurāgāv ātmany utpādayan sakala-mahī-maṇḍalādhipatyenāntyena yujyate.[3] Indrādi-loka-pāla-vṛttatāṃ rājñaḥ kenacit sāmānyena pradarśyate.

vārṣikāṃś caturo māsān yathendro 'bhipravarṣati
tathābhivarṣet svaṃ rāṣṭraṃ kāmair Indra-vrataṃ caran. 304.

aṣṭau māsān yathādityas toyaṃ harati raśmibhiḥ
tathā haret karaṃ rāṣṭrān nityaṃ Arka[4]-vrataṃ hi tat.[5] 305.

praviśya sarva-bhūtāni yathā carati Mārutaḥ[6]
tathā cāraiḥ praveṣṭavyaṃ vratam etad dhi Mārutam. 306.

yathā Yamaḥ priya-dveṣyau prāpte kāle niyacchati
tathā rājñā niyantavyāḥ prajās tad dhi Yama-vratam. 307.

Varuṇena yathā pāśair baddha eva hi dṛśyate
tathā pāpān nibadhnīyād vratam etad dhi Vāruṇam. 308.

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1 trayo 2 -dhatvād 4 karma- 6 Mānavaḥ
3 yujyate taddadāmīti 5 caran

paripūrnaṃ yathā Candraṃ dṛṣṭvā hṛṣyanti mānavāḥ
tathā prakṛtayo yasmin sa Cāndra-vratiko nṛpaḥ. 309.

pratāpa-yuktas tejasvī nityaṃ syāt pāpa-karmasu
duṣṭa-sāmanta-hiṃsraś ca tad Āgneyaṃ vrataṃ smṛtam. 310.

yathā sarvāṇi bhūtāni dharā dhārayate samam
tathā sarvāṇi bhūtāni bibhrataḥ pārthivaṃ vratam. 311.

etair upāyair anyaiś ca yukto nityam atandritaḥ
stenān rājā nigṛhṇīyāt sva-rāṣṭre para eva ca. 312.

aṣṭābhiḥ ślokair uktam api rāja-vṛttam artha-nirmalatvāya punar uktam. daṇḍyeṣu daṇḍa-pātanaṃ yathāparādhaṃ kurvan loka-pālavat samaḥ prajāsu yathā syād iti daṇḍa-prakaraṇe punar ādarārtham ucyata iti.

parām apy āpadaṃ prāpto brāhmaṇān na prakopayet
te hy enaṃ kupitā hanyuḥ sadyaḥ sa-bala-vāhanam. 313

abhicārābhiśāpābhyām. tathā ca tat-pratāpaṃ darśayati: -

yaiḥ kṛtaḥ sarva-bhakṣo 'gnir apeyaś ca mahodadhiḥ
kṣayī cāpyāyitaḥ somaḥ ko na naśyet prakopya tān. 314.

kiṃ ca -

lokān anyān sṛjeyur ye loka-pālāṃś ca kopitāḥ
devān kuryur adevāṃś ca kaḥ kṣiṇvaṃs tān samṛdhnuyāt. 315.

yān samāśritya tiṣṭhanti lokā devāś ca sarvadā
brahma caiva dhanaṃ yeṣāṃ ko hiṃsyāt tāñ jijīviṣuḥ. 316.

na cāvidvān iti paribhavanīyo 'sau, yasmāt -

avidvāṃś caiva vidvāṃś ca brāhmaṇo daivataṃ mahat
[praṇītaś cāpraṇītaś ca yathāgnir daivataṃ mahat. 317.

śmaśāneṣv api tejasvī pāvako naiva duṣyati
hūyamānaś ca yajñeṣu bhūya evābhivardhate. 318.

evaṃ yady apy aniṣṭeṣu vartante sarva-karmasu
sarvathā brāhmaṇāḥ pūjyāḥ paramaṃ daivataṃ hi tat].[1] 319.

kṣatrasyātipravṛddhasya brāhmaṇān prati sarvataḥ
brahmaiva sanniyantṛ syāt kṣatraṃ hi brahma-saṃbhavam. 320.

adbhyo 'gnir brahmataḥ kṣatram aśmano loham utthitaṃ
teṣāṃ sarvatra-gaṃ tejaḥ svāsu yoniṣu śāmyati. 321.

nābrahma kṣatram ṛdhnoti nākṣatraṃ brahma vardhate
brahma-kṣatre ca saṃpṛkte iha cāmutra ṛdhnutaḥ. 322.

daśabhiḥ ślokair daṇḍya-nigraha-prakaraṇe brāhmaṇāḥ praśasy-

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1 The second half of v. 317 seems to be illegible, but 318-319 are entirely missing.

ante. saty api śāstre tad-apekṣayaiṣāṃ kṣāntim āśritya mṛd-ūpakramo nigraho yathā syāt sva-vṛtta-sthāpanārtham ity evam-artham idam.

datvā dhanaṃ tu viprebhyaḥ sarva-daṇḍa-samutthitam
putre sarvaṃ samāsṛjya kurvīta prāyaṇaṃ raṇe. 323.

prāyaṇañ ca rājñaḥ prathama-kalpaḥ. atas tad-abhāva itare kalpā yathā syuḥ sva-kāma-prāyaṇāvirodhaś cāsya vyākhyātaḥ.

evaṃ caran sadā yukto rāja-dharmeṣu pārthivaḥ
hiteṣu caiva lokasya sarva-bhṛtyān niyojayet. 324.

eśo 'khilaḥ karma-vidhir ukto rājñaḥ sanātanaḥ
imaṃ karma-vidhiṃ vidyāt kramaśo vaiśya-śūdrayoḥ. 325.

śloka-dvayena rāja-dharmopasaṃhāro [vaiśya]-śūdra[1]-vṛtti-dharmopakṣepa-viśeṣārtho vijñeyaḥ. tathā cā taṃ viśeṣaṃ pradarśayati - yat-kṛto 'sya punar-ārambhaḥ -

vaiśyas tu kṛta-saṃskāraḥ kṛtvā dāra-parigraham
vārtāyāṃ nitya-yuktaḥ syāt paśūnāṃ caiva rakṣaṇe. 326.

ānantaryārtho viśeṣārthaś cāyam upadeśaḥ.asyārthavādaḥ -

Prajāpatir hi vaiśyāya sṛṣṭvā paridade paśūn
brāhmaṇāya ca rājñe ca sarvāḥ paridade prajāḥ. 327.

na ca vaiśyasya kāmaḥ syān na rakṣeyaṃ paśūn iti
vaiśye cecchati nānyena rakṣitavyāḥ kathaṃcana. 328.

rājño 'yam upadeśaḥ, tathānya[2]-manuṣyasya brāhmaṇādeḥ. idaṃ cānyad vaiśeṣikaṃ vaiṣyasya vṛtti-karmaṇā: -

maṇi-muktā-pravāḷānāṃ lohānāṃ tāntavasya ca
gandhānāṃ ca rasānāṃ ca vidyād argha-balābalam. 329.

bījānām uptivic ca syāt kṣetra-bīja-guṇasya ca
māna-yogaṃ ca jānīyāt tulā-yogāṃś ca sarvaśaḥ. 330.

sārāsāraṃ ca bhaṇḍānāṃ deśānāṃ ca guṇāguṇam
lābhālābhaṃ ca paṇyānāṃ paśūnāṃ ca vivardhanam. 331.

bhṛtyānāṃ ca bhṛtiṃ vidyād bhāṣāś ca vividhā nṛṇām
dravyāṇāṃ sthāna-yogāṃś ca krayaṃ vikrayam eva ca. 332.

dharmeṇa ca dravya-vṛddhāv ātiṣṭhed yatnam uttamam
dadyāc ca sarva-bhūtānām annam eva prayatnataḥ. 333.

aṣṭābhiḥ ślokair uktāpi satī vaiśya-vṛttir viśeṣārthaṃ punar abh-idhīyate. sa ca viśeṣo 'yam: na ca vaiśyasya kāmaḥ syān na rakṣ-eyaṃ paśūn iti. evaṃ ca saty asyānyābhyo vṛttibhyaḥ paśu-rakṣaṇa-

1 -hāro śūdra-
2 tatra yān

vṛttir eva dharmyeti vijñāyate. maṇi-muktādi-grahanaṃ ca sarva-dravya-darśanārtham. tathā ca sati nāsya kiṃcid api akreyam iti gamyate. anyac ca hiraṇyādi-dānaṃ parihāpyānnaṃ viśeṣato dadyāt, sarva-bhūtānām iti vacanāt. na kevalaṃ guṇavad-brāhmaṇebhyaḥ. śūdrasyā[pi vṛttir idān]īm ucyate dharmyā ca.

viprāṇāṃ veda-viduṣāṃ gṛhasthānāṃ yaśasvinām
śuśrūṣaiva tu śūdrasya dharmo naiḥśreyasaḥ paraḥ. 334.

śūdro viśeṣataḥ itthaṃ-bhūta-guṇavatāṃ[1] brāhmaṇānāṃ [śuśrūṣayā niḥśreyasaṃ labhate].

śucir utkṛṣṭa-śuśrūṣur mṛdu-vāg anahaṃ-kṛtaḥ -

tad evaṃ-vṛttaḥ -

- brāhmaṇāpāśrayo nityam utsṛṣṭāṃ jātim aśnute. 335.

brāhmaṇāpāśrita-śūdrasya tadāśraya-phalārthavādo 'yam. phala-vidhir vāyaṃ nyāya-śāstrāvirodhād yuktaḥ.

eṣo 'nāpadi varṇānām ukto dharma-vṛttiḥ[2] śubhaḥ
āpady api ca yas tv eṣām [kramaśas tan nibodhata]. 336.

vṛttiḥ dharmaś ceti siddhyarthaṃ dvaividhyam.[3]

iti Bhāruci-kṛte Manu-śāstra-vivaraṇe navamo 'dhyāyaḥ.

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1 guṇavato

2 dharma-vidhiḥ

3 vṛttidharmaśceti dvaividhyaṃ

X

[adhīyīraṃs trayo varṇāḥ sva-karma-sthā dvijātayaḥ
prabrūyād brāhmaṇas tv eṣāṃ netarāv iti niścayaḥ].[1] 1.

vaiśya-śūdropacārānantaraṃ śāstrānukramaṇyapekṣayā saṃkīrṇānāṃ saṃbhavo vaktavyaḥ. yatas tad-upodghātārthaṃ brahmacāri-prakaraṇopadiṣṭ[ādhyayanāpekṣyātra] "adhīyirann"[2] ity uktam.[3] evaṃ cātrādhi-pūrvasyeño[4] veda-śabda-kriyasya veda-śabda-viṣayataiva jñāyate, adhīyīran vedaṃ paṭheyur ity arthaḥ. īdṛśaṃ ca tatrāśrutam api vidhi-vākyam utprekṣyam anuvāda-sāmarthyāt. tathā ca brahmacāri-prakaraṇa evaṃ ca niyamārtham idam uktam, "vedaḥ kṛtsno 'dhigantavyaḥ[5]" ity evam-ādi. sva-karma-sthā iti caitat-sāmarthyād brahmacāri-prakaraṇoktān eva gurūpasadanābhivādanādīn adhyayana-vrata-dharmān gṛhṇāti. arthāc ca trayāṇām adhyāpane prāpta idaṃ niyamārthaṃ ucyate kṣatriya-vaiśyayoḥ prabrūyād brāhmaṇas tv eṣām iti. evaṃ ca netarāv ity etad-artha-siddhatvād anārabhyaṃ sad ucyate viśeṣārtham. netarāv ity anāpad-viṣayaṃ pratiṣedhaṃ kalpayāmaḥ.[6] tad idam ucyate: āpadi tv itarāv api kṣatriya-vaiśyau prabrūyātām. tathā ca kṛtvā tat samañjasaṃ bhavati yad uktaṃ brāhmaṇādhyayanam anāpat-kāle vidhīyata iti. athavāpadi śūdrādhyayana-pratiṣedhārtham. itareṣāṃ netarav ity etat. evaṃ cāpadi kṣatriya-vaiśyāv eva prabrūyātām, na śūdraḥ. saty apy aviśeṣa-vacana etasminn abrāhmaṇād adhyayana-prāptiṃ śūdrasya kṛtvedam uktam, na śāstrāt. tathā ca tad yukta-rūpaṃ bhavati yad uktam apāṅkteya[7]-prakaraṇe "śūdra-śiṣyo guruś caiva" iti. athavā netarau sāṅgam vedam adhikṛtaṃ prabrūyātām, anyat tu rāja-śāstra-dhanur-veda-hasti-śikṣāyurvedādhyāpanaṃ tayor na hi vāryate. tad ayuktam, adhyayanānuvāde vakṣyamāṇa-prakaraṇābhisaṃbandhārthe. athavā prabrūyād brāhmaṇas tv eṣāṃ netarāv ity evam-artho vijñeyaḥ. tathā ca tu vyākhyātam etat. apare tv āhuḥ--ayam eva vedādhyayana-vidhis trayāṇām. tat punar

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1 Instead of this verse the ms. reads: yasminn ahani saṃkrānta paraṃ madhyandinaṃ bhavet, ābdikaṃ tatra kartavyaṃ pūrvasminn obhayor yadi (!)

2 -padisṭamasīyerann

3 uktaṃ brahmacāriprakaraṇa

4 pūrvasyendcḥ

5 kṛtsnaṃ hi gantavyam

6 kalpyemaḥ

7 upātteyama

yuktāyuktatayā vicāraṇīyaṃ, uktaṃ ceti; yataś caitad evam ataḥ -

sarveṣāṃ brāhmaṇo vidyād vṛttyupāyān yathā-vidhi
prabrūyād itarebhyaś ca svayaṃ caiva tathā bhavet. 2.

vṛttaye upāyān vidyāt. athavā vṛttiṃ ca vidyādharma-prāptyupāyāṃś ca. sarva-grahaṇaṃ cādhikārād varṇa-dvayāpekṣam eva. athavā śūdrāvarodhārtham etat, adhikṛtatvād varṇa-trayasya. asyobhayasyāpy arthavādaḥ:

vaiśeṣyāt prakṛti-śraiṣṭhyān niyamasya ca dhāraṇāt
saṃskārasya viśeṣāc ca varṇānāṃ brāhmaṇaḥ prabhuḥ. 3.

viśiṣṭatvād jñānata itarebhyaḥ. athavā pratijñaiveyam. tato 'tra kāraṇaṃ vakti. prakṛti-śraiṣṭhyaṃ tasya mukhodbhavatvam uktaṃ prathame 'dhyāye brāhmaṇa-stutāv "uttamāṅgodbhavāt" ity etat. niyamasya ca dhāraṇāt kṛtsne vedādhyayane dhāraṇābhyāsa-lakṣaṇasya brāhmaṇa-kartṛkasyaivopadeṣāt.evaṃ cātiśaya-viśeṣāpekṣād etad itarābhyāṃ vijñeyam. snātaka-dharmācaraṇāpekṣaṃ caitat pūrvavad vyākhyeyam. saṃskārasya ca śrauta-smārtasyopanayanādeḥ śmaśāna-karaṇāntasya dvijāti-viṣayasya brāhmaṇa-hetukatvāt tasya viśiṣṭatvam. athavālpe karmaṇyagnihotrāder[1] eka-śata-vidhasyāgner darśanena saṃpādanam aśvamedhāder vā varṇāntara-karmaṇo darśanena saṃpādanāpekṣayedam[2] ucyate. saṃskārasya viśeṣo 'yam evamādiḥ brāhmaṇasyaiva. ca-śabdāj jyeṣṭhopasaṃgrahaḥ prathame 'dhyāye brāhmaṇa-stuti-prakaraṇopadiṣṭaḥ samuccīyate. yataś caivam evaṃ-[lakṣaṇa]-brāhmaṇasya sarva-varṇa-prabhutvād adhyāpanādyadhikṛtaṃ kāryam ity arthavādaḥ.

brāhmaṇaḥ kṣatriyo vaiśyas trayo varṇā dvi-jātayaḥ
caturtha eka-jātis tu śūdro nāsti tu pañcamaḥ.

"adhīyīraṃs trayo varṇā[ḥ" ity atra] visęsa eva varṇa-śabda uktaḥ yatas tad-vyatirekeṇa śūdre na prāpta iṣyate ca. tasyāpi syād ity ataḥ tad-artho 'yaṃ ślokārambhaḥ. vyavahārārtho vāyaṃ brāhmaṇādīnāṃ caturṇām api varṇa-saṃjñopadeśaḥ śāstre. tathā cānayā vyavahāra eṣāṃ sarvatra śāstre dṛśyate. varṇāpaśadeṣu vā vakṣyamāṇeṣu tad-abhāva-jñāpanārthaṃ tāvad darśayati nāsti tu pañcama iti. evaṃ ca saty eta eva catvāro varṇāḥ svatas siddhāḥ. katham. rasavat. yathā ṣaṭ-pra[kārā] rasāḥ[3] svatas siddhāḥ. yas tu teṣāṃ parasparaṃ saṃparkād rasa-viśeṣa upalabhyate, nāsau jāty-antaras tebhyo bhavati; evaṃ varṇānām api paraspara-saṃparkād[4] caṇḍālādir upalabhyate. śāstre nāsau jātyantaraṃ tebhyo bhavitum arhati. brāhmaṇa-śūdrāv eva varṇau pratilomataḥ saṃpṛktau yaṃ janayataḥ sa caṇḍālākhyāṃ labhate. yeṣām apy

1 -ādāv
2 saṃpadapekṣayedam
3 yathāṣṭa prasāvaḥ
4 samparkādyaś

utpadyate varṇa-dvaya-saṃparkāj jātyantaraṃ iti pakṣaḥ, teṣām api svato nāstīti kṛtvā yukto varṇāpaśadeṣu varṇa-saṃjñā-pratiṣedhaḥ. etāvāṃs tu viśeṣaḥ. utkarṣāpakarṣayos teṣāṃ karma-saṃbandhasya ca smṛti-nimittatvād yathā-śāstram etad-dvayaṃ vijñāyate. nanu ca saṃskārānupadeśād eva śūdrasyaika-jātitvaṃ siddham iti. evaṃ tarhy amantrato '[py] upanayana-saṃskāra-pratiṣedhārtham idam eka-jāti-grahaṇaṃ śūdrasya. tathā coktaṃ "mantra-varjaṃ na duṣyanti praśaṃsāṃ prāpnuvanti ca" iti. tathā saty aniyata-kālādi-sādhanopanayana-saṃskāra-pratiṣedhārtham idaṃ śūdrasyaika-jāti-grahaṇaṃ yuktam, mā bhūt pāka-yajñavad asyāmantrakasya prāptir iti, uktānuvādo 'yaṃ pāda-pūraṇārthaḥ. evaṃ cānyapare 'sminn eka-jāti-nirdeśe nāsti codyāvakāśaḥ. athavottarārthaḥ. tathā ca darśayati -

sarva-varṇeṣu tulyāsu patnīṣv akṣata-yoniṣu
ānulomyena saṃbhūtā jātyā jñeyās ta eva te. 5.

sarva-varṇesv iti, na dvijātiṣv eva yathādhikṛteṣu. tulyāsu nārīṣu. kena. patibhiḥ. katham.tulyāsu jātitaḥ akṣata-yoniṣv iti śāstrata ūḍhāsvity arthaḥ. nanu ca patnī-grahaṇād evākṣata-yoni-tvaṃ siddham. yena yajñīyāḥ patnyo bhavanti tā akṣata-yonaya eva netarāḥ. nārī-śabda-pāṭhe na codyam idam. patnī-pāṭhe 'pi tu hetvartho 'yam akṣata-yony-upadeśaḥ. patnī kasmāt, akṣata-yoni-tvāt. guṇato 'pi ca patnī-śabdo dṛṣṭaḥ. yato akṣata-yoni-vacanaṃ mukhyārthaṃ vijñeyam. sarva-varṇeṣu tulyāsv ity anena cānulomya-grahaṇam ihānarthakaṃ sad anantara-ślokārthaṃ veditavyam. ata etābhyāṃ ye saṃbhūtāḥ varṇās te jātyā jñeyās ta eva. ta evety anena pitṛ-varṇa-grahaṇam ity etad uktārtham, yathā brāhmaṇa-jātibhyāṃ mātā-pitṛbhyāṃ saṃbhūto varṇas taj jātir bhavati. evaṃ kṣatriyādibhyo 'pi saṃbhūtās taj-jātīyā vijñeyāḥ gavādivat. nanu caivaṃ saty avaktavyam evedaṃ jāti-lakṣaṇaṃ bhavati. vakt-avyam eva brāhmaṇatvasyānya-kāraṇa-nivṛttyartham. tathā cārtha-vādās tattva-dṛṣṭi-saṃvādana[1]-hetavaḥ, "vṛtta-stham api caṇḍālaṃ devā brāhmaṇaṃ viduḥ[2]" ity evamādayaḥ. yato na saṃskārādhyayana-vṛttādibhir brāhmaṇaṃ, kiṃ tarhy ubhayābhijanataḥ yathāvocāmeti; jātis tv adhikaraṇa-kāraṇaṃ saṃskārādīnāṃ vijñeyam. na ca vṛttir[3] evotkarṣa-hetuḥ. yataś ca na brāhmaṇādīnāṃ jāti-bhedaḥ pratyakṣo 'numeyo vā manuṣyatvāviśeṣe tad-vyatiriktā[4]-saṃsthāna-viśeṣānupalabdheḥ go-mahiṣāśva-kharādivat. evaṃ ca sati pratyakṣānumānābhyām aprāpte śāstram arthavad idaṃ bodhavyam.

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1 sarvāhana
2 evamādāya
3 velā
4 iti tadvyatirikte

yathā kuśalākuśala-karmaṇoḥ puruṣa-vyāpārābhisaṃbandha iti. evaṃ ca samāna-prasavātmakatva-mātre gavādaya udāharaṇatvena jñeyāḥ. tathā cābhyupagatam etad bhavaty eka-varṇa-janana-sanniyogenāyaṃ brāhmaṇatvādi-jāti-saṃbandha iti. yady evam a[pa]tyaṃ janayitṛ-jāti-sadṛśaṃ bhavatīti manyase janayitroś tarhīdaṃ jāti-lakṣaṇam etad eva, sādhāraṇatvāt tal-lakṣaṇasyeti. nanv evaṃ saty anavasthā. bhavatu. ko doṣaḥ. anavasthāyām evaital lakṣaṇaṃ samarthaṃ bhavati, nānyathā, gavādivat. na caivaṃ sati dṛṣṭa-virodhaḥ śāstra-virodho vā. yato na kiṃcid etad iti.

strīṣv anantara-jātāsu[1] dvijair utpāditān sutān
sadṛśān eva tān āhur mātṛ-doṣa-vigarhitān. 6.

kim artham idam. adhikārād anuloma-stuty-artham. dvijair hi brāhmaṇādibhiḥ kṣatriyādyāsu strīṣv anantara-jātāsūtpāditān sutān sadṛśān eva tān āhuḥ. kena. pitrā. na tu taj-jātīyatvam eva sādṛśya-vacanāt. yathā go-sadṛśo gavaya iti. atra kāraṇām vakti.[2] yasmān mātṛ-doṣa-vigarhitās te. uktaṃ cāsmābhir jāti-lakṣaṇaṃ "sarva-varṇeṣu tulyāsu" iti. ye tu mātṛ-sadṛśān āhuḥ teṣām etad virudhyate: mātṛ-doṣa-vigarhitān iti. yasmād anulomeṣv evaitat samarthaṃ bhavati, pitṛ-doṣād dhi vigarhaṇāt pratilomeṣu. evaṃ ca sati kiṃcid-dhīnās te pitṛbhya iti gamyate, mātṛtaś cotkṛṣṭāḥ. tathā ca satyānulomya-vacanaṃ pūrva-ślokoktam adhikārārthaṃ veditavyam, na tac-chlokārthārthaḥ, anantarābhidhāna-sāmarthyād, bahuvacanāc ca, dvijair iti.

anantarāsu jātānāṃ vidhir eṣa sanātanaḥ
dvyekāntarāsu jātānāṃ dharmyaṃ vidyād imaṃ vidhim. 7.

anulomādhikārād ayam apy ekāntara-dvyantarāsu pūrvavad dharmyo vidhir vacana-sāmarthyād vijñeyaḥ. so 'yam ekāntarāsūcyate.

brāhmaṇād vaiśya-kanyāyām Ambaṣṭho nāma jāyate
[niṣādaḥ śūdra-kānyāyāṃ yaḥ Pāraśava ucyate]. 8.

nāmataḥ na varṇataḥ. yaḥ smṛtyantare Bhṛjyakaṇṭha-nāmā. dvyantarāyāṃ[3] tu brāhmaṇād eva Niṣādaḥ śūdra-kanyāyām.

[kṣatriyāc chūdra-kanyāyāṃ][4] krūrācāra-vihāravān
kṣatra-śūdra-vapur jantur Ugro nāma prajāyate. 9.

kṣatriya-nimittasya krūrācāratā 'sya vidhīyate. evaṃ ca saty anulomyena saṃbhūtā ity ekādhikāra-sāmarthyānna kevalam anantara-jātā evānulomā utkṛṣṭā bhavanti, "strīṣv anantara[5]-jātāsu" ity evam-ādi-vacanāt, kiṃ tarhy ekāntara-dvyantarā apitṛ-sadṛśā

1 -jātistu
2 dveti
3 -ābhyantarāyāṃ
4 This quarter of the verse is missing.
5 abhyantara-

mātṛ-doṣa-vigarhaṇāt jñeyāḥ. tathā ca darśayati -

viprasya triṣu varṇeṣu nṛpater varṇayor dvayoḥ
vaiśyasya varṇe caikasmin ṣaḍ ete 'paśadāḥ smṛtāh. 10.

mātṛ-doṣa-vigarhaṇāyāpaśadā ucyante. avasannā[1] mātṛ-jātibhyo 'nyebhyo manuṣyebhyaḥ. evaṃ ca saty āpekṣiko 'yam apaśadas teṣu vijñeyaḥ. utkṛṣṭeṣv eva[2] punas tri-pratiloma-hīnatayā 'paśadāḥ. apaśadā ity apaśīrṇāḥ śadārthavān.[3] putra-kāryād hīnā ity arthaḥ. savarṇā-sutāpekṣyocyante. evam anulomānantaram adhunā pratilomān āha: -

kṣatriyād vipra-kanyāyāṃ Sūto bhavati jātitaḥ
vaiśyān Māgadha-Vaidehau rāja-viprāṅganā-sutau. 11.

prātilomyena yathā-kramaṃ kṣatriyād brāhmaṇyāṃ Sūtaḥ. vaiśyāt kṣatriyāyāṃ Māgadhaḥ. brāhmaṇyāṃ Vaidehakaḥ.

śūdrād Āyogavaḥ Kṣattā Caṇḍālaś cādhamo nṛṇām
vaiśya-rājanya-viprāsu jāyante varṇa-saṃkarāḥ. 12.

evaṃ prātilomyena śūdrād vaiśyāyām Āyogavaḥ, kṣatriyāyāṃ Kṣattā, brāhmaṇyāṃ Caṇḍāla iti. atra tu śloke vaiśya-rājanyayor varṇa-nirdeśāt strī -liṅgam avivakṣitam. tad-avivakṣā ca padya-granth-ānuvidhānena, itarathā hi strī-liṅgāpāṭhe śloka-bhaṅgaḥ syād iti. evam etān pratilomān uktvā tad-viśeṣa-vivakṣayedam adhunocyate.

ekāntare tv ānulomyād Ambaṣṭhograu yathā smṛtau
Kṣattṛ-Vaidehakau tad-vat prātilomye tu janmani. 13.

ekāntarāv anulomāv Ambaṣṭhograu yathā saṃsparśanādau vyavahāre avarjīyau, evaṃ pratilomāv api santau Kṣattṛ-Vaidehakau tad-vad vijñeyau. Sūta-Māgadhāyogavānāṃ tu prātilomye 'nantaratvād daṇḍāpūpikayā siddhaḥ Kṣattṛ-Vaidehakābhyām utkarṣa iti. evaṃ ca Caṇḍāla-paryudāso 'tra vivakṣitaḥ, tathā coktam eva "divākīrt[im udaky]āṃ[4] ca" ity evam-ādiḥ.

putrā ye 'nantara-strī-jaḥ krameṇoktā dvijanmanāṃ
tān anantara-nāmno hi[5] mātṛ-doṣān pracakṣate. 14.

brāhmaṇād anantarā kṣatriyā. tasyāṃ jāto varṇenānantara-nāmā bhavati. mātṛ-jātiḥ kṣatriya-śabdenocyate. prayojanaṃ kṣatriya-jāti-[vihiteṣu vyavahā]reṣv asyāpi grahaṇaṃ yathā syād iti.kathaṃ ca na syāt. mātṛ-jātito yasmād utkṛṣṭā anulomā uktāḥ "strīṣv an-antara-jātāsu dvijair utpāditān sutān, sadṛśān eva tān āhur mātṛ-doṣa-vigarhitān" [iti pūrva]-śloke. ata ubhaya-varṇa-varjitā-nām ubhayatrāprāptau satyām idaṁ āha. evaṃ kṣatriyeṇa vaiśyāy-āṃ jāto vaiśya-nāmā bhavati. tat-prayojanaṃ coktam. nanv evaṃ

1 api santo
2 eva sa
3 śadātthalān
4 divākīrtyāṃ
5 nāmnas tu

sati brāhmaṇena vaiśyānām ānantaryābhāvāt tatrotpannasya vaiśya-vyapadeśo na prāpnoti. evaṃ kṣatriyeṇa śūdrāyāṃ brāhmaṇena vā. naiva doṣaḥ. ānantaryasyāvivakṣitatvād apara-varṇāsu strīṣu jātāḥ santaḥ strī-jāti-nāmānas te bhavantīti. evaṃ ca sati brāhmaṇa-kṣatriyābhyāṃ varṇa-dvaya-jānām anulomānāṃ trayāṇām upanayanādi-saṃskārārtham idaṃ vijñeyam. tathā ca sati śūdrāyām utpannās trayo 'pi brāhmaṇādibhyas tan-nāmāno mātṛ-doṣāc chūdravad asaṃskāryāḥ. evaṃ ca Gautamaḥ, "pratilomās tu dharma-hīnāḥ", ity uktvānantaram evāha, "śūdrāyāṃ ca", anulomā apīti. idānīṃ yatra mātṛ-jātitvam utkṛṣṭa-jāter api necchati tatremaṃ pratiṣedham ārabhate: -

brāhmaṇād Ugra-kanyāyām Āvṛto nāma jāyate - 15ab

na mātṛ-jātiḥ, kiṃ tarhi jātyantara[1] eva -

- Ābhīro 'mbaṣṭha-kanyāyām - 15c

jāto veditavyaḥ. brāhmaṇād iti vartate. anuloma-strīṣu tāvad evam utkṛṣṭatvāt. yathā cānuloma-strīṣu jātyāntaram, evaṃ prati-loma-strīṣv api darśayati -

- Āyogavyāṃ tu Dhigvaṇaḥ. 15d

brāhmaṇa-jāta eva na mātṛ-jātir bhavati. yathā ca brāhmaṇādi-bhyaḥ kṣatriyādyāsv anuloma-jātā mātṛ-nāmāno bhavanti mātṛ-doṣa-vigarhaṇayā, evaṃ śūdrādibhyo vaiśyādyāsu jātāḥ pratilomāḥ pitṛ-doṣa-vigarhaṇayāpi ca na taj-jātīyā bhavanti, kiṃ tarhy ubhaya-jāti-vivarjitā[2] jātyantaram. yatas tān darśayati -

Āyogavaś ca Kṣattā ca Caṇḍālaś cādhamo nṛṇām
prātilomyena jāyante śūdrād apaśadās trayaḥ. 16.

yathā ca śūdrād ete trayās triṣu, evam -

vaiśyān Māgadha-Vaidehau - 17a

utkṛṣṭa-varṇa-dvaye yathā-saṃkhyena pratilomau bhavataḥ -

- kṣatriyāt Sūta eva tu 17b

evaṃ ca -

pratīpam ete jāyante pare 'py apaśadās trayaḥ. 17cd

tathā ca nidarśanārtham anyān api darśayati: -

jāto Niṣādāc chūdrāyāṃ jātyā bhavati Pulkasaḥ -

ubhaya-varjito jātyantaram. evam eva -

- śūdrāj jāto Niṣādyāṃ tu sa vai Kukkuṭakaḥ smṛtaḥ. 18.

ayaṃ Niṣādo 'smiñ chloke na śūdrāyāṃ brāhmaṇāj jāto yathoktaḥ. pratilomādhikāra-sāmarthyāt. itarathā hi brāhmaṇa-jātaḥ śūdrāyāṃ yo Niṣāda uktaḥ tasmāc chūdrāyāṃ jātasyānulomyāt Pulkasatvam ayuktam, pratilomatvāt Pulkasa-jāter iti. evam eva -

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1 varṇāntara. If this is correct Bhār. has contradicted himself.

2 vivakṣitā

Kṣattur jātas tathogrāyāṃ Śvapāka iti kīrtyate
Vaidehakena tv Ambaṣṭhyām utpanno Veṇa ucyate. 19.

utkarṣāpakarṣau caiteṣāṃ śāstrataḥ kalpayitavyau. varṇa-saṅkara-prakaraṇe cāpratilomā api saṅkīrṇa-yonayo vrātyāj jātā vaktavyā iti. yata idam ucyate: -

dvijātayaḥ savarṇāsu janayanty avratāsu yān
tān sāvitrī-paribhraṣṭān Vrātyān ity abhinirdiśet. 20.

sāvitrī-patitād Vrātyo jāyate. na tu sāvitrī-patito Vrātyo bhavati. evaṃ ca Vrātya-stoma-prāyaścittaṃ sāvitrī-patitasya na bhavati, anyat tv asya prāyaścittaṃ kalpyam. itaḥ prabhṛti caite Vrātyā jātāḥ. putra-pautrā Vrātyā iti kecit. tad ayuktam. uktatvād[1] Vrātya-lakṣaṇasyopanayana-prakaraṇe, "ata ūrdhvaṃ trayo 'py ete" ity ādi. tasmān nedaṃ Vrātya-lakṣaṇam, avratād yo jāyate sa vrātya iti, kiṃ tarhy avrata eva Vrātya ity[2] uktam. yataḥ tenāsya virodhād anartho 'yam. vipratiṣiddhaṃ caitat. yadi dvijātayaḥ katham avratāḥ. athāvratāḥ kathaṃ dvijātayaḥ. kathaṃ tarhy asya pā[ṭhaḥ], "dvijātayaḥ savarṇāsu janayanty avratāṃs tu yān, tān sāvitrī-paribhraṣṭān" - upanayanādi-saṃskāra-hīnān - "vrātyān ity abhinirdiśet". ukta-vrātya-lakṣaṇānuvāda uttara-prakaraṇādi-saṃbandhārthaḥ. so 'ya[m eva] -

vrātyāt tu jāyate viprāt pāpātmā Bhūrjakaṇṭhakaḥ
Āvantya-Vātadhānau ca Puṣpadhaś Śaikha eva ca. 21.

Vrātyād viprād varṇāyām eva, tasyāḥ pūrva-śloke 'dhikṛtatvād ihā-vacanāt strī-[jāteḥ. tasyāṃ yo jātaḥ] sa bhūrjakaṇṭha-nāmā bhavati Vrātyābhijanaḥ. smṛtyantare vaiśyāyāṃ brāhmaṇāj jāto Bhṛjja-kaṇṭhaḥ smaryate. sa cānulomatvād apāpātmā. yataḥ idaṃ tad-apekṣaṃ viśeṣaṇam ucyate: pāpātmatvam asya Vrātyāj jātatvād asaṃskṛtātmanaḥ. tato 'pi brāhmaṇyām evāvantyaḥ pāpataraḥ, na tu Bhūrjakaṇṭaḥ striyāṃ tasyāṃ hi jāto 'varṇas tan-nāmā bhavati. ata idaṃ viśeṣyate. brāhmaṇyām eva. etenottarā vyākhyātāḥ: evam Āvantyād Vātadhānaḥ pāpatamaḥ, tasmāt Puṣpadhaḥ[3], tato 'pi Śaikha iti. īṣad-vikāratvād vāyam[4] nirdeśaḥ, pañcadhā brāhmaṇa-Vrātya-jātānāṃ nidarśanārtho vā. evam uttarayor api boddhavyam. kṣatri-ya-Vrātyāj jātāḥ kṣatriyāyām adhunocyante.

Jhallo Mallaś ca rājanyād Vrātyāl Licchavir eva ca
Naṭaś ca Karaṇaś caiva Khaso Draviḍa eva ca. 22.

ete ca pūrva-vad vyākaraṇīyāḥ.

vaiśyāt tu jāyate Vrātyāt Sudhanvācārya eva ca
Kāruṣaś ca Nijaṅghaś ca Maitraḥ Sātvata eva ca. 23.

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1 yuktatvād
2 Here follows a dittographical insertion, kecit ... Vrātya ity.
3 puṣpavakaḥ
4 vā 'yaṃ nāmnā

vaiśyāc ca vrātyāt Sudhanvādayaḥ pūrvavad vijñeyāḥ. nāma-nirdeśe ca prayojanam. ya ebhir nāmabhiḥ kasmiṃścid[1] deśa ucyante 'varṇāḥ ta evaṃ-prakārā vijñeyāḥ, avijñāta-yonayo 'pi santaḥ. kim arthaṃ punar antara-prabhavānām abhidhāna-prakaraṇe brāhmaṇādi-Vrātya-jātā ucyanta iti. yasmāt -

vyabhicāreṇa varṇānām avedyāvedanena ca
sva-karmaṇāṃ ca tyāgena jāyate varṇa-saṅkaraḥ. 24.

vyabhicāro varṇānāṃ pratiloma-strī-grahaṇena mukhyaḥ, anulome 'pi mukhya-varṇāpekṣayocyate. avedyāvedanaṃ punar etat[2]- vilomacāri-punarbhuvādi-strī-parigraheṇa. sva-karmaṇāṃ ca tyāgaḥ upanayana-saṃskāra-hānir adhikṛtā[nām].[3] evaṃ ca sati varṇa[4]-saṅkara-hetu-pradarśanārtham idaṃ yuktābhidhānaṃ parihārārthaṃ caiṣām.

saṅkīrṇa-yonayo ye tu pratilomānulomajāḥ
anyonya-vyatiṣaktāś ca pravakṣyāmy aśeṣataḥ. 25.

anyonya-vyatiṣaktānāṃ pratilomair anulomaiś caivam anulomā api vijñeyāḥ. vakṣyamāṇārthopakṣepataś citta-praṇidhānārtham. yatas tad-artham ayaṃ pūrva-ślokoktānāṃ pratilomānām anuvāda[5] uttarārthaḥ.

Sūto Vaidehakaś caiva Caṇḍālaś ca narādhamaḥ
Māgadhaḥ Kṣattṛ-jātiś ca tathāyogava eva ca: 26.

uttara-vivakṣārtham eṣāṃ punar-grahaṇam. tad idam ucyate.

ete ṣaṭ sadṛśān varṇāñ janayanti sva-yoniṣu
mātṛ-jātau prasūyante pravarāsu ca yoniṣu. 27.

ete Sūtādayas sva-yoniṣv eva sadṛśān janayanti. tad yathā. Āyogava Āyogavyām eva sadṛśaṃ janayati, nānyasyām. tathetare Kṣattrādayaḥ. pratilomās tāvad evam. anulomās tu mātṛ-jātau sva-yonyāṃ ca sadṛśān janayanti. yathāmbaṣṭho 'mbaṣṭhyām sadṛśāyām eva vaiśyayāṃ caivātmano hīnāyāṃ vaiśyaṃ janayati. nānyasyām. evam itare 'py anulomāḥ pāraśavādayaḥ. yady api caiteṣām Ambaṣṭhādīnāṃ kevala-vaiśyādibhya utkarṣato viśeṣo 'sti, tathāpīdaṃ sādṛśyam ucyate, yenobhayeṣām apy eteṣāṃ vaiśyādi-dharmān prati viśeṣo nāsti. yata idam ucyate, sva-yonyāṃ mātṛ-jātau ca sadṛśān janayatīti. tathā coktaṃ, "putrā ye 'nantara-strī-jāḥ krameṇoktā dvijanmanām, tān anantara-nāmnas tu mātṛ-doṣān pracakṣate" iti. Āyogavādayas tu pratiloma-jātā mātṛ-jātau[6] prasūyamānā pravarāsu ca yoniṣu dharma-hīnatarān janayanti. evam ānulomyā apy Ambaṣṭhādayo veditavyāḥ.

yathā trayāṇāṃ varṇānāṃ dvayor ātmā 'sya jāyate

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1 tamaṃścid
2 etat, jātā ca
3 adhikṛtā
4 savarṇa-
5 prathamaṃ lokānāmaravāda
6 -jātyāṃ

ānantaryāt sva-yonyāṃ tu tathā bāhyeṣv api kramaḥ.[1] 28.

yathā brāhmaṇa-kṣatriyābhyāṃ janayitṛbhyāṃ kṣatriyā-vaiśyayor ātmā 'sya dvijatvaṃ jāyate jātaḥ sann adhikāra-sāmarthyād dvijo bhavati, evam eva bāhyeṣv api prātilomyena vartamāneṣu dvābhyām eva vaiśya-kṣatriyābhyāṃ kṣatriyā-brāhmaṇayor ātmā dvijatvaṃ bhavati. sati ca dvijatva upanayanādeḥ saṃskārasy[āni]ṣedhaṃ vakṣyati, "ṣaḍ ete dvija-dharmāṇo bhavanti" iti. etāvāṃs tu viśeṣaḥ. yathaivānuloma-jatāḥ mātṛ-doṣān mātṛ-hānyā na mātṛ-jātīyāḥ, evaṃ pratiloma-jātāḥ pitṛ-hānyā na pitṛ-jātīyāḥ. [evaṃ ca vaiśya-kṣatriyābhyāṃ] prātilomyena kṣatriyā-brāhmaṇyor yau Māgadha-Sūtau tayor anuloma-jātābhyāṃ sāmānyāpādanaṃ stutyartham, stutiś ca vyavahārārthā. athavā Caṇḍālādi-pratiloma-paryudāsārthā stutiḥ.

te cāpi bāhyān su-bahūṃs tato 'bhyadhika-dūṣitān
parasparasya dāreṣu janayanti vigarhitān. 29.

te cāyogavādayaḥ ṣaḍ api bāhyān su-bahūn parasparasya dāreṣu, tad yathā Āyogavaḥ Kṣattryāṃ Kṣattrāyoga[vam i]ty evaṃ janayantas tato 'bhyadhika-dūṣitān anantarān janayanti. tad yathā Āyogavaḥ Kṣattryām ātmano bāhyaṃ hīnataraṃ janayati. tato 'pi bāhyataraṃ Caṇḍālyām. tathā Kṣattā Āyogavyām ātmano bāhyataraṃ janayati, tato 'pi Caṇḍālyām.[2] evaṃ Caṇḍālaḥ Kṣattryām ātmano bāhyataram. [evam][3] Āyogavyām. anenaiva nyāyena Māgadho Vaidehyām ātmano bāhyataraṃ janayati. tato 'pi bāhyataraṃ Sūtāyām. tathā Vaidehako Māgadhyām [ātmano] bāhyataraṃ janayati. tato bāhyataraṃ Sūtāyām. tathā ca Sūta ātmano bāhyataraṃ Māgadhyām, tato 'pi Vaidehyām. evam anena krameṇa punaḥ punar abhyāvṛttiṃ janayantaḥ paraspara-dāreṣu su-bahūn pañca-daśa-vidhān janayanti. evaṃ ca parasparasya dāreṣu vyākhyāya "cāturvarṇye" tv ācaṣṭe.

yathaiva śūdro brāhmaṇyāṃ bāhyaṃ jantuṃ prasūyate
tathā bāhyataraṃ bāhyaś cāturvarṇye prasūyate. 30.

tad idānīm ucyate: -

pratikūlaṃ vartamānā bāhyā bāhyatarān punaḥ
hīnā hīnān prasūyante varṇān pañca-daśaiva tu. 31.

eta eva ṣaṭ cāturvarṇye prasūyamānā ātmano bāhyatarān janayanti. tad yathā Caṇḍālaḥ śūdrāyām ātmano hīnataraṃ janayati. tato 'pi bāhyatarṃ vaiśyāyāṃ tato 'pi kṣatriyāyāṃ[4] tato 'pi brāhmaṇyām. evam eva Kṣattā caturṣu varṇeṣu caturo janayan parasparam ātmano bāhyataraṃ janayati. tathāyogavaś caturṣu varṇeṣv evam eva navataraṃ navataraṃ janayati. ete śūdra-prabhavebhyaś Caṇḍāla-Kṣattrāyogavebhyaś caturṣu varṇeṣu dvādaśa varṇa-bhedā

1 kramāt

2 Caṇḍālābhyāṃ. The same reading is repeated with the sentence dittographically.

3 Omitted

4 kṣattryāṃ

jāyante. ātmānaś ca trayaś Caṇḍāla-Kṣattrayogavā[ḥ. evaṃ] śūdra-prabhavāḥ pratilomena pañca-daśa-varṇa-bhedā bhavanti. ete ca śūdra-prabhavāḥ pañca-daśa-varṇāḥ punaḥ punaś cāturvarṇye bāhyatarān antarya-kalpān janayanti. atha vaiśya-prabhavāḥ pratilomāḥ pañca-daśa-varṇāḥ ucyante.vaiśyasya dvau pratilomau, ekas tv anulomajaḥ. Māgadha-Vaidehakau kṣatriyāyāṃ brāhmaṇyāṃ ca, śūdrāyāṃ tv asyānulomajaḥ. eteṣāṃ vaiśyena śūdrāyāṃ jāto yadā cāturvarṇye prasūyate tadā śūdrād ātmano bāhyataraṃ śūdram janayati. tato 'pi hīnataraṃ vaiśyāyām Āyogavaḥ. tato 'pi hīnataraṃ kṣatriyāyāṃ Kṣattā.[1] tasmād api hīnataraṃ brāhmaṇyāṃ Caṇḍālaḥ. ete tu pūrvebhyaḥ kevala-śūdra-prabhavebhyaḥ utkṛṣṭatarā vijñeyāḥ. evaṃ Māgadhaḥ śūdrāyāṃ janayan kevala-vaiśya-jātāc chūdrād dhīnataraṃ janayati. tathā vaiśyāyāṃ kevala-vaiśya-jātād dhīnataraṃ janayati. evaṃ kṣatriyāyām ātmano hīnataraṃ Māgadhaṃ janayati. tathā brāhmaṇyāṃ kevala-vaiśya-jātād Vaidehakād dhīnataraṃ janayati. evaṃ[2] Māgadhaś cāturvarṇye caturo janayati. evaṃ Vaidehakasya vakṣyāmaḥ. Vaidehakaḥ śūdrāyāṃ janayan kevala-vaiśya-jātād dhīnataraṃ janayati. evaṃ vaiśyāyāṃ kṣatriyāyāṃ brāhmaṇyāṃ ca kevala-vaiśya-jātebhyo Māgadha-jātebhyaś ca hīnataraṃ janayati. evaṃ Vaidehako 'pi cāturvarṇye caturo janayati. evam etebhyo vaiśya-prabhavebhyas tribhyaḥ cāturvarṇye dvādaśa bhavanti. ātmānaś ca traya iti evaṃ vaiśya-prabhavā api pañca-daśa-varṇā veditavyāḥ. atha kṣatriyasya vaiśyāyāṃ [śūdrāyāṃ cānulomajau], brāhmaṇyāṃ pratilomajaḥ. kṣatriyeṇa jātaḥ śūdrāyāṃ cāturvarṇye prasūyamānaḥ ugra-nāmā śūdrāyām ātmano hīnataraṃ janayati, vaiśya-jātāt tu śūdrād utk[ṛṣṭaṃ. tathā vaiśyāyāṃ kṣatriyāyāṃ] brahmāṇyāṃ cāyogava-Kṣatiṛ-Caṇḍālānuttarottaraṃ hīnaṃ janayati. ete tu vaiśya-prabhavebhyaḥ Āyogavādibhya utkṛṣṭatarā veditavyāḥ. evam eta Ugra-putrāś catvāraḥ. kṣatriyeṇa vaiśyāyāṃ jātaś cāturvarṇye prasūyamānaḥ śūdrāyām ātmano hīnataraṃ janayati. ete[3] kṣatriyāyāṃ tu Māgadhaṃ janayan[to][4] kevala-vaiśya-jātān Māgadhād utkṛṣṭataraṃ janaya[n]ti. tathā brāhmanyāṃ Vaidehakaṃ janayanto kevala-vaiśya[5]-vaidehakād utkṛṣṭataraṃ janaya[n]ti. tathā[6] pratilomajāḥ - kṣatriyeṇa brāhmaṇyāṃ jātaḥ Sūta-nāmā cāturvarṇye prasūyamāna-śūdrāyām ātmano hīnataraṃ janayati, Māgadha-vaidehaka-śūdrebhyas tūtkṛṣṭam. evaṃ vaiśyāyāṃ kṣatriyāyāṃ brāhmaṇyāṃ cātmano hīnataraṃ Māgadha-Vaidehaka-jātebhyas tūtkṛṣṭataram. evaṃ Sūta-nāmā cāturvarṇye caturo janayati. evaṃ kṣatriya-putrebhyo dvādaśa, ātmānaś ca traya iti kṣatriya-prabhavāḥ pañca-daśa varṇā bhavanti.

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1 kṣattāraṃ
2 tad evaṃ
3 ete tu
4 janayan
5 janayati kevalaṃ vaiśyaṃ
6 ete tu kṣatriyāyāṃ tu tathā

brāhmaṇasya tv anulomajā eva trayaḥ. tatra pāraśavaḥ sarva-śūdrebhya utkṛṣṭas cāturvarṇye prasūyamānaḥ śūdrāyām ātmano hīnataraṃ janayati, kevala-vaiśya-jātāc cotkṛṣṭam, kṣatriya-jātāt tūgrād dhīnataram.[1] tathā vaiśyāyām ātmano hīnataraṃ janayati, vaiśya-jātāc cotkṛṣṭam. kṣatriyāyāṃ tu kevala-vaiśya-kṣatriyābhyām utkṛṣṭataraṃ Māgadhaṃ janayati. evaṃ Vaidehakaṃ brāhmaṇyāṃ janayati. evaṃ Vaidehakaṃ brāhmaṇyāṃ janayan pūrvābhyāṃ kṣatriya-vaiśya-prabhavābhyāṃ Sūta[2]-Vaidehakābhyām utkṛṣṭataraṃ janayati. evam eteṣu putrāś catvāraḥ. tathā ca kṣatriyāyāṃ brāhmaṇena jātaś cāturvarṇye prasūyamānaḥ śūdrāyāṃ putraṃ janayan ātmano hīnataraṃ janayati, kṣatriya-prabhavāt tūgrād utkṛṣṭataram. tathā vaiśyāyāṃ janayann ātmano hīnataraṃ janayati, vaiśya-kṣatriya-jātābhyām utkṛṣṭataram. tathā kṣatriyāyām ātmano hīnataraṃ janayati, kevala-kṣatriyāt tutkṛṣṭataram. evaṃ brāhmaṇyāṃ Sūtaṃ janayann ātmano hīnataraṃ janayati pūrva-Sūtād utkṛṣṭam. evaṃ ca brāhmaṇa-jātāt kṣatriyāc catvāraḥ. ta evaṃ brāhmaṇa-prabhavebhyas tribhyo dvādaśa ātmanaś ca traya ity evaṃ brāhmaṇa-prabhavāḥ pañca-daśa varṇā bhavanti. evam ete caturbhyo varṇebhyaḥ ṣaṣṭir varṇāḥ. ātmānaś catvāraḥ ity ete catuḥ-ṣaṣṭi-varṇa-bhedāḥ yathā-sthūlaṃ veditavyāḥ. eteṣāṃ punaḥ punar bhidyamānā asaṃkhyeyā varṇa-bhedāḥ bhavanti. tad evaṃ "saṅkīrṇa-yonayo ye tu pratilomānulomajāḥ, anyonya-vyatiṣaktāś ca" ity asyāyaṃ ślokasya prapañco vijñeyaḥ. varṇāpaśadā api santo varṇavad upacaryante. "iva"-śabda-lopena varṇā iva varṇāḥ. tathā coktaṃ: "brāhmanaḥ kṣatriyo vaiśyas trayo varṇā dvijātayaḥ, caturtha eka-jatīyaḥ śūdro nāsti tu pañcamaḥ" iti.

prasādhanopacāra-jñam adāsaṃ dāsa-jīvanaṃ
Sairandhraṃ vāgurā-vṛttiṃ sūte Dasyur Āyogave. 32.

prasādhanopacāra-jñam iti, vṛtty-upadeśaḥ. adāsas san dāsya-jīvanaḥ. prasādhanopacāra-jñatayā. paramata-jīvī yasmāt. Sair-andhram iti varṇa-nāmedam. anyastv āha, granthikāraḥ[3] Sairandhraḥ Draupadī-darśanāt. vāgurā-vṛttitvam āraṇya-paśu-hiṃsanākhyaṃ yuktam āryāṇāṃ deva-pitrartham auṣadhārthaṃ ca. prāṇa-yātrā-mātrārthaṃ vā putra-dārātyayaṃ prāptasya.

Maitreyakaṃ tu Vaideho mādhūkaṃ saṃprasūyate
nṛn praśaṃsaty ajasraṃ yo ghaṇṭā-tāḍo 'ruṇodaye. 33.

Maitreyakaṃ tu nāmnā Maireyakaṃ vā pāṭhāntareṇa Vaidehako janay-ati, vaiśya-jāto brāhmaṇyāṃ ya uktaḥ. Maitreyakaṃ ca guṇena viśi-

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1 vipadante
2 jāta-
3 granthakāraḥ

naṣṭi mādhūkaṃ madhura-bhāṣiṇam. saṃprasūyate Āyogavyām evādhi-kṛtāyām. tasya vṛtti-nirdeśaḥ: nṛn praśaṃsaty ajasraṃ yo ghaṇṭā-tāḍo 'ruṇodaye, prātar gāyaṃs tu vandanādibhiḥ.

Niṣādo Mārgaraṃ sūte Dāśaṃ naukarma-jīvanam
Kaivartam iti yaṃ prāhur Āryāvarta-nivāsinaḥ. 34.

Niṣādo nāma brāhmaṇa-jātāt śūdrāt[1] pratilomo veditavyaḥ, prati-lomādhikāra-sāmarthyāt. na tu brāhmaṇa-jātaḥ śūdrāyām. anuloma-tvāt. sa Niṣādo 'dhikṛtāyām evāyogavyāṃ Mārgara-varṇaṃ nāmnā janayati Dāśa-dvitīya-nāmānam. tasya vṛtty-upadeśaḥ naukarma-jīvanam iti. Kaivartam iti yaṃ prāhus tṛtīyena nāmnā Āryāvarta-nivāsino jānapadāḥ. Āyogavī pitṛ-bāhyatarā veditavyāḥ, Niṣāda-vat, na tu śūdreṇa vaiśyāyāṃ jātā. tathā ca darśayati -

mṛta-vastra-bhṛtsu nārīṣu garhitānnāśanāsu ca
bhavantyāyogavīṣv ete jāti-hīnāḥ pṛthak trayaḥ. 35.

tribhyo yathopadiṣṭebhyo varṇebhyo Dasyu-Vaidehaka-Niṣādebhyaḥ śloka-trayādhikṛtebhyaḥ. ye tu punas "Sūto Dasyur Āyogave" ity evaṃ prathama-ślokasyāntya-pādaṃ paṭhanti teṣāṃ tatra kṣatriya-jāto brāhmaṇyāṃ Sūta uktaḥ. evaṃ Sūta-Vaidehaka-Niṣāde-bhyaḥ evaṃ-vidhebhya Āyogaviṣu śloka-trayopadiṣṭā nāmato varṇā jāyante.

Kārāvaro Niṣādāt tu carma-kāraḥ prasūyate
Vaidehakād Andhra-Medau bahir grāma-pratiśrayau. 36.

Vaidehyām eva[2] jāyate iti, vakṣyamāṇa-śloka-liṅgān. Niṣādāt Kārāvara-nāmā varṇaś carma-karaṇa-vṛttir Vaidehyāṃ jāyate. Vaidehakād Andhra-Medau Kārāvara-Niṣāda-varṇayoḥ striyoḥ, anyayor asaṃbhavād, etac-chlokopadiṣṭayoś ca varṇayoḥ sannihitatvād, Vaidehakāc ca Vaidehyāṃ Andhra-Medayor varṇayor asaṃbhavāt pariśeṣāt Kārāvara-Niṣāda-striyāv eva gṛhyete. evaṃ hi strī-varṇa-bhede Vaidehakād Andhra-Medau bhinna-varṇau yuktau na tu Vaidehyām.

Caṇḍālāt Pāṇḍusopākas tvaksāra-vyavahāravān
Āhiṇḍiko Niṣādena Vaidehyām eva jāyate. 37.

Caṇḍālād Vaidehyām eka-jātau varṇa-dvayam idaṃ Pāṇḍusopākāhiṇḍ-ika-lakṣaṇaṃ jāyate. evaṃ cātra varṇāpaśada-prakaraṇe mātṛ-bhed-ād vā eka-varṇa-jātayor api bhedaḥ, pitṛ-bhedād vā ekasyām eva striyāṃ bhedo vijñeyaḥ.

Caṇḍālena tu Sopāko mūla-vyasana-vṛttimān
Pulkasyāṃ jāyate pāpaḥ sadā saj-jana-garhitaḥ. 38.

mūla-vyasanaṃ māraṇa-vṛttir ity arthaḥ. vadhya-māraṇam rājādeśād

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1 jātā tān śūdrān

2 Vaidehakādandhramedau bahihyāmeva

anātha-śava-nirharaṇaṃ tad-vastrādi-grahaṇaṃ preta-piṇḍa-bhojanam ity evam-ādi-vṛttiḥ Pulkasyāṃ Caṇḍālena jāyate.

Niṣāda-strī tu Caṇḍālāt putram Antyāvāsayinam
śmaśāna-gocaraṃ sūte bāhyānām api garhitam. 39.

śmaśāna-gocaras tad-vṛttis tat-sthāna-nivāsaś ca. evaṃ ca saty ayaṃ Caṇḍālād api pāpataro vijñeyaḥ. tad etad ānantyāt saṃkarasya pradarśana-mātraṃ vijñeyam.

saṃkare jātayas tv etāḥ pitṛ-mātṛ-pradarśitāḥ
pracchannā vā prakāśā vā veditavyāḥ sva-karmabhiḥ. 40.

karmaṇā śāstropadiṣṭa-jātir anumātavyā. jāti-pradarśanāc ca sva-karmasv ete niyojyāḥ.

sva-jāti-jānantara-jāḥ ṣaṭ sutā dvija-dharmiṇaḥ
śūdrāyāṃ tu sa-dharmāṇaḥ sarve 'padhvaṃsa-jāḥ smṛtāḥ. 41.

sva-jāti-jās tribhyo dvijātibhyaḥ trayo brāhmaṇī-kṣatriyā-vaiśyāsu jātāḥ saṃskārārhāḥ tathānantara-jāḥ brāhmaṇa-kṣatriyābhyāṃ kṣatriya-vaiśyayor jātāḥ ṣaṭ sutā dvija-dharmiṇaḥ. evaṃ ca sva-jāti-jānām anantara-jārthaṃ grahaṇam, na svārtham. nanu ca brāhmaṇa-kṣatriyābhyām anantara-varṇayoḥ kṣatriyā-vaiśyayor jātau dvāv eva bhavataḥ, yena brāhmaṇa-jātaḥ vaiśyāyāṃ nānantara-jaḥ. asāv apy anantara-ja eva, anulomārthatvāt. dvija-dharmatvaṃ pravartan nivartayati, "śūdrāyāṃ tu sa-dharmāṇaḥ sarve 'padhvaṃsa-jāḥ smṛtāḥ" iti brāhmaṇādi-jātā api santaḥ. evaṃ ca naibhiḥ sahedaṃ ṣaḍ grahaṇam, kiṃ tarhi sva-jāti-jaiḥ sahānantara-jānām. tathā ca Gautamaḥ "pratilomās tu dharma-hīnāḥ, śūdrāyāṃ ca" iti. nanu ca "putrā ye 'nantara-[strī]-jā" [ity atroktā]rthe 'yaṃ punaruktaḥ śloka iti. [na][1] punar-uktaḥ. tatra hy uktaṃ "tān anantara-nāmno hi mātṛ-doṣān pracakṣate" iti. anantara-nāmatvaṃ cobhayathā prasajyate vyavahārārthaṃ [saṃ]jñayā, saṃskārārthaṃ ca yataḥ sandeha-nivṛttyartham idaṃ trayāṇāṃ dvijāti-dharmatvābhi-dhānam. athavā hetvartham idaṃ pūrva-ślokasya. katham. "tān anantara-nāmno hi mātṛ-doṣān pracakṣate" ity atra kāraṇaṃ vakti. yasmāt ṣaṭ sutā dvija-dharmāṇa iti[2] evam apunar-uktatvam asya pūrva-ślokād vijñeyam.

tapo-bīja-prabhāvaiś ca te gacchanti yuge yuge
utkarṣaṃ cāpakarṣaṃ ca manuṣyeṣv iha janmataḥ. 42.

ayaṃ ca śloko brāhmaṇādi-jātānāṃ kṣatriyādyāsu pūrva-śloka-vihitasya saṃskārasya stutyartho vijñeyaḥ. tathā vakṣyati "śūdrāyām brāhmaṇāj jātaḥ" ity evam-ādi. evaṃ ca saty eṣa varṇa-vibhāga utkarṣāpakarṣa-sambandho manuṣya-viṣaya eva draṣṭavyaḥ. na gavādiṣu. ataś ca gavādīnāṃ mātari svasari vā jātasyāparihāraḥ

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1 Omitted 2 iti ya

śanakais tu kriyā-lopād imāḥ kṣatriya-jātayaḥ
vṛṣalatvaṃ gatā loke brāhmaṇādarśanena ca. 43.

"vyabhicāreṇa varṇānām avedyāvedanena ca, sva-karmaṇāṃ ca tyāgena jāyate varṇa-saṅkaraḥ" iti yad uktaṃ tasya prapañco 'yam. śūdravat karmānadhikāraḥ. kriyālope cātra hetuḥ brāhmaṇādarśanena ceti. tad-abhāvāt prāyaścittābhāvam āha. athavobhayārthaṃ brāhmaṇādarśanaṃ kriyā-lopa-hetuḥ prāyaścittābhāva-hetuś ca. apakarṣa-hetu-pradarśanaṃ ca parihārārtham. yatas te pradarśyante.

Puṇḍrakāś Coḷa-dramilāḥ Kāmbojā Yavanāḥ Śakāḥ
Pāradā Pallavāś Cīnāḥ Kirātā Daradās tathā. 44.

Puṇḍrakādayo Daradāntāḥ kṣatriyāḥ santaḥ kriyā-lopāc chūdrībhūtāḥ.

mukha-bāhūrupajjānāṃ yā loke jātayo bahiḥ
mleccha-vācaś cārya-vācaḥ sarve te Dasyavaḥ smṛtāḥ. 45.

na kevalaṃ kṣatriyāṇām, kiṃ tarhi sarva-varṇānām eva kriyā-lopād bāhyatvaṃ brāhmaṇādarśanena ceti. yataś caitad evam atas trayo 'py apabhraṃśa-hetavo yatnataḥ pariharaṇīyāḥ. te ca Barbarā Maṇḍikā ity evam-ādayaḥ. "sūte Dasyur Āyogave" ity atrāpy ayam eva veditavyaḥ.

ye dvijānām apaśadā ye cāpadhvaṃsa-jāḥ smṛtāḥ
te ninditair vartayeyur dvijānām eva karmabhiḥ. 46.

dvijāti-strīṣu śūdrābhiḥ pratiloma-jātā Āyogavādayaś Caṇḍāla-varjaṃ ye cāpadhvaṃsa-jāḥ śūdrāyāṃ dvijātibhir anulomā api santaḥ. tathā coktaṃ, "śūdrāyāṃ tu sa-dharmāṇaḥ sarve 'padhvaṃsa-jāḥ smṛtāḥ". te ninditair vartayeyur ātmānam. vṛtti-niyamārtho 'yam upadeśas teṣām. tathā ca darśayati -

Sūtānām aśva-sārathyam Ambaṣṭhānāṃ cikitsitam -

tatrāmbaṣṭha-jātaḥ pratilomo gṛhyate sāmarthyāt. Ambaṣṭhyāṃ vā pratilomena.

Vaidehakānāṃ strī-kāryam -

strī-rakṣāntaḥ-purādiṣu kāñcukīyatvena -

- Māgadhānāṃ vaṇik-pathaḥ. 47.

haṃsa-patha-vāri-pathākhyāḥ. evam -

matsya-ghāto Niṣādānāṃ tvaṣṭir Āyogavasya tu
Medāndhra-Cuñca-Madgūnām āraṇya-paśu-hiṃsanam. 48.

Niṣāda-prabhavā bāhyāḥ Niṣāda-śabdena gṛhyante sāmarthyāt. tathā ca kṛta-vyākhyānam etat purastād iti.

Kṣattrugra-Pulkasānāṃ tu bilauka-vadha-bandhanam
Dhigvaṇānāṃ tu carmārthaṃ Veṇānāṃ bhāṇḍavādanam. 49.

caitya-druma-śmaśāneṣu śaileṣūpavaneṣu ca
vaseyur ete vijñānā vartayantaḥ sva-karmabhiḥ. 50.

Caṇḍāla-Śvapacānāṃ tu nirgrāmaḥ syāt pratiśrayaḥ
apapātrāś ca kartavyā dhanam eṣāṃ śva-gardabham. 51.

vāsāṃsi mṛta-celāni bhinna-bhāṇḍeṣu bhojanam
kārṣṇāyasam alaṅkāraḥ parivrajyā ca nityaśaḥ. 52.

na taiḥ samayam anvicchet puruṣo dharmam ācaran
vyavahāro mithas teṣāṃ vivāhaḥ sadṛśaiḥ saha. 53.

annam eṣāṃ parādhīnaṃ deyaṃ syād bhinna-bhājane
rātrau na vicareyus te grāmeṣu nagareṣu ca. 54.

divā careyuḥ kāryārthaṃ cihnitā rāja-śāsanaiḥ
abāndhavaṃ śavaṃ caiva nirhareyur iti sthitiḥ. 55.

vadhyāṃś ca hanyuḥ satataṃ yathā śāstraṃ nṛpājñayā
vadhya-vāsāṃsi gṛhṇīyuḥ śayyāś cābharaṇāni ca. 56.

vṛtti-nivāsa-prakaraṇaṃ varṇāpaśadānām evaitat. āgamābhāve cānumānataḥ etaṃ[1] pratilomaṃ nindita-karmābhyāsa-sāmarthyād avijñātam āgataṃ ity āhuḥ.

[varṇāpetam avijñātaṃ] naraṃ kaluṣa-yoni-jam
ārya-rūpam ivānāryaṃ karmabhiḥ svair vibhāvayet. 57.

varṇebhyo brāhmaṇādibhyo ['petam a]nāryaṃ karmabhiḥ svaiḥ kaluṣa-yonyanurūpair ityarthaḥ. kāni punas tāni. yata idam ucyate: -

anāryatā niṣṭhuratā krūratā niṣkriyātmatā
puruṣaṃ vyañjayantīha loke kaluṣa-yoni-jam. 58.

[anāryam antyajam anārya]-bhāṣyam imaṃ[2] vety [anāryatā][3] niṣṭhuratā krūratā niṣkriyātmateti evam-ādīnāṃ kaluṣa-yoni-liṅgānāṃ nidarśanārthāny etāni nānya-nivṛttyarthāni. evaṃ ca saty evam-ādīni puruṣaṃ vyañjayantīha loke kaluṣa-yonijaṃ mukhya-kula-saṃbhūtam api. kasya punar hetoḥ. bījānuvidhānāt tat-kāryāṇām. tathā darśayati -

pitryaṃ vā bhajate śīlaṃ mātur vobhayam eva vā -

evaṃ ca loke kāryāṇāṃ kāraṇānuvidhānaṃ dṛṣṭam. yataś caitad evam ataḥ -

- na kathaṃcana duryoniḥ prakṛtiṃ svāṃ niyacchati. 59.

evaṃ cāgamato 'vijñātasya pratipattaye 'numānaṃ yuktam. evaṃ ca darśayati -

kule mukhye 'pi jātasya aysya syād yoni-saṅkaraḥ -

pracchannatayā 'vijñātaḥ -

saṃśrayaty eva tac chīlaṃ naro ' pam api vā bahu. 60.

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1 cānamānatavetaṃ

2 idaṃ

3 Omitted

yathā[śvataro] rāsabha-jātaḥ[1], tasmād avyabhicārye tad-anumānaṃ vijñeyam. yathā bhadre 'nya-mṛga-saṅkīrṇānāṃ jāti-viśeṣāṇāṃ śāstra-lakṣaṇād anumānāt tad-viśeṣa-pratipattiḥ, evam ihāpīti. asya copadeṣa-prayojanam. yathaivāgamato vijñātaiḥ varṇāpaśadaiḥ saha vyavahāro na kriyate, evam anumānato vijñātaiḥ saheti. yataś caitad evam. ato varṇa-saṅkaro rājño 'pi prayatnato rakṣaṇīyaḥ. yasmād āha -

yatra tv ete paridhvaṃsāj jāyante varṇa-dūṣakāḥ
rāṣṭrikaiḥ saha tad rāṣṭraṃ kṣipram eva vinaśyati. 61.

rājño rakṣaṇārtham idaṃ nindā-vacanaṃ vijñeyam, viparyaya-stuty-artham. idānīṃ eṣāṃ karmasv anadhikṛtānāṃ śuddhi-hetur ayam ucyata utkarṣārtham.

brāhmaṇārthe gavārthe vā deha-tyāgo 'nupaskṛtaḥ
strī-bālābhyavapattau ca bāhyānāṃ siddhi-kāraṇam. 62.

<u>bāhyāḥ</u> pratilomā gṛhyante. <u>anupaskṛto</u>[2] dhanenāparikrītaḥ. <u>deha-tyāga</u>-viśeṣaṇam idam. <u>siddhir</u> adhikārasyānya-janmani[3] siddhir iti[4] kāraṇād ucyate adhikāra-sāmarthyāt. athavā vyavahitaiva svarga-prāptiḥ. niyogārtham idaṃ prāyaścitta-śāstraṃ pratilomānām eveti kecit kalpayanti. apare tu daṇḍāpūpikayā sarveṣām aviśeṣeṇedam icchanti. asya deha-tyāgasya prāyaścittārtham upadeśād bāhyānāṃ puruṣa-dharmārtham idam ucyate -

ahiṃsā satyam akrodhaḥ śaucam indriya-nigrahaḥ
etaṃ sāmāsikaṃ dharmaṃ cāturvarṇye 'bravīn Manuḥ. 63.

evaṃ ca prakaraṇa-sāmarthyāc cāturvarṇāntara-prabhavānām apy ahiṃsādi-puruṣa-dharmo vijñeyaḥ. evaṃ cāyaṃ śanakaiḥ siddhi-hetur eṣām. pūrvas tu sāmarthyāt sadya eva[5] iti vijñāyate, pūrvasmād brāhmaṇādi-varṇa-lakṣaṇa-śāstrāt "sarva-varṇeṣu tulyāsu" ity[6] evam-ādeḥ. anyathā brāhmaṇatvādīny aprāptāni. iṣyante ca tāny utkarṣāpakarṣābhyām api. yata idam ārabhya[te] -

śūdrāyāṃ brāhmaṇāj jātaḥ śreyasā cet prajāyate
aśreyān śreyasīṃ jātiṃ gacchaty ā-saptamād yugāt. 64.

<u>śūdrāyāṃ brāhmaṇāj jāto</u> varṇaḥ strī-lakṣaṇaḥ pāraśavākhyaḥ, śreyasā ced brāhmaṇenaiva puṃnāmnā punaḥ punaḥ prajāyate, evam anena prakāreṇāsāv <u>aśreyañ</u> chaudro vranaḥ <u>śreyasīṃ</u> brāhmaṇa-<u>jātiṃ gacchaty ā-saptamād yugāj</u> janmana ity arthaḥ. bīja-prādhānyena. ataś cānena yuga-parivarta-krameṇa -

śūdro brāhmaṇatām eti - 65a

yathā śūdra, evam -

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1 yathāvat(...)rāsa bhajataḥ
2 -kṛtena
3 -syāṃ na janmanaḥ
4 adhi-
5 sadyata
6 tulyāsthity

pāraśavākhyaḥ śūdra-puruṣa-saṃbandhena. evaṃ ca śūdra-puruṣād apakarṣaḥ. pāraśava-varṇasya śūdratvam ā-saptamād yugād vijñeyam -

kṣatriyāj jātam evaṃ ca vidyād vaiśyāt tathaiva ca. 65cd

śūdrāyām utkarṣāpakarṣau ca vidyāt. pañcame yuga-parivartane. atrāpi strīta utkarṣaḥ puruṣād apakarṣaḥ. vaiśyāj jāto 'pi varṇa-śūdrāyām evam utkarṣāpakarṣābhyāṃ tṛtīye janmani sāmarthyād vijñeyaḥ. anenaiva nyāyena brāhmaṇa-jāto 'pi varṇa-kṣatriyas tṛtīye janmani brāhmaṇo vijñeyaḥ. utkarṣo 'pakarṣaś ca tṛtīye janmani kṣatriya-sambandhena kṣatriya-varṇād vijñeyaḥ. tathā ca brāhmaṇād vaiśyāyāṃ pañcame janmany utkarṣāpakarṣau sāmarthyād vijñāyete. kṣatriyeṇa ca vaiśyāyām anantarāyām eṣa eva nyāyaḥ. yathā brāhmaṇasya kṣatriyāyām iti. aśābdaṃ caitat sāmarthya-siddhaṃ vyākhyeyam, prathama-śloka-liṅgāt. athavā dṛṣṭā[rtho 'yam upadeśaḥ. yathā] brāhmaṇa-varṇo yoni-doṣāt pāraśavātmanā śūdra-saṃbandhena niṣkṛṣyamāṇaḥ[1] śūdro bhavaty ā-saptamād yugāt, evaṃ pāraśavo varṇaḥ stryākhyaḥ brāhmaṇa-[yoni-saṃbandhe] vartamāno brāhmaṇa-varṇo bhavati. asya ca brāhmaṇa-saṃskāraḥ śrauta-smārta-karmādhikāraś ca[2] pūrva-smaraṇavad yuktaḥ. aparas tv āha - śrauteṣv asya karmasv anadhikāraḥ. tad ayuktam, samāna-śāstratvāt pūrvottarayoḥ. tathā coktaṃ purastād iti. evam idaṃ bīja-prādhānyam upaśruty āha yadi śūdro brāhmaṇatām eti bīja-prādhānyena brāhmaṇaś caiti śūdratāṃ kṣetra[3]-prādhānyena. evaṃ ca sati -

anāryāyāṃ samutpanno brāhmaṇāt tu yadṛcchayā
brāhmaṇyām apy anāryāt tu śreyastvaṃ kveti ced bhavet. 66.

anāryato vā brāhmaṇyāṃ śreyastām[4] anāryāyāṃ śūdrāyāṃ samutpanno brāhmaṇāt tu yadṛcchayā apy anūḍhāyāṃ kiṃ punar ūḍhāyām. yathā na garhyatvaṃ[5] praśastaś ca kevala-śūdra-vaiśya-kṣatriya-jātebhyo bhavati, evaṃ brāhmaṇyāṃ apy anāryāc chūdrāj jātasyāgarhyatvaṃ pāraśavavat prāpnoti, kṣetra-prādhānyāt, śreyastvaṃ cāsya kṣatriyā-vaiśya-jātābhyāṃ prāpnoti kṣetra-sāmarthyāt. tathā ca kṣetrajātāḥ sutā upadiṣṭāḥ śāstrata iti bīja-prādhānyākṣepābhiprāyo 'yaṃ śloko veditavyaḥ. na saṃśaya-praśnākhyaḥ. yathā ca kecid āhuḥ. kvacid bījaṃ kvacid yonir iti bīja-yonyoḥ prādhānyānavasthānāt sammoha iva jāyata iti. evaṃ ca sati bīja-prādhānya-prakaraṇam anugṛhītaṃ bhavati. asyottaram -

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1 niṣkṛṣyamāṇe 2 -kārāc ca śva 3 śūdraḥ kṣetra-

4 śreyastāṃ kṣetrī ced bhavet. There is a suspicion that an alternative reading of this much-disputed quarter of the śloka has crept in here from the margin.

5 garhabhyaḥ

jāto nāryām anāryāyām āryād āryo bhaved guṇaḥ -
pāka-yajñādibhiḥ Pāraśavādibhiḥ[1] -
- jāto 'py anāryād āryāyām anārya iti niṣcayaḥ. 67.
Cāṇḍālādibhiḥ, tasya śūdra-dharme 'py anadhikārāt. asyābhiprāyaḥ
ko hi śakto bhagavato dharmasya hetutaḥ sādhutvam avadhārayitum.
evaṃ hi hetvanavasthānāt dharmānavasthānam api prasajyeta. tathā
caitat purastāt pratyākhyātam eva "acintyasyāprameyasya" ity atra.
evaṃ ca sati yathopadeśaṃ bīja-yonyoḥ prādhānyam abhyupagantav-
yam, na tv anumānataḥ. upadeśa-viṣayād anyatrāpi yathā sukha-
duḥkhayor dharmādharmotpattāv iti. tathā ca kṛtvā -
tāv ubhāv apy asaṃskāryāv iti dharmo vyavasthitaḥ -
na kevalaṃ Caṇḍālādiḥ, kiṃ tarhi pāraśavādayo 'pi; tathā coktam -
vaiguṇyāj janmanaḥ pūrva uttaraḥ pratilomataḥ. 68.
pāraśavādiḥ saty api bīja-prādhānye kvacit, uttaraḥ Caṇḍālādiḥ
pratilomataḥ pitṛ-doṣāt saty api yoni-prādhānye kvacit. loka-
dṛṣṭyā tu sva-jāti-jān antara-jān punaḥ stauti: -
su-bījam eva su-kṣetre jātaṃ saṃpadyate yathā -
evaṃ dṛṣṭānto laukikaḥ -
tathā 'rya-jātas tv āryāyāṃ sarvaṃ saṃskāram arhati. 69.
upadeśa-sāmarthyāc chrautaṃ smārtaṃ ca. kaḥ punar asau. svajāt-
i-jo 'nantara-jaś ca śūdra-varjam. pāraśavādis tv anulomo 'pi
smārtam eva pāka-yajñādikaṃ, na śrautaṃ[2] "mātṛ-doṣa-vigarhaṇād"
ity uktam. pratilomāḥ punar Āyogavādayaḥ puruṣa-dharmair apy
ahiṃsādibhir adhikriyante, brāhmaṇādi-trāne[3] ca deha-tyāgena.
evaṃ ca saty ekānta-parigraheṇa sarvatra yat -
bījam eke praśaṃsanti - 70a
tad ayuktam. evaṃ yat -
kṣetram eke manīṣiṇaḥ - 70b
ubhayatraikāntayor doṣa-darśanāt -
bīja-kṣetre tathaivānye tatreyaṃ tu vyavasthitiḥ. 70cd
yad apy ekāntata āhuḥ tad apy asādhu. yasmāt kṣetre vaiguṇye 'pi
sati kṣatriyā-vaiśyayor brāhmaṇa-kṣatriyābhyāṃ ca garhyās trayo
'dhikṛtāś ca yathāsaṃbhavaṃ karmabhir dṛśyante. tatraivam ekānta-
traye 'pi doṣa-darśanād iyam eva sthitiḥ yathoktā vijñeyeti.
athavā "su-bījam eva su-kṣetre" itīyam utkarṣāpekṣā vyavasthocyate.
pūrvā tu yathā-viṣayam upadeśa-sāmarthyād vijñeyā. ubhaya-
prādhānyam eva ca parigṛhyemāv anvaya-vyatirekāv ucyete.

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1 Pt. Aithāl would have excised this word. As it is retained the first word of the comm. has been changed from caṇḍālādibhiḥ to cāṇḍ-, with a consequent change in the sense.

2 śrautaḥ 3 -śrāṇe

akṣetre -
śilādau -

bījam utsṛṣṭam antaraiva vinaśyati 71ab

adatta-phalam ity arthaḥ athavāntaraiva paṭalādau vinaśyati.

- abījakam api kṣetraṃ kevalaṃ sthaṇḍilaṃ bhavet. 71cd

sūpaskṛtam api kevalaṃ bīja-rahitaṃ sthaṇḍilam niṣphalaṃ bhavet. atha cobhaya-prādhānyaṃ kvacid ucyate -

yasmād bīja-prabhāveṇa tiryag-jā ṛṣayo 'bhavan 72ab

bījaṃ ca prabhāvaś ca: bīja-prabhāve dvandvaikavad-bhāvo napuṃsaka-liṅgaḥ. bījaṃ yathoktam, prabhāvaḥ pratiniviṣṭa-dharma-viśeṣāviṣkṛtātmatvam, tena bīja-prabhāveṇa tiryag-jā] api santaḥ ṛṣayo 'bhavan:

pūjitāś ca praśastāś ca - 72c

Ṛṣyaśṛṅga-prabhṛtayaḥ yasmāt -

- tasmād bījaṃ praśasyate. 72d

ity āhuḥ etac caikānta-parigrahe saty ukta-doṣaṃ bīja-prādhānyaṃ punar nigamanāyaitaj jñāpayati. bīja-yonyoḥ bījotkṛṣṭa-jātiḥ praśasyata iti. tathā ca saty anulomān utkṛṣṭān eva sataḥ stauti kṣatriyā-vaiśyā-jān śūdrā-varjam. ayaṃ ca bīja-yonyor evam ātmeti[1].

anāryam ārya-karmāṇam āryaṃ cānārya-karmiṇam
saṃpradhāryābravīd dhātā na samau nāsamāv iti. 73.

anāryas tāvac chūdraḥ ārya-karmā dvijāti-karmāpi san na samo dvijātibhiḥ. kasmāt. tasya tenānadhikārād utkarṣābhāvāt. na kevalam utkarṣābhāvaḥ, aparaś ca prātyavāyaḥ, pratiṣiddha-sevanāt. brāhmaṇaḥ śūdra-karmāpi san na samaḥ śūdreṇa, jāter māhābhāgyāt pratiṣiddha-sevane 'pi. evaṃ tāvad anayor asāmyena nāsamau, yenobhāv api tau pratiṣiddha-sevanayā patitau. tathā ca Gautamaḥ, "āryānāryayor vyatikṣepe karmaṇaḥ sāmyam" ity[2] āha. seyam evaṃ karma-praśaṃsā sāmarthyād vijñāyate. evaṃ ca sati na jāti-balam āśritya karmāṇi hāpayet. yasmāt saṃyukte hi jāti-karmaṇī kāryam adṛṣṭaṃ puruṣārthākhyaṃ sādhayataḥ. idānīm āpat-kalpa-prakaraṇopanyāsārtham idaṃ prastūyate brāhmaṇādīnāṃ varṇānām.

brāhmaṇā brahma-yonisthā ye sva-karma-vyavasthitāḥ
te saṃyag upajīveyuḥ ṣaṭ-karmāṇi yathākramam. 74.

brāhma-yonisthā ity etat svayam eva vivṛṇoti: ye sva-karmasv avasthitāḥ na varṇāntara-karmasu, te saṃyag upajīveyuḥ ṣaṭ karmāṇi. tathā ca vakṣyati "vaiśya-vṛttim anātiṣṭhan"ity evam-

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1 -yonyomaravācānmeti 2 sāmity

ādi. yathākramam iti śāstra-vihitena krameṇānuparipāṭyā ācāropakramaḥ. tena tathā caitihāsikān pravarān[1] śruti-kramād adhīta ity[2] evam-ādi-karma-mātrānuṣṭhāne copajīvana-śabdo vijñeyaḥ, ā-jīvana-karma-saṃbandhena vā. tāni punaḥ -

adhyāpanam adhyayanaṃ yajanaṃ yājanaṃ tathā
dānaṃ pratigrahaś caiva ṣaṭ karmāṇy agra-janmanaḥ. 75.

vidhyartham[3] eṣām ihopadeśaḥ. prathame 'dhyāye śāstra-stutyartha uktaḥ. atha tu vidhir eṣāṃ pūrva-śāstrād eva vijñātuṃ śakyas, tata āpat-prakaraṇārtham eṣām ihopadeśo vijñeyaḥ. idānīṃ varga-dvaya-pravibhāgo dṛṣṭādṛṣṭārthatvād esāṃ pratikriyate.

ṣaṇṇāṃ tu karmaṇām asya trīṇi karmāṇi jīvikā
yājanādhyāpane caiva viśuddhāc ca pratigrahaḥ. 76.

viśuddhāt pratigraho 'yam ucyate, yataḥ sa vicāryate kaḥ punar iha śuddhaḥ. "yo jātyā karmaṇā ca" iti. nanv evaṃ sati brāhmaṇa evaiko viśuddhaḥ. prāpnoty ubhaya-saṃpadā.evaṃ ca tasmin mukhyo nirapekṣatvād viśuddhaḥ pratyayaḥ. smṛtyantare tu "praśastānāṃ sva-karmasu dvi-jātīnāṃ brāhmaṇo bhuñjīta pratigṛhṇīyāc ca" iti, kṣatriya-vaiśyāv api gṛhyete. iha tu yadi viśuddha-śabdaḥ kṣatriya-vaiśyayor api grāhakaḥ parikalpyate brāhmaṇa-vyatirekena tena śūdreṇa ko matsaraḥ. asāv api hi jātyā karmaṇāpi śuddhaḥ. viśeṣo 'sti cet kṣatriya-vaiśyayor api brāhmaṇāt paraspara-viśeṣo 'sti. yataḥ śūdro vā grāhyo vṛtta-sthaḥ kṣatriya-vaiśyau votsṛṣṭavyau brāhmaṇaṃ parigṛhya. ucyate: saty apy etasmin vedādhyayanaṃ vaidika-karma-saṃbandhaṃ cāvekṣya trayāṇām apy aviśiṣṭaiva karma-śuddhir adhikāra-sāmyād ucyate. tathā cāviśeṣ-eṇa tribhyo 'pi smṛtyantare pratigraho 'nujñāyate sva-karma-sth-ebhyaḥ. na tu śūdrāt. evaṃ ca sati tathaivehāpi vyākhyeyam. viśuddha-grahaṇaṃ ca pratigraha-saṃbaddham[4] api sad-yājanādhyāpanārtham iti sāmarthyād draṣṭavyam. itarathā hi tābhyām asaṃbaddhaṃ[4] śūdrārtham evaitat syāt, etasya yājanādhyāpanādhikārāt.

trayo dharmā nivartante brāhmaṇāt kṣatriyaṃ prati
adhyāpanaṃ yājanaṃ ca tṛtīyaś ca pratigrahaḥ. 77.

atra ca dharma-śabdo vṛtti-karma-viṣaya eva draṣṭavyaḥ, tan-nirdeśa-sāmarthyāt. evaṃ ca sati ijyādhyayana-dānāni tasyādṛṣṭ-ārthāni [na][5] pratiṣidhyante. tathā ca tāni vakṣyati. atra cādhikārād vedādhyāpanaṃ pratiṣidhyate kṣatriyasya sahāṅgaiḥ na tu dhanur-vedādīnām.

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1 -hāsikāḥ pravarāḥ
2 adhītety
3 siddhyartha-
4 -bandhaṃ
5 Omitted

vaiśyaṃ prati tathaivaite nivarterann iti sthitiḥ-
na tau prati hi tān dharmān Manur āha Prajāpatiḥ. 78.

vṛtti-karma-prati[ṣedho vaiśyā]nām.ijyādīnāṃ pūrvavad ihāpy apratiṣedho vijñeyaḥ. tathā ca tāni vakṣyati -

śastrāstra-bhṛttvaṃ kṣatrasya vaṇik-paśu-kṛṣir viśaḥ
ājīvanārthaṃ dharmas tu dānam adhyayanaṃ yajiḥ. 79.

[vedābhyāso brāhmaṇasya kṣatriyasya tu rakṣaṇaṃ
vārtā-karmaiva vaiśyasya viśiṣṭāni sva-karmasu].[1] 80.

svayam abhyāso 'dhyāpanaṃ ca vedābhyāsa-śabdena sāmārthyād ihocyate, na tv adhyayanam, samānatvāt. viśiṣṭāni sva-karmasu iti vacanāt. vṛttir api ca satyeṣāṃ brāhmaṇasyaiva jyāyasī dṛṣṭādṛṣṭa-puruṣārtha-prayojanatvāt. tathā ca kṣatriyasya rakṣaṇaṃ vṛttyarthaṃ dharmārthaṃ ca vijñeyam. evaṃ ca vaiśyasya dhanavyavahāro brāhmaṇādi-puṣṭyartham avaśyānuṣṭheyaḥ. yena tasya dhanātisarga eva viśiṣṭo dharmaḥ. athavā viśiṣṭāni sva-karmasv iti vacanād idam anyad vijñāyate. yathā anijyādānaḥ[2] vedābhyāsamātreṇaiva brāhmaṇaḥ pūto[3] bhavati, evaṃ kṣatriyo 'nadhīyānaś cāyajamānaś ca prajā-rakṣaṇa-mātreṇaivotkṛṣyate. vaiśyaś ca vārtayaiva dvijādyarthayā[4] ijyādhyayanāsaṃbhave 'pīti. evam etāni brāhmaṇādīnām ā-jivanārthāni dharmāya ca kalpyāha.

ajīvaṃs tu yathoktena brāhmaṇaḥ svena karmaṇā
jīvet kṣatriya-dharmeṇa sa hy asya pratyanantaraḥ. 81.

dharmātma-kuṭumbā[va]sāde[5] ayam ajīvan bhavati, yataḥ etasyām avasthāyām utsṛjya sva-karma kṣatriya-vṛttir grāma-nagara-deśād:.-rakṣa am asya syāt. apare tv eka-puruṣotthānena rājatvam āhuḥ. evaṃ ca pratyanantara-hetu-vacanād asyeṣat-pratyavāyatā gamyate. krama-bhede ca pratyavāya-gauravam.

ubhābhyām apy ajīvaṃs tu kathaṃ syād iti ced bhavet
kṛṣi-go-rakṣam āsthāya sa jīved vaiśya-jīvikām. 82.

kṛṣi-go-rakṣa-grahaṇaṃ ca sarva-vaiśya-vṛtti-pradarśanārtham. svayaṃ karaṇa-pakṣe ceyaṃ brāhmaṇasya vaiśya-vṛttir ucyate. asvayaṃ kṛtā tu pūrvam uktā "ṛtāmṛtābhyāṃ jīveta" ity evamādau. evaṃ ca vaiśya-vṛtteḥ prakaraṇa-bheda upapadyate. bahulam āsām idam adhunocyate.

[vaiśya-vṛttyāpi jīvaṃs tu brāhmaṇaḥ kṣatriyo 'pi vā
hiṃsāprāyāṃ parādhīnāṃ kṛṣiṃ yatnena varjayet].[6] 83.

kṛṣiṃ sādhv iti manyante sā vṛttiḥ sarva-garhitā

1 The verse is missing.
2 anījā(?)cādvā
3 sūto
4 dvijāty
5 -āsāde
6 The verse is missing.

bhūmiṃ bhūmi-śayāṃś caiva hanti kāṣṭham ayo-mukham. 84.

kṛṣyapavādo 'yam itara-vaiśya-vṛtti-stutyarthaṇ, kṛṣer upadeśa-sāmarthyād, etad vijñāyate. itarathānupadeśārheva sā prasajyeta. "ninditaṃ na samācaret" ity anenākāreṇa bhūmi-vilekhana-pratiṣedhārtho 'rthavādaḥ.na caitanyād bhuvaḥ yathā bhūmi-śayānām. apare tv āhuḥ: etasmād eva nakhāgreṇapi bhūmi-vilekhanaṃ na kartavyam iti.

idaṃ tu vṛtti[1]-vaikalyāt tyajato dharma-naipuṇam
viṭ-paṇyam uddhṛtoddhāraṃ vikreyaṃ vitta-vardhanam. 85.

dharma-naipuṇa-tyāga-vacanād asyāpi hīnatā gamyate go-rakṣyāt. evaṃ ca sati kṛṣer vāṇijyam utkṛṣṭam. tathāpi go-rakṣyaṃ jyāya ity etat sāmarthyād gamyate. so 'yam adhunā viṭ-paṇyoddhāra[2] ucyate vikrīṇānasya paṇyam.

sarvān rasān apoheta kṛtānnaṃ ca tilaiḥ saha
aśmāno lavaṇaṃ caiva paśavo ye ca mānuṣāḥ. 86.

atra ca rasa-pradhānaṃ dravyaṃ guḷādi sāmarthyād rasa ucyate. yathā tagarośīra-candana-samudāyo gandha-pradhāno gandha-śabdena. kṛtānnaṃ ca taṇḍulādi, pakvam apare. aśmānaḥ sarva-pāśāṇāḥ. lavaṇasyāpāṣāṇārthe ārambhaḥ. na tu saindhavārthaḥ, tasya pāṣāṇa-śabdena grahaṇāt. rasa-pakṣe ca lavaṇasya nityārtha ārambhaḥ. paśavo ye ca mānuṣāḥ: paśavaś ca grāmyāraṇyā mānuṣāś ca paśavo 'pi.

sarvaṃ ca tāntavaṃ raktaṃ śāṇa-kṣaumājināni[3] ca
api cet syur araktāni phala-mūle tathauṣadhīḥ. 87.

śāṇādīnām araktārtha ārambhaḥ. tathauṣadhayo 'vikreyāḥ.

apaḥ śastraṃ viṣaṃ māṃsaṃ somaṃ gandhāṃś ca sarvaśaḥ
kṣīraṃ kṣāraṃ dadhi ghṛtaṃ tailaṃ madhu guḷaṃ kuśān. 88.

kṣīra-dadhi-ghṛta-grahaṇam iha sarva-kṣīra-vikāra-pradarśanārtham.evaṃ ca mastu-kilāṭādīny apy avikreyāṇi. kṣīrādīnāṃ ca prādhānyāt grahaṇaṃ pradarśanāthaṃ yuktam, na tu parisaṃkhyārtham. smṛtyantare coktaṃ, "kṣīraṃ savikāram" iti. rasa-śabdena guḷam [api] niṣiddhaṃ[4] pūrva-śloke tata iha guḷa-grahaṇaṃ nityārtham. evaṃ cetara-rasānāṃ vikalpena pratiṣedhaḥ. atha tu rasa-śabdena guḷo na gṛhyate. tata eṣa rasānāṃ vikalpo nāsti. etena madhu [vyākhyātam].

[āraṇyāṃś ca paśūn] sarvān daṃṣṭriṇaś ca vayāṃsi ca
madyaṃ nīlīm ca lākṣāṃ ca sarvāṃś caika-śaphāṃs tathā. 89.

bahūn ity apare paṭhanti. āraṇya-paśu-pratiṣedho nityārthaḥ.

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1 vitta-

2 -paṇyāram

3 Some mss. of Medh. retain this reading, rejected by Jha (Notes, I, p.473), but no other commentator.

4 nidhāya

evaṃ ca "paśavo ye ca mānuṣāḥ" ity atra śloke grāmya-paśūnāṃ vikalpo vijñāyate. atrāpi caikaśapha-grahaṇād aśvāśvatara-gardabhānām avikalpaḥ, kharānāṃ[1] ca. ye tu paṭhanti "sarvāṃś caikaśaphān bahūn" iti, teṣāṃ viśeṣārthaḥ punarārambhaḥ. eka-śaphā bahavo 'vikreyāḥ iti. evaṃ ca sati[2] -

kāmam utpādya kṛṣyāṃ tu svayam eva kṛṣīvalaḥ
vikrīṇīta tilāñ chhuddhān dharmārtham acira-sthitān. 90.

tilānāṃ vikraya-pratiṣedhād ayaṃ teṣāṃ viśeṣāśrayo vikraya-pratiprasavaḥ. śuddha-grahaṇaṃ miśrī-kṛtānya-dravya-pratiṣedhārtham. athavā tila-śabdasyāvadhāraṇārthatvaṃ darśayati, evaṃ ca nedam anya-pradarśanārtham, kāraṇasya samānatvād iti. dharmārthaṃ nitya-karma-saṅge putra-dārātyaya-prāptau. acira-sthitān ity argha-pratīkṣaṇa-pratiṣedhaḥ. asyārthavādaḥ.

bhojanābhyañjanād dānād yad anyat kurute tilaiḥ
kṛmi-bhūtaḥ śva-viṣṭhāyāṃ pitṛbhiḥ saha majjati. 91.

sadyaḥ patati māṃsena lākṣayā lavaṇena ca
tryaheṇa śūdro bhavati brāhmaṇaḥ kṣīra-vikrayī. 92.

itareṣāṃ tu paṇyānāṃ vikrayād iha kāmataḥ
brāhmaṇaḥ sapta-rātreṇa vaiśya-bhāvaṃ nigacchati. 93.

māṃsādīnāṃ śloka-dvayena guru-laghutva-pradarśanaṃ prāyaścittārthaṃ vijñeyam, guruṇi guru-prāyaścittaṃ yathā syāl laghuni laghv iti.

rasā rasair nimātavyā na tv eva lavaṇaṃ tilaiḥ
kṛtānnaṃ cākṛtānnena tilā dhānyena tat-samam. 94.

lavaṇasya tilair vinimaya-pratiṣedhād rasair anyais tilāni mātavyāḥ. tilā dhānyena vrīhyādinā; tat-samam eva prasthaḥ prasthe[na][3] nimātavyaḥ. na tv alpārghitayā.

jīved etena rājanyaḥ sarveṇāpy anayaṃ gataḥ -

sarveṇety ayaṃ pratiṣiddha-paṇya[4]-pratiprasavaḥ pūrveṇājīvinaḥ -

- na tv eva jyāyasīṃ vṛttim abhimanyeta karhicit. 95.

jyāyasyā vṛtteḥ pratiṣedhād atrānuvādaḥ.[5] na tv eva jyāyasīṃ vṛttim iti yad uktaṃ tasya pratiṣedhasya nindārthavādaḥ.

yo lobhād adhamo jātyā jīved utkṛṣṭa-karmabhiḥ
taṃ rājā nirdhanaṃ kṛtvā kṣipram eva pravāsayet. 96.

tasya sarva-svam apahṛtya pravāsaṃ niyamena kuryād dhārmiko rājā. yady api caitat-prakaraṇa-sāmarthyāt kṣatriya-visayaṃ śāstram, tathāpi samānatvāt kāraṇasya vaiśya-śūdrayor api vijñeyam.

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1 gokharāṇāṃ
2 These three words appear before teṣāṃ.
3 prasthe
4 pratiṣiddhaḥ paṇye
5 pratiṣedhānityānuvādaḥ

varaṃ sva-dharmo viguṇo na pārakyaḥ svanuṣṭhitaḥ
para-dharmeṇa jīvan hi sadyaḥ patati jātitaḥ. 97.

ayam aparo nindārthavādaḥ. utkṛṣṭa-varṇa-vṛttyanuṣṭhāna-pratiṣedhe sva-dharmaḥ para-dharma iti. prakaraṇāt tu vṛtti-viṣayo dharma-śabdaḥ.

vaiśyo 'jīvan sva-dharmeṇa śūdra-vṛttyāpi vartayet
anācarann akāryāṇi nivarteta ca śaktimān. 98.

sāmarthyād brāhmaṇa-kṣatriyayor apy etad iṣyate.

aśaknuvaṃs tu śuśrūṣāṃ śūdraḥ kartuṃ dvijanmanām
putra-dārātyayaṃ prāpto jīvet kāruka-karmabhiḥ. 99.

etasmāc ca vijñāyate śūdra-karmabhyaḥ kāruka-karmāṇy atyanta-nikṛṣṭāni, varṇāpaśadānāṃ vṛttiḥ.

yaiḥ karmabhiḥ pracaritaiḥ śuśrūṣyante dvijātayaḥ
tāni kāruka-karmāṇi śilpāni vividhāni ca. 100.

kāruka-karmāṇi[1] vardhaki-lohakārādi, nānā-śilpānyālekhyādīni. āpat-kāle vṛttyartham idaṃ śloka-dvayaṃ prakaraṇa-sāmarthyād vijñeyam.

vaiśya-vṛttim anātiṣṭhan brāhmaṇaḥ sve pathi sthitaḥ
āvṛtti-karṣitaḥ sīdann imaṃ dharmaṃ samācaret. 101.

sve pathi sthita iti ca liṅgāt kṣatriya-vṛttim apy anātiṣṭhann iti gamyate. evaṃ ca brāhmaṇasyāsat-pratigrahaḥ kṣatriyādi-vṛtter abhāve vaikalpiko gamyate. na tu samuccayena.

sarvataḥ pratigṛhṇīyād brāhmaṇas tv anayaṃ gataḥ
pavitraṃ duṣyatīty etad dharmato nopapadyate. 102.

yathaiva ca varṇāntara-karmānuṣṭhān[e tad]-anantaram asya krameṇoktam, evaṃ pratigrāhyāṇām apy[2] apraśastānāṃ guru-laghutvāl laghor laghor abhāve asat-pratigraho 'pi guror guroḥ sakāśāt syād iti. evaṃ ca [praśastābhāve] 'praśastāt syāt. tad-abhāve apraśastatarāt. tasyāpy abhāve 'praśastatamāt. tathā ca vakṣyati, "sarva-svaṃ vā veda-viduṣe brāhmaṇāyopapādayet" iti. yadi caitad evaṃ na syāt. na caitad iṣṭam. ato yathokta eva śāstrārthaḥ. pavitraṃ ca tan na duṣyatīty[3] ayam āpad-dharma-stuty arthavādaḥ. īṣat-pratyavāya-hetur veti kṛtvā. athavā prāṇa-dhāraṇasya prayojanātiśaya-darśanārthakaḥ syāt, yena jīvann ayaṃ śakṣyati hy atikramākuśalaṃ ca nihartum iti.

[nādhyāpanād yājanād vā garhitād vā pratigrahāt
doṣo bhavati] viprāṇāṃ jvalanāmbu-samā hi te.[4] 103.

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1 Dittography here
2 pratigrāhyāṇyapy
3 tannarīṣyatīty
4 -samāhitaiḥ (note variant -hitaḥ [not in Jha]).

atrādhyāpana-yājanayor garhitayor nānujñānam. asat-pratigraha-stutyarthatvāt tayor grahaṇasya. sa cādhikṛta eva "sarvataḥ pratigṛhṇīyāt" iti. na tv asad-adhyāpana-yājane 'dhikṛte. tathā ca sati pūrva-vad ayam apy arthavādo vyākhyātaḥ.

jīvitātyayam āpanno yo 'nnaṃ atti yatas tataḥ
ākāśam iva paṅkena na sa pāpena lipyate. 104.

Ajīgartaḥ sutaṃ hantum upāsarpad bubhukṣitaḥ
na cālipyata doṣeṇa kṣut-pratīkāram ācaran. 105.

śva-māṃsam icchann ārtas tu dharmādharma-vicakṣaṇaḥ
prāṇānāṃ parirakṣārthaṃ Vāma-devo na liptavān. 106.

Bhāradvājaḥ kṣudhārtaś ca sa-putro vijane vane
bahvīr gāḥ pratijagrāha bṛhat-takṣṇo mahātapāḥ. 107.

kṣudhārtaś cāttum abhyāgād Viśvāmitraḥ śva-jāghanīm
Caṇḍāla-hastād ādāya dharmādharma-vicakṣaṇaḥ. 108.

jīvitātyaye sarvānnābhyanujñānārthāḥ pañca-ślokāḥ para-kṛtyartha-vādāḥ vijñeyāḥ.

pratigrahād yājanāc ca tathaivādhyāpanād api
pratigrahaḥ pratyavaraḥ pretya viprasya garhitaḥ. 109.

prakaraṇād asat-pratigraha-nindā.[1] īṣad-garhita-yājanādhyāpana-vṛtti-saṃstutyarthā sāmarthyāt. evaṃ ca sati īṣad-garhite yājane 'dhyāpane vā sati vṛttyarthe nāsat-parigrahe pravarteta ity arthāt[2] vijñāyate. itarathā, āpat-kalpa-vihitāsat-pratigraha-nindā pūrva-śāstra-virodhinī prasajyeta. na caitad iṣṭam. atas tan-nindayetara-vṛtti-stutir vijñeyā. sā ca kramārthety uktam. atra kāraṇam āha: -

yājanādhyāpane nityaṃ kriyete saṃskṛtātmanāṃ
pratigrahas tu kriyate śūdrād apy antya-janmanaḥ. 110.

yataś caitad evam ato yathopadiṣṭaḥ kramaḥ pratipādanīyaḥ.

japa-homair apaity eno yājanādhyāpanaiḥ kṛtam
pratigraha-nimittaṃ tu tyāgena tapasaiva ca. 111.

prakaraṇād ayaṃ pratigraho 'sat-pratigraho vijñeyaḥ. chando-bhaṅga-bhayāt asac chabdo 'tra na paṭhitaḥ pratigrahopapadam. japa-homa-tyāga-tapasāṃ ca prāyaścitta-prakaraṇopadiṣṭānām iho-padeṣaḥ stutyarthaḥ, na vidhyarthaḥ.

śiloñcham apy ādadīta vipro 'jīvan yatas tataḥ
pratigrahāc chilaḥ śreyāṃs tato 'py uñchaḥ praśasyate. 112.

asat-pratigraha-pakṣe siloñchābhyām. "durdharāv" imau vijñeyau. sat-pratigrahād ity eke. yena siloñchayoḥ kilāsat-pratigrahāt sādhu-vādo na yuktaḥ. atyanta-hīnatvād asat-pratigrahasya siloñ-

1 -nindāṃ 2 tadarthā

chābhyām. "durdharau hi tāv akṛtātmabhiḥ" iti yad uktaṃ tad etad anādṛtyam. yasmāt siloñcha-vṛttino yady apy ātma-nigraho 'sti, tathāpi devatātithi-bhṛtya-gatam avaśyam asya kriyā-vaikalyaṃ jāyate. asat-pratigrahe cātma-nigraha ucyate, "na tu tṛpyet svayaṃ tataḥ" iti vacanāt. tīvrataraś ca sannihita-dravyasyātma-nigrahaḥ. tathā dravyasyārjana-rakṣa-pratipādaneṣu prayatna-niyamaḥ. api ca siloñcha-vṛttino 'py asat-siloñcha-gandho 'sti, yatas tata iti vacanāt, aviśeṣeṇa sarva-kṛṣīvalebhyaḥ. etāv iha siloñcāvucyete. yataḥ asat-pratigrahāpakaraṇāl liṅgāc ca vipro 'jīvan yatas tata ity etasmād vijñāyate ca. sat-pratigraha-pakṣa etau siloñchau. evaṃ ca nādhikāra utsrakṣyate. na liṅgam. guṇa-vṛttyā kalpayiṣyata iti. tathā ca saty asat-pratigrahān siloñchayoḥ sādhu-vāda etad gamyate. tad-abhāve 'sat-pratigrahaḥ syāt. yathā yājanādhyāpanayor ity uktam.

sīdadbhiḥ kupyam icchadbhir dhanam vā pṛthivīpatiḥ
yācyaḥ syāt snātakair viprair aditsaṃs tyāgam arhati. 113.

ayaṃ ca pratiṣedha-viṣayād[1] akṣatriyād rājñaḥ, kṣatriyād api vā, alubdhāc chāstra-vartinaḥ sakāśād ayaṃ pratigraho vijñeyaḥ. upādhyāyas tv āha: kṣatriyād eva rājñaḥ [pratigrahaḥ] prāthama-kalpako 'yam. kupyaṃ kāṣṭhamayaṃ śayyāsanādy asāram. dhanaṃ va go-hiraṇyādi yācyam, dravyasyāyoge kṣud-avasannātma-kaḷatrāpatya-dharma-tantreṇa.

akṛtaṃ ca kṛtāt kṣetrād gaur ajāvikam eva ca
hiraṇyaṃ dhānyam annaṃ ca pūrvaṃ pūrvam adoṣavat. 114.

uttarasyottarasya parityāge 'bhyudayaḥ.

sapta vittāgamā dharmyā dāyo lābhaḥ krayo jayaḥ
prayogaḥ karma-yogaś ca sat-pratigraha eva ca. 115.

dāyaṃ pitryaṃ jñāti-dhanaṃ vā. lābho nidhyadhigamaḥ, saṃvibhāgo vā, kutaścid anyonyopakāra-nimittaḥ. kraya-jayau prasiddhau. prayogo dharmyaḥ kusīdaḥ. karma-yogaḥ kṛṣi-vāṇijye 'svayaṃ-kṛte[2] sat-pratigraho vyākhyātaḥ. eteṣāṃ dāya-lābhau[3] caturṇām api varṇānāṃ sādhāraṇau 'pratiṣedhāt. kraye vivadante - caturṇām ity eke, vaiśyasyety apare, yena kraya-nimitta upakāro na yukto brāhmaṇādīnām iti. evaṃ tarhi śākādy api krītvā nopayoktavyaṃ brāhmaṇādibhiḥ. anye tu kraya-vikrayād apy upajīvanāt pratiṣedhaṃ manyamānā upabhoge dānādau ca brāhmaṇādīnāṃ krītvāpy upayogaṃ manyante. jayas tu dharmya-vacanāt kṣatriyasyetarebhyo viśiṣṭaḥ. prayoga-karmayogau ca brāhmaṇa-kṣatriyayor vaiśya-vṛtti-pravṛtte

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1 -viṣaye
2 asya yatkṛte
3 dāyalābhena

satyaṃ dharmyatarau. vaiśye hi kṛṣi-vāṇijya-kusīdāny[1] aviśeṣeṇābhyanujñātāni. tasyāpi tu dharmya-vacanād asvayaṃ-kriyāṃ abhyudaya-viśeṣa-siddhim aviruddhāṃ manyāmahe. evaṃ ca saty eṣāṃ dāyādīnāṃ dharmya-nirdeśāt dāyādibhir vṛtti-viśeṣaiḥ sannihita-dravyāṇāṃ brāhmaṇādīnāṃ na niyogato yājanādi-vṛttitā syāt, brahmacāri-bhaikṣavat. athāsya ślokasyāyam anyo 'rthaḥ. yathā prakṛtau brāhmaṇasya sat-pratigrahādayo dharmyāḥ, evam anyāny apy āpat - kalpopadiṣṭāni brāhmaṇādīnāṃ karmāṇyabhāve vaikalpikāni dharmyāṇy eva vijñeyāni. tathā ca sati vihitārthānuṣṭhāna-stutir ātma-kuṭumba-dhāraṇārthā, āpādita-prayojanātiśaya-darśanāt. tathā ca saty āha -

vidyā śilpaṃ bhṛtiḥ sevā go-rakṣyaṃ vipaṇiḥ kṛṣiḥ
dhṛtir bhaikṣyaṃ kusīdaṃ ca daśa jīvana-hetavaḥ. 116.

dharmādhikārād yasya yat pratiṣiddhaṃ tat tasyaitasyām avasthāyām abhyanujñāyate. yathā "brāhmaṇasyārthenādhyāpanam" ity evam-ādiḥ putra-dā[rā]tyaya-prāptasya sthityau. tathā ca kṛtvoktaṃ daśa jīvana-hetavaḥ iti. apare tu dhṛti-nirdidṛkṣayā vidyādīnāṃ nirdeśaṃ manyante. yasmān na dhṛtim antareṇa vidyādayo jīvana-hetavo bhavanti. dhṛtyanugatās tv ete jīvanāya paryāptāḥ. ataḥ sarvatra dhṛtiḥ kartavyeti dhṛtyartho 'yam upadeśaḥ.

brāhmaṇaḥ kṣatriyo vāpi vṛddhim naiva prayojayet
kāmāṃ tu khalu dharmārthaṃ dadyāt pāpīyase 'lpikām. 117.

āpat-kalpe 'pīty arthaḥ. evaṃ ca sati daṇḍāpūpikayā prakṛtāv api brāhmaṇasya vṛddher[2] atyanta-pratiṣedhaḥ, asvayaṃ-karaṇa-pakṣe 'pi. tathā mantre vārdhuṣikāpavādaḥ śrūyate, "kiṃ te kṛṇvanti Kīkaṭeṣu gāvaḥ" ity evam-ādi. athavetara-vṛtti-stutyartho 'yaṃ ślokaḥ, kramārtho vā. evaṃ ca saty anyāsv āpat-kalpa-vṛttiṣv api vidyamānāsu nainaṃ anutiṣṭhet svayam. kiṃ tarhi tad-abhāve. gurutvād asyāḥ. tathā ca mantra-varṇa ity uktam.

caturtham ādadāno 'pi kṣatriyo bhāgam āpadi
prajā[3] rakṣan paraṃ śaktyā kilbiṣāt pratimucyate. 118.

caturtham apy ādadāno bhāgaṁ anyāyyam āpadi rakṣādhikṛto rājā kṣatriyaḥ prajā rakṣan kilbiṣāt pratimucyate, anyāyya-bhāga-grahaṇādeḥ. evaṃ ca sati kṣatriya-caturtha-bhāgādānam arthavādaḥ prajā-saṃrakṣaṇasya. yena -

sva-dharmo vijayas tasya nāhave syāt parāṅmukhaḥ
śastreṇa vaiśyān rakṣitvā dharmyam āharayed balim. 119.

prajā-saṃrakṣanaṃ kurvan. evaṃ ca sati so 'yam ucyate:

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1 -kusīdāti

2 -syāvṛttyer

3 -jām

dhānye 'ṣṭamaṃ viśāṃ śulkaṃ viṃśaṃ kārṣāpaṇāvaram
karmopakaraṇāḥ śūdrāḥ kāravaḥ śilpinas tathā. 120.
[rājñā dhānyasyāṣṭamo] bhāgo gṛhītavyo jānapadāt svavasthāpekṣayā. hiraṇya-vyavahāriṇāṃ ca lābhāc chulkaṃ viṃśo bhāgaḥ. so 'yam anuvādo vijñeyaḥ pūrvoktasya. karmopakaraṇāḥ śūdrāḥ [bhaveyus] tathā ca kāravaḥ śilpinaś ca. kāru-śilpa-vyapadeśaś ca go-balīvarda-nyāyena.

śūdras tu vṛttiṃ kāṃkṣan - 121a

āpadīti vartate -

kṣatram ārādhayed yadi - 121b

kṣatram ārādhayitum icchet, tad-abhāve -

dhaninaṃ vāpy upārādhya vaiśyaṃ śūdro jijīviṣet. 121cd

evaṃ ca sati kṣatriya-vaiśyārādhanaṃ vṛttir eva kevalā śūdrasya.

svargārtham ubhayārthaṃ vā brāhmaṇān abhidhārayet. 122ab

śūdrasyedaṃ brāhmaṇārādhanaṃ vṛttyartham api sad, dharmāya. evaṃ ca saty eṣā stutir asyopapannā bhavati.

jāta-brāhmaṇa-śabdasya sā hy asya kṛta-kṛtyatā. 122cd

yataś caitad evam ataḥ -

vipra-sevaiva śūdrasya viśiṣṭaṃ karma kīrtyate
yad ato 'nyad dhi kurute - 123abc

kṣatriya-vaiśyārādhanaṃ -

tad bhavaty asya niṣphalam. 123d

athavā yad ato 'nyat prakurute pāka-yajñādi tad bhavaty asya niṣphalam iti. evaṃ ca satīyaṃ vihita-karma-nindā vipra-sevā-stutyartham upadeśa-sāmarthyād vijñāyate.

prakalpyā tasya tair vṛttiḥ sva-kuṭumbād yathārhataḥ
śaktiṃ cāvekṣya dākṣyaṃ ca bhṛtyānāṃ ca parigraham. 124.

satyām api dharmārthāyāṃ vipra-sevāyāṃ prakalpyā tasya tair vṛttiḥ. arthāc caitad āpadyate vṛttito 'py āśritasya, kiṃ punar avṛtteḥ śūdrasya. putravac cāsya śuśrūṣā na vṛtti-parikrayeṇa, yenāsau dharmopanataḥ. evaṃ-vidhasyāpi ca śūdrasya -

ucchiṣṭam annaṃ dātavyaṃ -

pratiṣiddhārtha-pratiprasavo 'yaṃ, yad uktaṃ "na śūdrāya matiṃ dadyāt nocchiṣṭam". evaṃ ca saty anāśrita-śūdra-viṣayo 'yaṃ pratiṣedho draṣṭavyaḥ. brāhmaṇāśrita-śūdra-viṣayo[1] 'stv ayaṃ pratiprasavaḥ prakaraṇa-sāmarthyāt.

- jīrṇāni vasanāni ca - 125b

brāhmaṇa-paribhuktāni gṛhyante -

pulākāś caiva dhānyānām - 125c

asāra-dravyopadeśa-param idam -

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1 After this word the ms. continues dittographically, 'yaṃ pratiṣedho ... viṣayo.

- jīrṇāś caiva paricchadāḥ. 125d
āsana-śayanāstaraṇopadhānādayaḥ. evaṃ-vidho 'pi ca -

na śūdre pātakaṃ kiṃci[n na ca saṃskāram arhati
nāsyādhikāro dharme 'sti na dharmāt pratiṣedhana]m. 126.

[na śūdre pātakaṃ kiṃcid][1] iti sāmarthyān na brahmahatyādi yathā-saṃbhavaṃ pratiṣidhyate. kiṃ tarhi laśunādi-bhakṣaṇa-jam, yena tad-abhakṣaṇaṃ dvijāti-dharmaḥ. tathā coktam "etad uktaṃ dvijātīnāṃ bhakṣyābhakṣyam aśeṣataḥ". anuvādaś cāyam uttarārthaḥ. kasmāt punar abhakṣya-bhakṣaṇa-jaṃ śūdra evaṃ-vidhe pātakaṃ nāstīti. yad ayaṃ na ca saṃskāram upanayanādikam arhatīty āha paryudāsena, "caturtha eka-jātis" tad anuvādena. evaṃ ca sati tad abhāvāt nāsyādhikāro dharme 'sti, śraute 'gnihotrādau. katham punar ayaṃ viśeṣa-pratiṣedho vijñāyate. yenāha - na dharmāt pratiṣedhanam. smārtāt pāka-yajñāder iti gamyate. tathā cāsyāsau vihitaḥ. evaṃ ca Vyāsaḥ "na ceha śūdraḥ patatīti niścayo ne ceha saṃskāram ihārhat īti [vā][2] śruti-prayuktaṃ na ca dharmam aśnute na cāsya dharme pratiṣedhanaṃ smṛtau" iti. athavā sarvam evaitat pūrva-śāstra-viruddhatvād avacanīyam, yad uktaṃ na śūdre pātakaṃ kiṃcin na ca saṃskāram arhati, nāsyādhikāro dharme 'stīti. uttarārthas tv itīdam ārabhyate, na dharmāt pratiṣedhanam iti. tathā ca vakṣyati, "dharmepsavas tu dharma-jñaḥ", "yathā yathā hi sad-vṛttam" iti ca. athavā vikalpārtho 'syārambhaḥ. śūdrasya hi kānicit karmāṇy amantrakāṇy anujñāyante pāka-yajñādīni.*teṣām anuṣṭhānād brāhmaṇam āśrityāsya śūdrasyādhikāro dharme 'sti niyogataḥ. na caitasmāt pratiṣedhanam. evaṃ ca saty ukta-pratiṣiddhatvāt[3] vikalpenaiṣāṃ kriyā syāt. tasya cāsya kriyāyām abhyudayaḥ,akriyāyāṃ pratyavāyābhāva ity etat siddhaṃ bhavati. prakaraṇa-sāmarthyād brāhmaṇāśritasyaitat. itarasya vā. tathā ca saty āha -

dharmepsavas tu dharma-jñāḥ satāṃ vṛttam anuṣṭhitāḥ
mantra-varjyaṃ na duṣyanti praśaṃsāṃ prāpnuvanti ca. 127.

apratiṣiddham āsevamānāḥ. prakaraṇād brāhmaṇāpāśrita-śūdrā ucyante. na cānena mantra-pratiṣedhenāgnihotrādiṣv apy asyādhikāro 'nujñāyate, "mantra-varjaṃ na duṣyanti" ity etasmād.yena śrutyā 'gnihotrādiṣu śūdraḥ paryudastaḥ tasmād dharmepsavaḥ smārta-viṣayaṃ niyata[4]-saṃskāreṣu pāka-yajñeṣu cāvasathyādhāna[5]-pārvaṇa-vaiśva-devānna-prāśanādiṣu śūdrāṇāṃ pākṣiko 'dhikāra

1 A large haplographical omission, unless, as seems possible, Bhār. intended to introduce the smṛti along with his commentary piece by piece, as he has done occasionally hitherto. If this is the case, however, no harm is done by printing the śloka where it now stands.
2 Omitted 3 pratiśedhatvāt 4 niyama- 5 cavasākṣyādhāna-

ity uktam. tathā ca smṛtyantaram, "pāka-yajñaiḥ svayaṃ yajetety eke" iti. evaṃ ca -

yathā yathāhi sad vṛttam ātiṣṭhaty anasūyakaḥ
tathā tathemaṃ cāmuṃ ca lokaṃ prāpnoty aninditaḥ. 128.

smārtānāṃ karmaṇāṃ śūdra-kriyā-pakṣe stutir anuṣṭhāna-prarocanārthā.

śaktenāpi hi śūdreṇa na kāryo dhana-saṃcayaḥ
śūdro hi dhanam āsādya brāhmaṇān eva bādhate. 129.

mahā-phalaiḥ śilpādibhiḥ vṛttyantaraiḥ paryāpta-dhanaḥ śūdro viśeṣato dānena guṇavad-brahmaṇebhyo śūdra-pratigrahopacchandanena mahato brāhmaṇān sva-dharmāt pracyāvayet. ayaṃ tāvan nārthaḥ. na hi śāstropadiṣṭaṃ kurvataḥ saty api[1] paropaghāte kaścid doṣo 'sti. yadi syāt, nava-śrāddhādiṣv api dadato doṣaḥ syāt. asāv api parasyopaghātaṃ karoti, yo 'rthamānābhyāṃ guṇavato brāhmaṇān pratipūjayati. tasmān nāyam arthaḥ. dhanotsekāc chūdro brāhmaṇa-bādhane vartetety ayam api na śakyo 'bhyupagantum. sarveṣāṃ gṛhyeta brāhmaṇādinā tulyam. kena kaḥ śūdre viśeṣaḥ, yena tasyaivam artha-saṃcayo niṣidhyate. ayaṃ tarhy anyo 'rthaḥ. na kevalaṃ nitya-dānaṃ śūdrasyābhyanujñāyate, kiṃ tarhy abhyudaya-prayojanam apy anena dānam anuṣṭheyam. evaṃ ca na kāryo dhana-saṃcaya ity ayam evam-arthaḥ pratiṣedhaḥ. athavoktaṃ "prakalpyā tasya tair vṛttiḥ sva-kuṭumbād yathārhataḥ" ity evam-ādi. evaṃ ca sati brāhmaṇāpāśritasya śūdrasyāyam upadeṣaḥ. śaktenāpi hi śūdreṇa na kāryo dhana-saṃcaya iti. tathā smṛtyantaram, "yaṃ cāryam āśrayed bhartavyas tena kṣīṇo 'pi, tena cottaraḥ, tad-artho 'sya nicayaḥ syāt" iti.

ete caturṇāṃ varṇānām āpad-dharmāḥ prakīrtitāḥ
yān saṃyag anutiṣṭhanto vrajanti paramāṃ gatim. 130.

ātma-kuṭumba-prāṇa-dhāraṇasya prayojanātiśaya-darśanād dharmatantra-saṃyoge[2] ca tad-anuṣṭhānārthasyāgnihotrāder nityasya karmaṇ iyam eva sthitir upapannā: yān samyag anutiṣṭhanta ity evam-ādi. athavā mahā-phalānām alpa-pratyavāyānuṣaṅgāpekṣayedaṃ stutivacanam upapannam, āpad-dharmopasaṃhārārtham.

eṣa dharma-vidhiḥ kṛtsnaś cāturvarṇyasya kīrtitaḥ
ataḥ paraṃ pravakṣyāmi prāyaścitta-vidhiṃ śubham. 131.

pūrvārdha-ślokaś cātra sarva-dharmopasaṃhārārtha uttaraḥ prāyaścittopanyāsa-siddhaya iti.

iti Bhāruci-kṛte daṣamo 'dhyāyaḥ.

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1 satyapi satyapi 2 saṅge (cf. 11.15[16] comm.).

XI

sāntānikaṃ[1] yakṣyamāṇam adhvagaṃ sārva-vedasam
gurvambā-pitṛ-bhṛtyārthaṃ svādhyāyārthyupatāpinau, 1.

daśaitān snātakān vidyād brāhmaṇān dharma-bhikṣukān
niḥ-svebhyo deyam etebhyo dānaṃ vidyā-viśeṣataḥ. 2.

atra codyate: yad uktam anantaram eva daśamādhyāyopasaṃhāre "ataḥ paraṃ pravakṣyāmi prayaścitta-vidhiṃ śubham" iti, nanv etad-apekṣayā prāyaścitta-prakaraṇam evopanyasanīyam "akurvan vihitaṃ karma" ityādi. itarathāpy aprakṛtopanyāsaḥ prakṛtārtha-vyavadhānaṃ cāyuktam āpadyate. yataḥ snātaka-dharmāpad[2]-dharma-prakaraṇayor evaitat sarvam upadeṣṭavyam, nātreti. atrocyate: sāhacaryād evaitayor yathokta-prakaraṇa-dvaye 'py avakāśam alabhamānayor iha vileṣa[3]-nirdeśo yuktaḥ, mā bhūd etayoḥ paraspara-sambaddhayor anyatra-prakaraṇe 'nyasya nirdeśe 'dhikriyamāṇe prakaraṇa-bhedād asāmañjasyam iti. nirdiṣṭārambha-prayojanasyedam adhunā vivaraṇaṃ śloka-dvayasya. eka-vidyamāna-dravyaś ca na yāceta, niḥ-svebhyo deyam etebhya iti vacanāt. dānaṃ cātra codyate, na tu yācanā. nimitta-sanniyogenārtha-gṛhītatvād aśāsitavyā[4] hi sā. tac ca darśayati niḥ-svebhyo phalasyāviśeṣa upadeśa-tulyatvād iti, ubhayasmād ity āha niyamād deya-viśeṣāc ca. yadi deya-viśeṣāt phala-viśeṣo na syāt, na kaścid dāna-viśeṣe prayateta śāstra-vyapekṣayā. athavā niyamasya dānāśritasya coditatvāt, niyamāc ca, dharmo yathā-śakti-niyama-sādhana-tyāgena ca deya-viśeṣe 'vaśyaṃ-bhāvi. evaṃ ca na deya-viśeṣāt phala-viśeṣaḥ pratyākhyātuṃ śakya upadeśa-tulyatve ['pi]. tathā coktam, "pātrasya hi viśeṣeṇa śraddadhānatayaiva ca, alpaṃ vā bahu vā pretya dānasyāvāpyate phalam" iti.

etebhyo hi dvijāgryebhyo deyam annaṃ sa-dakṣiṇam
itarebhyo [bahir-ve]di nākṛtānnaṃ vidhīyate. 3.

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1 Before this verse there appears the following: - athendirānandapadāṅkamoṣṭhaṃ pracchādayanti smitacandrikābhiḥ, vāṇichalena vyagalanmurārermukhāravindātmakaraṃ dadhāra (? naḥ).

2 dharmāpakatva

3 -leṣu

4 aśasikāhavyā

niyamānuvādo 'yaṃ bhojana-viśeṣeṇa. itarebhyo 'tithibhyo bahir-
vedi kṛtānnam eva deyaṃ niyamataḥ. tad idaṃ pūrvoktaṃ atithyan-
na-dānam anūdyate. dakṣiṇās tv eṣāṃ na vidhir na pratiṣedhaḥ.

sarva-ratnāni rājā tu yathārhaṃ pratipādayet
brāhmaṇān veda-viduṣo yajñārthaṃ caiva dakṣiṇām. 4.

rājñas tu niyamo bahu-dhanatvāt. evaṃ ca rājñā sāntānikādi-vyat-
irekeṇānyebhyaḥ snātakebhyo niyamato deyaṃ sthiti-bhogārtham.
yajñārthaṃ cety etad ārambha-sāmarthyād gamyate. nāyiyakṣamāṇ-
āya[1] deyam iti. anena saṃbandhenedam ucyate.

kṛta-dāro 'parān dārān bhikṣitvā yo 'dhigacchati
rati-mātraṃ phalaṃ tasya dravya-dātus tu santatiḥ. 5.

dharma-prajā-saṃpanne dāre dvitīya-dārasyātmīyena dravyeṇa
nedam anujñānam. yasmāt na hi dvitīyasya dārasya dharma-prajā-
saṃpattau satyāṃ prāptir asti. tathā ca smṛtyantaraṃ "dharma-
prajā-saṃpanne dāre nānyāṃ kurvīta" iti. evaṃ ca sati kṛta-dāra-
kāryasya dvitīya-dārādhigama-pratiṣedho 'yam. bhikṣaṇa-pakṣam
āśritya nindā. tatra ca yathā tad-aṅga-bhāvaṃ gacchato dravya-
dātuḥ santatiḥ, evam ātmīya-dravyādhigame 'pi kanyāyā dātuḥ
santatiḥ phalam ity ato 'py evaṃ śakyate nindā kalpayitum.
dravya-śabdasyobhayatra pravṛtteḥ kanyāpi hi śakyate dravya-
śabdenābhidhātum. yasmāt kṛta-dāra-kāryasya dvitīya-dārādhi-
gama-pratiṣedhārto 'yaṃ ślokaḥ. etasmiṃs tv arthe prakaraṇaṃ
nānugṛhyate, yataḥ ayam anya-prakaraṇānugrāhī. ślokārtha ucyate:
kṛta-dāra-kāryasya dvitīya-dārādhigamārthaṃ bhikṣamāṇāya na
deyaṃ niyamataḥ. atra cokto nindārthavāda iti. evaṃ ca sati
bhikṣamāṇāyāpi[2] na deyam. tathā ca saty ayam apavādaḥ pūrvasyāsānt-
ānikāya na deyam iti. nitya-karmārthāyāṃ yācanāyāṃ sāntānikādi-
śloke dāna-niyama ukto vijñeyaḥ. kāmya-karmārthāyāṃ tu yācanāy-
āṃ dānasya na vidhir na pratiṣedhaḥ. tathā ca darśayati -

yasya traivārṣikaṃ bhaktaṃ paryāptaṃ bhṛtya-vṛttaye
adhikaṃ vāpi vidyeta sa somaṃ pātum arhati. 6.[7]

evaṃ ca sati kāmya-somāpekṣo 'yaṃ sāmarthyād upadeśo draṣṭavyaḥ.
nityasya hi somasya bhṛtyoparodhenāpi karaṇam iṣyate, nityatvād
eva. tathā ca saty atra tadaiva dāna-niyamo yujyate, yathokto
yakṣyamāṇāya deyam iti. idaṃ soma-grahaṇaṃ sarva-kāmya-karma-
pradarśanārtham, kāraṇasya [sa]mānatvāt.[3]

ataḥ svalpīyasi dravye yaḥ somaṃ pibati dvijaḥ
so 'pīta-soma-pūrvo 'pi na tasyāpnoti tat-phalam. 7.[8]

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1 nivivakṣa-

2 nivivakṣamāṇāyāpi

3 na mānatvāt

niyama-śāstra-vyatikrameṇa na kevalam asya tat-karma-naiṣphalyam pratyavāyaś cāparaḥ. apīta-soma-pūrvasyāyaṃ vyatikramo niṣphalaḥ pratyavāyāya ca syāt, kiṃ punar itarasyeti nindārthavādaḥ na cāpīta-soma-pūrvo 'pīty anena stutyarthenātiśaya-vacanena na nityasya soma-pānasyāpravṛttiḥ śakyā kalpayitum. evaṃ ca saty etasmād eva stutyatiśayāl liṅgān nityasyānivṛttir gamyate. tathā ca nityārthaṃ niyamato deyam. itaratra tv aniyamaḥ. idānīṃ śaktasya[1] dātur niyama ucyate.

śaktaḥ para-jane[2] dātā sva-jane duḥkha-jīvini
madhvāpāto viṣāsvādaḥ sa dharma-pratirūpakaḥ. 8.[9]

evaṃ ca saty etad arthād gamyate sva-janoparodhena parebhyo na deyaṃ. sva-janaṃ ca putra-dārādiṃ vakṣyati. anyathā hi sva-janātikrameṇa yo dadāti dātus tasyāsau madhyāpātaḥ, madhuna ivāpātaḥ āpāta āsvādaḥ sannipāta ramaṇīyo yaśaḥ; sukhaṃ yaśo 'rthināṃ yady api bhavati, tathāpy asau viṣāsvāda iva jñeyo 'pyeva.[3] kaṭu[4]-rasatvenātra pratyavāyotpattyā. tathā ca darśayati sa dharma-pratirūpako dātur adharma ity arthaḥ. kutaḥ. niyamātikramāt. asya nindārthavādo nivṛttyarthaḥ.

bhṛtyānām uparodhena yat karoty aurdhvadehikam
tad bhavaty asukhodarkaṃ jīvataś ca mṛtasya ca. 9.[10]

mātā-pitarau putra-dāraṃ ca bhṛtyāḥ. tathā coktaṃ "gurūn bhṛtyāṃs cojjihīrṣan" iti. evaṃ ca smṛtyantaram, "vṛddhau ca mātāpitarau sādhvi bhāryā sutaḥ śiśuḥ, apy akārya-śataṃ kṛtvā bhartavyā Manur abravīt". atas teṣām uparodhena yad anyat karoty aurdhvadehikam iṣṭaṃ pūrtaṃ vā yuktaṃ asyāsukhodarkatvaṃ pratyavāyotpattyā ca tatreha ceti. apare tu pūrva-śloka-pādam evaṃ paṭhanti "madhvāsvādo viṣāpāta" iti, arthas tu yathokta eva.

yajñaś cet pratibaddhaḥ syād ekenāṅgena yajvanaḥ
brāhmaṇasya viśeṣena dhārmike sati rājani, 10.[11]

bhikṣamāṇasyāpi tad-artham asāmagryāṃ satyāṃ yajña-sādhanānāṃ parādānaṃ vakṣyati. ekāṅgeneti, yena kenacid alpenāpi yajña-sādhana-pratipūraṇenetyarthaḥ. brāhmaṇasya viśeṣeṇedam ity arthaḥ. tan-nimitte. evaṃ ca sati kṣatriya-vaiśyayor api yāyajūkayor ekam anujñāyate parādānam, brāhmaṇasya viśeṣeṇeti vacanāt. dhārmike sati rājani dharma-jño yo hi etad ve[tti]. anena nimitte upanya[ste] staḥ śāstre ihaitasmin evaṃ-guṇe sati rājany etad upadiśyate pārādānam. kutaḥ[5] punas tad iti, yatas tad āha -

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1 dato (for svato?)
2 pare jane
3 'pi vā
4 kavi-
5 varādānaṃ kurutaḥ. The passage in general is corrupt.

yo vaiśaḥ syād bahu-paśur hīna-kratur asomapaḥ
kuṭumbāt tasya tad dravyam āhared yajña-siddhaye. 11.[12]

hīna-kratuś ca bahu-paśuḥ syāt. hīna-karmā. ahīna-kratur api yady asomapo bhavati, tataḥ kuṭumbāt tasya tad dravyam āharet. tad asambhave ca -

āharet trīṇi vā dve vā kāmaṃ śūdrasya veśmanaḥ -

aṅga-prakaraṇāt trīṇi vā dve vāṅgāni sambadhyante. aṅga-bhūyastvādānaṃ ca hīna-jātitvād asya. asyārthavādo bhavati:

na hi śūdrasya yajñeṣu kaścid asti parigrahaḥ. 12.[13]

evaṃ cāha Vyāsaḥ, "yajñāya sṛṣṭāni dhanāni dhātrā yaṣṭā sṛṣṭaḥ puruṣo rakṣitā ca, tasmāt sarvaṃ yajña evopayojyaṃ dhanaṃ na kāmāya etat praśastam." nanu śūdra-dhanena yāga-pratiṣedhaṃ vakṣyati, "na yajñārthaṃ dhanaṃ śūdrāt" ity evam-ādibhiḥ. [bhi]kṣitvā tatra pratiṣedhaḥ, idaṃ ca parādānaṃ padārthāntaram. yato na virodhaḥ. athavā śūdra-dhanair eva kevalais tatra pratiṣedhaḥ, iha tu dvi-tri-mātrāṅga-vaikalye 'sambhavad-vittasya tata ādāya yāgo yuktaḥ. vacanād vātraivaṃ bhaviṣyati, nimitte bhede sati. na vacanasyātibhāro 'sty upadeśa-paratvāc chāstrasya. idānīṃ brāhmaṇa-kṣatriyābhyām idam ādānam ucyate, asambhavati śūdre.

yo 'nāhitāgniḥ śata-gur ayajvā ca sahasra-guḥ
tayor api kuṭumbābhyām āhared avicārayan. 13.[14]

nigada-vyākhyātaḥ ślokaḥ.

ādāna-nityāc cādātur āhared aprayacchataḥ
tathā yaśo 'sya prathate dharmaś caiva vivardhate. 14.[15]

ayaṃ cādāna-nityo brāhmaṇa ucyate. ādāya yo na kalpayati[1] dhanam iṣṭa-pūrtāṅgatayā. tasmād aprayacchata idam ādānam ucyate. na tv ādāna-nityasyāpi sato yajña-śīlasya. evaṃ ca sati pūrva-ślokaḥ kṣatriya-viṣaya eva draṣṭavyaḥ. apare tv ādāna-nityaṃ vārdhuṣikaṃ manyante. śāstra-pratiṣiddha-vṛddhi-gṛhītāram ayā[ga]-śīlam. etasyāṃ ca kalpanāyāṃ jātir avivakṣitā. tathā ca mantraḥ "kiṃ te kṛṇvanti Kīkaṭeṣu gāvaḥ" ity evam-ādiḥ.

tathaiva saptame bhakte bhaktāni ṣaḍ-anaśnatā
aśvastana-nidhānāya hartavyaṃ hīna-karmaṇaḥ. 15.[16]

ātma-kuṭumba-kṣud-avasādenāpi nimittena pūrvavat parādānaṃ[2] śiṣyate. brāhmaṇasya viśeṣeṇety etad anuvartate. aśvastana-nidhānāyeti vacanāt, āhorātrikam ādeya parimāṇam anujānāti nādhikam. hīna-karmaṇa iti ca kramārtham idaṃ vacanam. tathā ca smṛtyantaram "hīnād ādeyam ādau syāt tad alābhe samād api. asam-

1 kalpyate

2 paradānaṃ

bhave tv ādadīta viśiṣṭād api dhārmikāt." evaṃ ca sati pūrvasyāpy ayam eva kramo vijñeyaḥ. tathā ca Gautamaḥ, "dravyādānaṃ vivāha-siddhyarthaṃ dharma-tantra-saṃyoge[1] ca[2] śūdrād, anyatrāpi śūdrāt" iti.[3]

khalāt kṣetrād agārād vā yato vāpy upalabhyate -
evaṃ ca khalādi-grahaṇāt dhānyam idaṃ vijñeyaṃ bhojanārthīyaṃ tathā ca saptame bhakta ity uktam.

- ākhyātavyaṃ tu tat tasmai pṛcchate yadi pṛcchati. 16.[17]
dhana-svāmine pṛcchate suptam utthāpya jāgritvā yadi pṛcchati. athavā 'khyātavyaṃ tat tasmai pṛcchate dhana-svāmine yadi jāgrad-dhanāpahartāraṃ pṛcchati, na balād utthāpyākhyātavyam. athavā yadi pṛcchati rājā dhana-svāminā rāja-puruṣair vā rāja-samīpam ānītam. tathā ca Gautamaḥ, "ācakṣīta rājñā pṛṣṭaḥ"[4] iti dhanāpaharaṇa-prayojanam. ayaṃ ca parādāna-[niyamo bhakta-cchede yajña]-pratirodhe 'pi samānatvāt kāraṇasya vijñeyaḥ.

brāhmaṇa-svaṃ na hartavyaṃ kṣatriyeṇa kadācana - 17.[18]ab
kadācid api yathoktāyām apy avasthāyām. evaṃ ca daṇḍāpūpikayā vaiśya-śūdrayor api pratiṣedho [vijñeyaḥ]. brāhmaṇasya brahma-svāpaharaṇe 'pratiṣedhas; tathā coktam "ādāna-nityāc[5] cādātuḥ" iti.

Dasyu-niṣkriyayos tu - 17.[18]c
brāhmaṇayor eva satoḥ -

svam ajīvan hartum arhati. 17.[18]d
kāraṇāt pūrva-pratiṣedha-viṣaye pratiprasavo 'yaṃ vijñeyaḥ. evaṃ ca brāhmaṇasya śreyaso 'pi brāhmaṇād etad anujñātaṃ bhavati.

yo 'sādhubhyo 'rtham ādāya sādhubhyaḥ saṃprayacchati
sa kṛtvā plavam ātmānaṃ santārayati tāv ubhau. 18.[19]
dhana-svāmy-apahartārau. gṛhītam eva dhanāpahartāraṃ yajña-pratirodhena nimittenānigṛhṇataḥ pūjayataś ca rājña idam ucyate parānugṛhītṛtvāt.[6] etac cāsādhubhyo yajñārtham ādīyamānaṃ sā-dhunopekṣayā rājñaiva dattaṃ bhavati. yata idam ucyate, yo 'sādhubhyo 'rtham ādāya sādhubhyaḥ saṃprayacchati, yena -

yad dhanaṃ yajña-śīlānāṃ deva-svaṃ tad vidur budhāḥ
ayajvanāṃ tu yad vittam āsura-svaṃ tad ucyate. 19.[20]
yasmāt tasmād yuktā tatra rājña upekṣā, etāṃ śāstra-paribhāṣām anvavekṣya. evaṃ ca sati -

na tasmin dhārayed daṇḍaṃ dhārmikaḥ pṛthivīpatiḥ
kṣatriyasya hi bāliśyād brāhmaṇaḥ sīdati kṣudhā. 20.[21]
kṣul liṅgaṃ[7] caitad ubhayatrāpi samāna-prakaraṇatvād vijñeyam.

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1 saṅge
2 ca api
3 aśūdraditi
4 rāja-pṛṣṭaṃ
5 nityatvāc
6 -tvaṃ
7 liṅgāc

tasya bhṛtya-janaṃ jñātvā sva-kuṭumbān mahīpatiḥ
śruta-śīle ca vijñāya vṛttiṃ dharmyāṃ prakalpayet. 21.[22]
kṣud-avasannātmaka-bhṛtyasyaitad ucyate viśeṣeṇa.
kalpayitvāsya vṛttiṃ ca rakṣed enaṃ samantataḥ -
śauryādi-śaṃsana-mātrād api, kiṃ punas taskarebhyaḥ, yasmāt -
rājā hi dharma-ṣaḍ-bhāgaṃ tasmād āpnoti rakṣitāt. 22.[23]
dharma-ṣaḍ-bhāga-grahaṇaṃ rakṣārthavādo vijñeyaḥ.
na yajñārthaṃ dhanaṃ śūdrād vipro bhikṣeta dharmavit[1] - 23.[24]ab
niḥsvo 'pi vipraḥ san. dvi-tri-mātrāṅga-vaikalyaṃ[2] tu praśastam. na tv adraviṇo dvi-mātrāṅgādānaṃ kuryāc chūdrād iti. athavā bhikṣaṇam atra pratiṣiddhaṃ śūdrāt, nāyāci-lābhaḥ. evaṃ ca bhikṣaṇād ayācitaḥ śreyān iti vijñāyate. tathā coktaṃ "ayācitopapannānāṃ dravyāṇāṃ yaḥ pratigrahaḥ, sa viśiṣṭaḥ śiloñchābhyāṃ taṃ vidyād apratigraham" iti. avidyamāna-dhanas tu sarvam eva yajñārthaṃ śūdrāt -
yajamāno hi bhikṣitvā Caṇḍālaḥ pretya jāyate. 23[24]cd
ayaṃ nindārthavādaḥ pratiṣiddhārthānuṣṭhāna-nivṛttyarthaḥ. kathaṃ nāmāyam ninditaṃ na samācared iti. athavā nitya-karmātipattau yaḥ sarvataḥ pratigraha uktaḥ tasyāyaṃ śrauta-smārta-yajñārtha-pratiṣedhaḥ. etasyām avasthāyāṃ kāmaṃ pratiṣiddhābhyupagamaḥ syāt. na śūdrād bhikṣanaṃ. bhṛtya-bharaṇārtham[3] tu śūdrād api bhikṣaṇaṃ na pratiṣidhyate. kāmya-yajñārthaṃ punar asat-pratigraha eva nāsti. kṛtas tasya pratiṣedhaḥ. evaṃ ca sati yaḥ kāmya-yajñārthaṃ śūdrād bhikṣeta tenobhayam atikrāntaṃ bhavati, asat-pratigraha-niyamo bhikṣaṇa-niyamaś ca. athavā śūdrāt parādāna-stutir iyam, "na yajñārthaṃ dhanaṃ śūdrād vipro bhikṣeta dharmavit" iti. kathaṃ.parādānam api yuktaṃ śūdrāt, na tu bhikṣaṇam ity evam.
yajñārtham arthaṃ bhikṣitvā yo na sarvaṃ prayacchati
sa yāti bhāsatāṃ vipraḥ kākatāṃ vā śataṃ samāḥ. 24.[25]
śūdrād anyebhyo dvijātibhyo nityārthaṃ bhikṣitasya kāmyārthaṃ vā niyamataḥ sarvasyopayogārtham idam ārabdhaṃ vākyam. adhunā vihita-dharma-stutyartham idam ārabhyate.
deva-svaṃ brāhmaṇa-svaṃ ca lobhenopahinasti yaḥ
sa pāpātmā pare loke gṛdhrocchiṣṭena jīvati. 25.[26]
devatārthaṃ yat prakalpya sthāpyate tad deva-svam. prakaraṇa-sāmarthyād yajñārthaṃ bhikṣitam, nānyat. brāhmaṇa-svam apy evam eva vijñeyam, yad brāhmaṇa-bhojanārthaṃ pratigṛhītaṃ śrāddhādiṣu. samāna-vādārtham ca deva-svenāsya grahaṇam. evaṃ ca sati yad

1 karhicit
2 vaikalye
3 bharaṇasya

ıdaṃ loke prasiddhaṃ deva-svaṃ tan nehābhidhīyate, prakaraṇa-virodhāt. devatānāṃ ca mamatā nāsty anadhikārāt. śāstra-dṛṣṭaṃ ca yad deva-svaṃ[1] tat-saṃpradāna-kāla evoddeśa-sāmarthyād deva-svam iti śakyate vaktum. kṣaṇikaś cāsau devatopabhoga-kālaḥ, nivṛtte ca tasmin devatopabhoge deva-svaṃ tad ity aśakyaṃ vyapadeṣṭum. evaṃ ca sati yajñārthaṃ bhikṣitaṃ sarvaṃ yajña evopayojyam. na kiṃcid ātmopabhogāya sthāpanīyam. yas tu mohān na sarvam upayuṅkte, tasya niyama-vyatikrame 'yaṃ nindārthavādaḥ. dṛṣṭāntārthaṃ vā prasiddhasya brāhmaṇa-[sva]sya[2] grahaṇam.

iṣṭiṃ vaiśvānarīṃ nityaṃ nirvaped abda-paryaye
kḷptānāṃ paśu-somānāṃ niṣkṛtyartham asambhave. 26.[27]

yadi tv asāmarthyāt paśu-somānāṃ śāstra-coditānām anuṣṭhāne na śaknuyāt, tata imām iṣṭiṃ vaiśvānarīṃ kuryān niṣkṛtyartham. nityānāṃ karmaṇām anuṣṭhānāśaktau. evaṃ ca sati ı itya-karmātipattāv avirodhāt śrautasya prāyaścittasya pratinidher[3] vaiśvānaryāś ca samuccayaḥ. nanu caikārthatvād vikalpaḥ prāpnoti. na hy ekārthatā sākṣād upalabhyate, kiṃ tarhy ekaṃ śrautam anyat smārtam. evaṃ ca pramāṇa-bhinnayor avikalpaḥ. eka-pramāṇatve sati tad-vikalpo nyāyaḥ syāt. apare tu vikalpam eva manyante. tathā ca brahma-hatyā-prāyaścittayoḥ śrauta-smārtayor vikalpaṃ vakṣyati. etat tv āpat-kalpe nitya-karmātipattāv asya syāt. tathā ca sati:

āpat-kalpena yo dharmaṃ kurute 'nāpadi dvijaḥ
sa nāpnoti phalaṃ tasya paratreti vicāritam. 27.[28]

evaṃ ca sati na vidyamāna-dhano vaiśvānarīṃ kuryāt paśu-soma-vaikalpikīṃ, prāyaścitta-pratinidhiṃ veti. yena -

viśvaiś ca devaiḥ sādhyaiś ca brāhmaṇaiś ca maharṣibhiḥ
āpatsu maraṇād bhītair vidhiḥ pratinidhiḥ kṛtaḥ. 28.[29]

tathā ca sati -

prabhuḥ prathama-kalpasya yo 'nukalpena vartate
na sāmparāyikaṃ tasya dur-mater vidyate phalam. 29.[30]

tasmāt pareṇa yatnena nitya-karmārtham udyacchatas tad aśaktāv etad bhavet. na sati sāmarthya iti. yaś ca dharma-tantra-saṅge[4] sati parāpaharaṇādiṣu pravartamānaḥ kenacid rāja-puruṣeṇa kathaṃcid bādhyeta, tato bādhyamāno 'py asau -

na brāhmaṇo 'vedayeta kiṃcid rājani dharmavit -

kiṃ tarhi -

sva-vīryeṇaiva tāñ chiṣyān mānavān apakāriṇaḥ. 30.[31]

yena -

sva-vīryād rāja-vīryāc ca sva-vīryaṃ bala-vattaraṃ

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1 yayaddavatsvaṃ
2 brāhmaṇasya
3 pratinidher vā
4 Should we read saṃyoge (cf. 10.130 comm., 11.15[16] comm.).

tasmāt svenaiva vīryeṇa nigṛhṇīyād arīn dvijaḥ. 31.[32]
kena punar upāyena. yatas tad āha -
śrutīr atharvāṅgirasīḥ kuryād ity avicāritam
vāk-śastraṃ vai brāhmaṇasya tena hanyād arīn dvijaḥ. 32.[33]
abhicārānujñānārtham idam ārabhyate. katham. yo hi dharmācaraṇābhimukhasya pratibandhe vartate sa śatruḥ sukṛta-paribandhitayā bhavati. sa prāptāparādho rāja-nivedanānarhaś cet, atas tadartho 'bhicāro 'nujñāyate. evaṃ ca sati sa-krodha-mātreṇābhicāro na kartavyaḥ. yac ca smṛtyantare 'bhicārasyāśuci-karatvam uktam, "abhicārābhiśāpāv aśuci-karau" iti tat krodha-mātreṇābhicarato darśitaṃ bhavati, anadhikṛtatvāt. evaṃ ca saty ayam apy anabhicaraṇīyābhicāre prāyaścittaṃ vakṣyati, "[abhi]cāraṃ ca tribhiḥ kṛcchrair vyapohati" iti. apare tv ahīna-karmārtvijyāpekṣam idaṃ prāyaścittaṃ varṇayanti. evam anayoḥ smṛtyor virodhaḥ. brāhmaṇas tāvad evam adhīta-vedaḥ śruta-śāstra-karmā ca tadanuṣṭhāna-pratighātāpadaṃ nistaret. athetare varṇāḥ katham iti. yad idam ucyate -
kṣatriyo bāhu-vīryeṇa tared āpadam ātmanaḥ
dhanena vaiśya-śūdrau tu japa-homair dvijottamaḥ. 33.[34]
dvijottama-grahaṇaṃ cātra dṛṣṭāntārthaṃ vijñeyam, uktatvād asyeti. evaṃ ca brāhmaṇa-[pra]karaṇa eva sthitvedam ucyate -
vidhātā śāsitā vaktā maitro brāhmaṇa ucyate
tasmai nākuśalaṃ kuryān[1] na śuṣkāṃ giram īrayet. 34.[35]
rājño 'yam upadeśaḥ. evaṃ dharmācaraṇābhimukho brāhmaṇas tatpratyanīkopaghāte vartamāno rājñā kvacid[2] api na kiñcid vaktavya iti. brāhmaṇāpakartṛ-puruṣāṇāṃ vāyam upadeśaḥ. na rāja-balam āśritya bādhitavyaḥ. samartho hy asau paśyataḥ krośataś ca rājño 'bhicāreṇa śatrūn nihantum iti. atas tasmai nākuśalaṃ kuryān na śuṣkāṃ giram īrayed iti.
naiva kanyā na yuvatir nālpa-vidyo na bāliśaḥ
hotā syād agnihotrasya nārto nāsaṃskṛtas tathā. 35.[36]
kanyādīnām aprāptānāṃ pratiṣedho 'yam, agnihotrādīnāṃ sarvakarmaṇām anuṣṭhātṛ-stutyarthaḥ. tat punar vicāraṇīyaṃ yuktāyuktatayā. evaṃ ca satīdam āha -
narakaṃ hi patanty ete juhvantaḥ sa ca yasya tat
tasmād vaitāna-kuśalo hotā syād veda-pāragaḥ. 36.[37]
ataś ca vijñāyate 'gnihotra-grahaṇaṃ sarva-karma-nidarśanārtham. tasmād evaṃ-guṇās sarvartvija iṣyante, na kevalam agnihotrasya hāvakaḥ. apare pratinidhi-viṣayam etaṃ[3] pratiṣedham āhuḥ. yathā

1 brūyān
2 kiñcid
3 ekaṃ

"nāntarīkṣe na divy agniś cetavyaḥ" ity ayam aprāpta-pratiṣedho rukma-saṃbandha-stutyarthaḥ. evam ayam apīti. apara āha - gṛhyam etad agnihotraṃ gṛhyate. tatra ca stryādīnām api prāptiḥ, "kāmaṃ gṛhye 'gnau patnī juhuyāt sāyaṃ prātar homau" iti vacanāt. evaṃ ca saty ūḍhāpi satī yāvat kanyā tāvan na juhuyād aupāsanam agnim ūḍhā ca saṃvatsaraṃ trirātraṃ vā kanyā bhavati. yata evaṃ prāptāyāḥ pratiṣedhaḥ. evaṃ yuvatyādīnām api prāptānāṃ pratiṣedhaḥ. tac caitad aupariṣṭena ślokārdhena virudhyate, tasmād vaitānakuśalo hotā syād veda-pāragaḥ ity anena. agnihotra-saṃbandhenāgnyādheya[1]-dakṣiṇā-dharma ucyate.

prājāpatyam adatvāśvam agnyādheyasya dakṣiṇām
anāhitāgnir bhavati brāhmaṇo vibhave sati. 37.[38]

brāhmaṇa-grahaṇāc ca kṣatriya-vaiśyayoḥ prājāpatyāśva-dāne na niyamaḥ. brāhmaṇasyāpy aśva[2]-dānaṃ vibhavāpekṣatvād anityaṃ darśayati. samuccaya-nyāyatvāc ca dakṣiṇānām aśvaḥ samuccīyate. agnyādheya -dakṣiṇādāna- saṃbandhena cedam anyad ucyate. samagradakṣiṇā yajñāḥ syuḥ. evaṃ ca sati dakṣiṇā-vaiguṇye doṣam āha: -

puṇyāny anyāni kurvīta śraddadhāno jitendriyaḥ
na tv alpa-dakṣiṇair yajñair yajeteha kathaṃcana. 38.[39]

kāmya-yajña-dakṣiṇā vidhir ayam. nityānāṃ tu karmaṇām alpadakṣiṇānām apy anujñānam iti.

indriyāṇi yaśaḥ svargam āyuḥ kīrtiṃ prajāṃ paśūn
hanty alpa-dakṣiṇo yajño na yajetādhanas tataḥ. 39.[40]

nityānāṃ hi karmaṇām ārabdhānāṃ yathā kathaṃcit kriyāprasiddhau tad-ārambhāśaṅkāyāṃ kāmya-karmārtha-pratiṣedho 'yaṃ ślokadvayenānūdyate. nyāyād eva hi kāmyānāṃ viguṇānām apravṛttiḥ siddhā. evaṃ ca na nityānām ayaṃ pratiṣedhaḥ, nityatvād[3] eva. viguṇāny api nityāni phalāya ceti mīmāṃsakāḥ. idam aparam agnihotra-prakaraṇābhisaṃbandhenocyate.

agnihotry apavidhyāgnīn brāhmaṇaḥ kāma-kārataḥ
cāndrāyaṇaṃ caren māsaṃ vīra-hatyā-samaṃ hi tat. 40.[41]

prāyaścittam idaṃ kāma-kāreṇāgnihotra-parityāge brāhmaṇasya vidhīyate cāndrāyaṇam. akāmatas tu sāmānya-prāyaścittam idam. idaṃ cāprakaraṇe 'pi prāyaścitta-vidhānaṃ viguṇānām api nityānāṃ karmaṇām anuṣṭhāna-stutyartham.

ye śūdrād adhigamyārtham agnihotram upāsate
ṛtvijas te bhavanty asya brahma-vādiṣu garhitāḥ. 41.[42]

śūdrād adhigatenārthenāgnyādheyaṃ na kartavyam. evam agnyādheyaṃ na kartavyam ity agnyādheya-pratiṣedhaḥ. na tu pravṛtta-karmaṇo

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1 -ādhāya
2 -syāpyaṃ ca
3 nityād

nityānuṣṭhānārthaḥ. tathā coktam, "na śūdrād bhikṣitvā yajñānuṣṭhānaṃ kartavyam" iti. ayācita-lābhe tu nāsti doṣaḥ. tathācāsat[1]-pratigrahād ātma-tṛptir ekā pratiṣiddhā. nityāni tv abhyanujñātāni. yataḥ śūdra-dhanena prārthita-labdhena vāviśeṣābhidhāna-sāmarthyād agnyādheyasyaikasya pratiṣedho 'yaṃ vijñeyaḥ. yadi sarva-karmārtho 'yaṃ pratiṣedhaḥ syād, anenaiva siddhatvān na śūdrād bhikṣaṇaṃ pratiṣiddhaṃ syān "na yajñārthaṃ dhanaṃ śūdrāt" ity evam-ādinā vākyena.[2] agnīnāṃ ca vṛṣalāgnitvāpavādād agnyādheya-pratiṣedho 'yaṃ gamyate. tathā ca darśayati -

teṣāṃ satatam ajñānāṃ vṛṣalāgny upasevināṃ
padā mastakam ākramya dātā durgāṇi santaret. 42.[43]

parisamāpta etasminn akhila-prakaraṇe tatraiva sthitam "ataḥ pravakṣyāmi prāyaścitta-vidhiṃ śubham" iti. yataḥ prāyaścittābhidhitsayā sāmānyatas tan-nimittāny eva tāvad ādāv ucyante.

akurvan vihitaṃ karma ninditaṃ ca samācaran
prasaktaś cendriyārtheṣu prāyaścittīyate naraḥ. 43.[44]

śrauta-smārtam ijyādhyayanādi <u>vihitam</u>; <u>ninditaṃ</u> ca pratiṣiddhaṃ <u>samācaran</u> hiṃsānṛta-steyādi, <u>prasaktaś cendriyārtheṣv</u> abhipreta-puruṣārtha-sādhaneṣu śabdādiṣu, <u>prāyaścittīyate naraḥ</u>. <u>nara</u>-grahaṇād vā sarva-varṇa-dharmo 'yaṃ gamyate. nanu cendriyārtha-prasaṅgasya nindita-grahaṇenaiva gṛhītatvāt punarārambho na nyāyya iti. asya parihāraḥ. yeṣv asyāḥ pratiṣedha <u>indriyārtheṣu</u> yathā māṃsāśane 'nāyataḥ kṣatriyādi-strī-parigrahādau ca, teṣv api prakarṣe[ṇa] sakti-pratiṣedhārtham asya pṛthag-grahaṇaṃ yuktam. katham, asau <u>prāyaścittīyata</u> iti. yata idam ucyate -

akāmataḥ kṛte pāpe prāyaścittaṃ vidur budhāḥ
kāma-kāra-kṛte 'py āhur eke śruti-nidarśanāt. 44.[45]

<u>akāmataḥ kṛte pāpe</u> pāpārthe tu vyatikrame yathokte prāyaścittaṃ vakṣyamāṇaṃ <u>vidur budhāḥ</u>. kasya punar hetoḥ. yena smṛti-prāmāṇyena hi prāyaścittopadeśo yujyate, na kāmato 'py atrikrame. yo hi niyamaṃ smṛti-prāmāṇyam ullaṅghya pravartate, taṃ prati prāyaścittopadeśo 'narthakaḥ. yena tad avyavasāyataḥ laṅghayiṣyati. yataḥ kiṃ tasyaitenopadiṣṭeneti prāyaścittopadeśo 'narthaḥ. evam etasminn eva prāyaścittādhikaraṇe prāpta idam anyad dvitīyaṃ prāyaścittādhikaraṇam ucyate <u>kāma-kāra-kṛte 'py āhur eke śruti-nidarśanāt</u>. evaṃ hi śrūyate "Indro yatīn sālāvṛkebhyaḥ prāyacchat. tam [aślī]lā vāg abhyavadat. sa Prajāpatim upādhāvat. tasmād etam upahavyaṃ prāyacchat" ity etad upahavyārthavāda-brāhmaṇaṃ darśayati - kāmato 'py asti prāyaścittam iti. aviśeṣeṇa nimitta-mātre smaryamāṇaṃ prāyaścittam akāma-kṛta evety uktam. tathā

1 na tathācāsat   2 pātyena

cāhur veda-lokayor ubhayathābhivyatikrame prāyaścittaṃ dṛṣṭam, yatas tena cedam anumātavyam iti. tathā ca sandarśayati pakṣa-dvayam apy āśritya:

akāmataḥ kṛtaṃ pāpaṃ vedābhyāsena śudhyati
kāmatas tu kṛtaṃ mohāt prāyaścittaiḥ pṛthag-vidhaiḥ. 45.[46]

tathā cottaratra pradarśayiṣyāmo viśeṣam anayoḥ "kāmato brāhmaṇa-vadhe niṣkṛtir na vidhīyate" iti. evam-ādau cāyaṃ niyamārthaḥ ślokaḥ. akāmato vedābhyāsaḥ, kāmataḥ kṛtasyānyad vividhaṃ prāyaścittam iti. yasmād ubhayam ubhayor uttaratra vakṣyati. iyāṃs tv anayor viśeṣaḥ. akāmato vyatikrame 'lpaḥ pratyavāyaḥ, kāmato mahān. tathā coktaṃ kāmatas tu kṛtaṃ mohāt prāyaścittaiḥ pṛthag-vidhair iti. aparaḥ punar āha - naiva prāyaścittānuṣṭhānam upapadyate. yasmān na hi karma kṣīyate 'ntareṇa kāryārambham. vāta-pitta-śleṣmāśayavat. yata idam ucyate. kartavyam evedam smṛti-śāstropadeśa-sāmarthyāt. yathaiva hi dharmādharma-prāpti-parihāra-vyavasthāyām āgama eva pramāṇaṃ nopapattiḥ, evaṃ vināśo 'pyāgamata eva karmaṇaḥ[1] kiṃ na śraddhīyate. tathā ca sati prāyaścittaṃ nyāyopadeśam.[2] itarathāpyardha-vaiśasaṃ syād iti. evaṃ ca puruṣārtha-kāritvaṃ śāstrasyopapadyate, laghūpāya-kṣipra-darśanena mahato 'rtha-lakṣaṇāt kṣayāt prāyaścittāt. api cāsyātma-saṃyama-duḥkham atimahad asti. yataḥ atrāpi kāryād evāsya vyatikramādharmasya duḥkha-lakṣaṇād vināśaṃ pratipadyāmahe. yathā ca vātādyāśayasyobhayam atyanīkam auṣadhaṃ duḥkhaṃ ca, evam adharmasyāpi prāyaścittaṃ narakādi-duḥkhānubhavaś ca syād vināśa-hetuḥ. etena vṛścika-viṣaṃ vyākhyātam, śrutir api ca prāyaścitt-ād akuśala-karmāṇi yathā geha-dāhādīni nimittāni naimittikānāṃ karmaṇāṃ svarga-phalānām iti, yathā kṣāmavatīṣṭiḥ. atra brūmaḥ pratiṣedhavatsu nimitteṣu prāyaścittāny ucyante, yatas tāni doṣa-nirharaṇārthāny eva pratīyante. yathā cikitsāyāṃ doṣavatsu nimitteṣu jvarādiṣu viśoṣaṇādīni. sphuṭam eva ca smṛtir upariṣṭ-ād vakṣyati - "caritavyam ato nityaṃ prāyaścittaṃ viśuddhaye" ity evam-ādi. apare tv adhikārārthāni. tathā ca Gautamaḥ, "dvijāti-karmabhyaḥ hāniḥ patanam" ity āha. brahma-hatyāyām evaitat. pātaka-padārthāvadhāraṇārthe vākye śrūyate, na tv anyasmin vyatikrama-vākye. doṣa-kṣayād eva ca karmāntarādhikāro vijñeyaḥ, nākṣīna-doṣasya. yathāturasyeti. yac ca nimitte karmāṅgaṃ prāyaścittam iti kaiścid ucyate, tac ca puruṣa-dharmatvād atra na saṃbhavati. prāyaścittasya vyatikramasya kāraṇam adhunocyate.

prāyaścittīyatāṃ prāpya daivāt pūrva-kṛtena vā
na saṃsargaṃ vrajet sadbhiḥ prāyaścitte 'kṛte dvijaḥ. 46.[47]

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1 karmaṇā   2 -deśaḥ

daiva-śabdaḥ sādhāraṇo 'py adharma-viṣayas sāmarthyād vijñeyaḥ. kasmāt. vyatikrama-kāraṇānurūpatvāt kāryasya. pūrva-kṛtena vety atra mohaḥ saṃbadhyate, vyatikrama-hetutvena. nādharmaḥ, tasyoktatvād, dṛṣṭaś ca mūḍhasya vyatikramo yena loke. ato 'yam atra śabdārthaḥ. adharma-pratipattiś ca pūrva-kṛtādharma-śeṣāt kasyacid bhavati, aparasya mohād iti bruvatā kuśala-karma-pratipattiḥ pūrva-dharma-śeṣād asaṃmohāc ca samyag-jñāna-lakṣaṇād bhavatīty etad artha-siddham. yataḥ asaṃmugdhena satā dharmānuṣṭhāne prayatitavyam; naivaṃ dharmādharmākhyaṃ puruṣasya prayojakam iti kṛtvā nirohena bhavitavyam. evaṃ śāstropadeśasyārthavattvam, itarathā hy asati puruṣa-kāre śāstropadeśo niṣphalaḥ syāt, dharmādharma-kāryatvād eva puruṣa-pravṛtter iti. nanu ca satām evāsat-saṃsarga-pratiṣedhād etat siddhaṃ na siddhyati, kriyābhedāt. pāpa-kṛdbhir iha saṃsarga-pratiṣedhān na pāpa-kṛtāṃ sadbhiḥ saṃsargaḥ pratiṣiddho bhavati, yena bhinne ete kriye. evaṃ ca sati yasya niyama ucyate tasyaiva vyatikrame prāyaścittaṃ syāt, ihetara[1]-niyama-bhāvāt. ato 'sya pratiṣedho yuktāraṃbhaḥ śūdrasya dvijāti-strī-pratiṣedhavad iti. aparas tu pāṭhaḥ - "prāyaścittīyatāṃ prāpya mohāt pūrva-kṛtena yai", arthas tu sa eva. prāyaścittānuṣṭhāna-sāmarthya-pradarśanārtham adhunocyate.

> iha duścaritaiḥ kecit kecit pūrva-kṛtais tathā
> prāpnuvanti durātmāno narā rūpa-viparyayam. 47.[48]

evaṃ ca pūrva-kṛtād eva karmaṇo 'bhyudaya-pratyavāyāv iti yat sāṃkhyair ucyate tad avasannam. so 'yam adhunā 'kuśala-karma-nimitto rūpa-viparyaya-prapañco 'nukramyate prāyaścittānuṣṭhāna-śeṣatayā.

> suvarṇa-coraḥ kaunakhyaṃ surāpaḥ śyāva-dantatām
> brahma-hā kṣaya-rogitvaṃ dauścarmyaṃ guru-talpagaḥ. 48.[49]
>
> piśunaḥ pauti-nāsikyaṃ sūcakaḥ pūti-vaktratām
> dhānya-coro 'ṅga-hīnatvam ātiraikyaṃ tu miśrakaḥ. 49.[50]
>
> anna-hartāmayāvitvaṃ maukyaṃ vāgapahārakaḥ
> vastrāpahārakaḥ śvaityaṃ paṅgutām aśva-hārakaḥ. 50.[51]
>
> evaṃ karmāvaśeṣeṇa[2] jāyante sad-vigarhitāḥ
> jaḍa-mūkāndha-badhirā vikṛtākṛtayas tathā. 51.[52]

yataś caitad evam akṛta-prāyaścittān[āṃ] nānā-rūpa-vaikṛtyam anubhūta-yātanā-sthāna-duḥkhānām api satāṃ karmāvaśeṣeṇa bhavati.

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1 netara

2 karmāviśeṣeṇa. We know that Bhār. read as above, because of the quotation at 8.66. and the comm. here.

caritavyam ato nityaṃ prāyaścittaṃ viśuddhaye -
nādhikārārtham anyārthaṃ vety uktam, yena -
nindyair hi lakṣaṇair yuktā jāyante 'niṣkṛtainasaḥ. 52.[53]
evaṃ ca satīyaṃ pāpa-kṛd-varṇanā ṣaḍbhiḥ ślokaiḥ prāyaścittānuṣṭhāna-praśaṃsārthā vijñeyeti. adhunā tv abhihita-kāraṇāni prāyaścittāny ucyante.

brahma-hatyā surā-pānaṃ steyaṃ gurvaṅganā-gamaḥ
mahānti pātakāny āhuḥ saṃyogaṃ caiva taiḥ saha. 53.[54]
mahāpātaka-nirdeśaḥ saṃvyavahārārthaḥ. mahattva-śabdaś ca gurutva-saṃvijñānārthaḥ sarva-pāpebhya[1] etāni gurūṇi. evaṃ ca sati vyatikrama-mātraṃ pātakam. pātayatīti pātakam ity asmāt. etāni punar mahānti pātakāni mahānti santy etasmāt parihāre lagnavān bhaviṣyatīti patita-saṃprayoge ca vakṣyati "saṃvatsareṇa patati" iti. surā-pānaṃ ca [brāhmaṇasya].[2] yasya yat pratiṣiddhaṃ tasya tat pātakam. anyat tu brahma-hatyādi sarva-varṇānāṃ vijñeyam, tat-pratiṣedhāt. steyaṃ brāhmaṇa-suvarṇāpaharaṇākhyaṃ pātakam, nānyat. tathā ca smṛtyantaram, "brāhmaṇa-suvarṇāpaharaṇe mahāpātakam" ity Āpastambaḥ.

anṛtaṃ ca samutkarṣe rāja-gāmi ca paiśunaṃ
guroścāḷīka-nirbandhas samāni brahma-hatyayā. 54.[55]
pratyekaṃ, na samastāni evam uttaratrāpīti. anṛtaṃ jāti-samutkarṣe, yad abrāhmaṇaḥ san "brāhmaṇo 'smi" iti bravīti brāhmaṇa-prayojaneṣu. evaṃ kṣatriya-vaiśya-jātāv api yojyam. karmotkarṣe vā yad anṛtaṃ "anena kratuṃeṣṭaṃ mayā" iti. evam adhyayana-tapaḥ-prabhṛtiṣv apīti. samutkarṣa-kāraṇe kanyā-lābhādau yad anṛtaṃ tad-dūṣaṇārthaṃ dātṛ-sannidhau kauṭa-sākṣyam, yena tad uttara-śloke vakṣyati. surā-pāna-samaṃ rāja-gami-paiśunaṃ heḷakatvaṃ[3] prasiddham. guror aḷīka-nirbandhaḥ. aḷīkaś citta-saṃkṣobhaḥ. aḷīkārtho nirbandhaḥ sa guror abhyupetya dveṣādibhiḥ paunaḥ punyena kriyamāṇo 'ḷīka-nirbandhaḥ. brahma-hatyā samaḥ. guror anṛtābhiśaṃsanaṃ vāḷīka-nirbandhaḥ. tathā ca Gautamaḥ, "guror anṛtābhiśaṃsanam" iti. pātaka-samānīti.

brahmojjhatā veda-nindā kauṭa-sākṣyaṃ suhṛd-vadhaḥ
garhitānnājyayor jagdhiḥ surā-pāna-samāni ṣaṭ. 55.[56]

nikṣepasyāpaharaṇaṃ narāśva-rajatasya ca
bhūmi-vajra-maṇīnāṃ ca rukma-steya-samaṃ smṛtam. 56.[57]

retaḥ-sekaḥ sva-yonyāsu kumārīṣv anyajāsu ca
sakhyuḥ putrasya ca strīṣu guru-talpa-samaṃ viduḥ. 57.[58]

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1 sarvā yebhya
2 Omitted. The passage is corrupt.
3 neḷakatvaṃ

mahāpātaka-samānāṃ caturbhiḥ ślokair nirdeśo gurutva-jñāpanārthaḥ. sāmānya-vihitasyātra guroḥ prāyaścittasya kāraṇaṃ[1] yathā syād iti. smṛtyantare coktam, "enasu guruṣu[2] gurūṇi laghuṣu laghūni" iti. nanu yat yena samānam ucyate tadīyaṃ tasya prāyaścittaṃ yuktam. atrocyate. na yuktaṃ yadi hy etat prāyaścitta-vidhānārtham abhaviṣyat, yathāha bhagavān, tataḥ prāyaścittātideśa-prakaraṇa evāvakṣyat. kauṭa-sākṣya-suhṛd-vadhayoś ceha surāpāna-samīkṛtayoḥ brahma-hatyā-prāyaścittātideśam upariṣṭān na kuryāt. guroścāḷīka-nirbandha ity etasya ceha brahma-hatyā-samīkṛtasya punar upartiṣṭād brahma-hatyā-prāyaścitta-vidhānāt. tathā kumāryādi-retas-sekasya guru-talpa-samīkṛtasyeha punas tatra guru-talpa-prāyaścitta-vidhānād gamyate nedaṃ prāyaścittārthaṃ samīkaraṇam iti. apare tu manyante — bhedena samīkaraṇād yad yena samīkriyate tadīyaṃ tasya prāyaścittam anumīyate. gurutve hi kevale nididikṣite, mahāpātaka-samatvam eva pratinirdiśet sāmānyena. surā[3]-pāna-samīkṛtayoś ca kauṭa-sākṣya-suhṛd-vadhayor brahma-hatyātideśo vikalpārthaḥ. guroś ca pratirambho 'ḷīkād arthāntaram eva. prāyaścitta-karaṇe cāsyānadhyayanāt sāmānya-vihitam apy eṣu prāyaścittam anumīyate. yasya tu prāyaścittātideśa eva śrūyate na samīkaraṇam; tatra vikalpo nāsti. yathā "hatvā garbham avijñātam" iti. tasmān mahāpātaka-sameṣu tadīyaṃ prāyaścittaṃ sāmanya-vihitaṃ veti manyāmahe. mahāpātakāni tat-samāni coktvopapātakārtham adhunedam āha: -

go-vadho 'yājya-saṃyājya pāradāryātma-vikrayāḥ
guru-mātṛ-pitṛ-tyāgaḥ svādhyāyāgneḥ sutasya ca. 58.[59]

parivittitā cānujena parivedanam eva ca
tayor dānaṃ ca kanyāyās tayor eva ca yājanam. 59.[60]

kanyāyā dūṣaṇaṃ caiva vārdhuṣitvaṃ vratāc cyutiḥ
taṭākārāma-dārāṇām apatyasya ca vikrayaḥ. 60.[61]

vrātyatā bāndhava-tyāgo bhṛtyādhyāpanam eva ca
bhṛtāc cādhyayanādānam apaṇyānāṃ ca vikrayaḥ. 61.[62]

sarvākareṣv[4] adhīkāro mahāyantra-pravartanam
hiṃsrauṣadhi striyājīvo 'bhicāro mūla-karma ca. 62.[63]

indhanārtham aśuṣkāṇām drumāṇām avapātanam
ātmārthaṃ ca kriyārambho ninditānnādanaṃ tathā. 63.[64]

anāhitāgnitā straiṇyam[5] ṛṇānāṃ cānapakriyā
asacchāstrādhigamanaṃ kauṭilyaṃ vyasana-kriyā. 64.[65]

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1 karaṇaṃ
2 guruṇi
3 suta-
4 sarva-kāreṣv
5 streṇam

dhānya-rūpya-paśu-steyaṃ madyapa-strī-niṣevaṇam
strī-śūdra-viṭ-kṣatra-vadho nāstikyaṃ copapātakam. 65.[66]

upapātaka-nirdeśo 'yam aṣṭābhiḥ ślokaiḥ. asmiṃś ca go-vadhādau kānicit snātaka-vratopadiṣṭāni para-dārābhigamanādīni, kānicin māsa-śrāddha[1]-prakaraṇoktāni parivedanādīni, kānicid ihaivoktāni taṭākārāma-dārāpatya-vikrayādīni tad-viparītānāṃ tri-vidhānām api karmaṇām upapātakārtho 'tra nirdeśaḥ. asya prayojanam upapātaka-prāyaścittaṃ, yathā teṣu sāmānyaṃ syād, viśiṣṭaṃ ca yathopadeśaṃ vakṣyati, "upapātaka-saṃyukto go-ghno māsaṃ yavān pibet" ity evam-ādi. snātaka-vrata-lope cābhojanaṃ prāyaścittam āmnātam, tathā māsikārtha-prakaraṇoktānām apaṅktyānāṃ viśodhanam iti. yāni tv asminn eva go-vadhādau gṛhītāni punaḥ prāyaścittārthaṃ gṛhyante, teṣām ubhayatrāmnāna-sāmarthyād, vikalpenobhe api prāyaścitte syātām. etena sarvatra punarāmnānaṃ vyākhyātam. yāni ceha taṭāka[2]-vikrayādīni prāyaścitta-vidhāna-kāryāṇi vijñāyante 'numānataḥ. teṣāṃ niyamopadeśābhāvād varjane 'bhyudayo nāsti, atikrame tu prāyaścittam asti. yeṣāṃ tu varṇanopadeśe prāyaścitta-vidhānaṃ ca, yathā "na nagnaḥ snānam ācaret" iti pratiṣedhaḥ, "snātvā ca vipro dig-vāsā" ity evam-ādi prāyaścittam. teṣāṃ varjane 'bhyudayo 'tikrame ca prāyaścittam. atha tu prāyaścitta-vidhānād eva pratiṣedho 'numīyate. evaṃ ca saty ubhayor aviśeṣaḥ.

brāhmaṇasya rujaḥ kṛtvā ghnātir aghneya-madyayoḥ
jaihmyaṃ ca maithunaṃ puṃsi jāti-bhraṃśa-karaṃ smṛtam. 66.[67]

kharoṣṭrāśva-mṛgebhānām ajāvika-vadhas tathā
saṅkīrṇa-karaṇaṃ jñeyaṃ mīnāhi-mahiṣasya ca. 67.[68]

ninditebhyo dhanādānaṃ vāṇijyaṃ śūdra-sevanam
apātrī-karaṇaṃ jñeyam asabhyasya ca bhāṣaṇam. 68.[69]

kṛmi-kīṭavayo-hatyā madyānugata-bhojanam
phalaidhaḥ-kusuma-steyam adhairyaṃ ca malāvaham. 69.[70]

jāti-bhraṃśa-kara-saṃkarī[3]-karaṇāpātrī-karaṇa-malinī-karaṇānāṃ vargaśas saṃjñā-nirdeśaś caturbhiḥ ślokaiḥ. asya prayojanam. vargaśa eva prāyaścittopadeśo yathā syāt. vakṣyati hi "jāti-bhraṃśa-karaṃ karma kṛtvā" ity evam-ādi.

etāny enāṃsi sarvāṇi yathoktāni pṛthak pṛthak
yair yair vratair apohyante tāni samyaṅ nibodhata. 70.[71]

vakṣyamāṇa-prāyaścittopanyāsārthaḥ ślokaḥ.

1 māsārtha-

2 tāka-

3 saṅkīrṇa-

brahmahā dvādaśābdāni kuṭīṃ kṛtvā vane vaset
bhaikṣaṃ cātma-nivṛttyarthaṃ kṛtvā śava-śiro-dhvajam. 71.[72]

asyopariṣṭād atraiva [pra]karaṇe guṇa-vidhiṃ vakṣyati, "kṛtavāpano nivased grāmānte go-vraje 'pi vā" ity evam-ādi. kṛtvā śava-śiro-dhvajam ity atra mukhyaṃ gṛhyate, guṇa-vṛtteḥ kāraṇābhāvāt. avakīrṇa-prāyaścitta-gardabhājinavat śava-śiro mukhyam eva syāt. surā-pāna-prāyaścittavad vicitrā śāstra-gatiḥ. na ca vacanasyātibhāro 'sti. na cātra nyāya-gatis sādhvī śāstra-lakṣaṇatvād dharmādharmayoḥ.

lakṣyaṃ śastra-bhṛtāṃ vā syād viduṣām icchayātmanaḥ - dvitīyam idaṃ vaikalpikaṃ prāyaścittaṃ pūrvasmāt. viduṣāṃ prāyaścittīyo 'yam ity evam jānatām, iṣvastra-jñānāṃ vā, catuṣ-pādaṃ dhanur-vedam adhīyānānām.

prāsyed ātmānam agnau vā samiddhe trir avākśirāḥ. 72.[73]

etac ca kecid icchāyām aśabalam āhus tṛtīyam.

yajeta vā 'śvamedhena svarjitā go-savena vā
abhijid-viśva-jidbhyāṃ vā trivṛttāgniṣṭutāpi vā. 73.[74]

japan vānyatamaṃ vedaṃ yojanānāṃ śataṃ vrajet
brahma-hatyāpanodāya mita-bhuṅ niyatendriyaḥ. 74.[75]

sarva-svaṃ vā veda-vide brāhmaṇāyopapādayet - athavā[1] -
dhanaṃ vā jīvanāyālaṃ gṛhaṃ vā sa-paricchadam. 75.[76]

haviṣya-bhug vā 'nusaret pratisrotaḥ sarasvatīm
japed vā niyatāhāras trir vai vedasya saṃhitām. 76.[77]

trayodaśa brahma-hatyā-prāyaścittāni sāmarthyād yathādhikāraṃ caturṇām api varṇānāṃ vikalpato vijñeyāni. yena sākṣād atra vikalpaḥ śrūyate "vā"-śabdāśrayaḥ. asāmarthyād apy ayaṃ samuccayāsaṃbhave vikalpaḥ. svakābhiprāyaṇasya śruti-pratiṣiddhasyāpi prāyaścittād anyatra sāmarthyam. idānīṃ dvādaśa-vārṣika-prāyaścittasya guṇa-vidhyartham ārabhyate.

kṛtavāpano nivased grāmānte go-vraje 'pi vā
āśrame vṛkṣa-mūle vā go-brāhmaṇa-hite rataḥ. 77.[78]

"brahma-hā dvādaśābdāni kuṭiṃ kṛtvā vane vased" ity eva[m-ādinā] yad uktaṃ tasya vaikalpikāḥ kecid atropadiśyante dharmāḥ[2] kecid apūrvā eva. go-brāhmaṇa-hite rata asya cānantaroktasya guṇa-vidhir arthavādaḥ.

brāhmaṇārthe gavārthe vā sadyaḥ prāṇān parityajan
mucyate brahma-hatyāyā goptā go-brāhmaṇasya ca. 78.[79]

vināśavat sthityarthaḥ. etac ca prakrānta-dvādaśa-vārṣika-prāyaścittasyopadiśyate. tathā ca go-brāhmaṇa-paritrāyyāsamāpta-

1 asyārthaḥ vā   2 dharmāt

kālo 'pi maraṇāc chudhyati. evaṃ paritrāyyāmṛto 'pi śudhyatī-tyarthaḥ. evaṃ ca nedaṃ prāyaścittāntaram, kiṃ tarhy asyaiva guṇa-vidhiḥ. yadi hy etat prāyaścittāntaraṃ syāt, tena vaikalpi-katvād eteṣāṃ prakrānta-dvādaśa-vārṣika-prāyaścitto 'nena nādhikriyate. yena vaikalpikeṣv ekasmin prāyaścitte 'dhikṛto na prāyaścittāntareṇādhikriyate, vaikalpikatvād eva. itarathā hi samuccayaḥ syāt. evaṃ ca vikalpe 'sya sākṣāc chravaṇam uparudhy-ate. na cāyaṃ nyāyyaḥ. śrutārtha-hānir aśruta-kalpanā ca.tasmād yathokta evārthaḥ.

tryavaraṃ pratiroddhā vā - 79.[80]a

brāhmaṇa-dravyāpaharaṇe tat-pratimocanāya. amocane na mucyata ity arthaḥ. nirupavadhaṃ pravartamānaḥ.

- sarva-svam avajitya vā - 79.[80]b

apratiroddhāpi tryavaraṃ prathama eva brāhmaṇa-svāpaharaṇa-pratimocanārthe prayoge.

viprasya tan-nimitte vā prāṇālābhe[1] vimucyate. 79.[80]cd

ity etad uktārtham. asyedānīm upasaṃhāro, yathā-yogaṃ prāyaści-ttam anuṣaktavyaḥ.[2]

[evaṃ dṛḍha-vrato nityaṃ brahmacārī samāhitaḥ
samāpte dvādaśe varṣe brahma-hatyām vyapohati].[3] 80.[81]

śiṣṭvā vā bhūmi-devānāṃ nara-deva-samāgame
svam eno 'vabhṛtha-snāto haya-medhe vimucyate. 81.[82]

aśvamedhāvabhṛthasya pṛthaṅ-nirdeśo 'nārabdhānya-prāyaścitta-jñāpanārthaḥ. itarathā hy aśvamedhāvabhṛthasyāmnātatvād ārabdhe dvādaśa-vārṣike prāyaścitte tan-madhye 'vabhṛtha-snātaḥ śudhyeta. etasmāt tu pṛthaṅ-nirdeśād [an]ārabdhānya[4]-prāyaścittasyaivedam aśvamedhāvabhṛtha-prāyaścittaṃ sva-tantraṃ yuktam. na caitad-vaikalpikānām etasmāt[5] sva-rūpata[6] itareṣāṃ tat-kartāraṃ praty upadeśaḥ, yenāṅgīkṛtam anyad vaikalpikam. kaścid evam āha - tad ayuktam, yena nāśvamedhāvabhṛtha-snānaṃ sva-tantram, anupad-eśād vaikalpika-prāyaścitta-madhye. yataḥ prakaraṇāt kṛte 'py upasaṃhāre prakrānta-dvādaśa-vārṣika-prāyaścittasyāyaṃ guṇa-vidhiḥ. athedaṃ dvādaśa-vārṣikaṃ kṛtopasaṃhāram iti vyapekṣā. tathāpi sarveṣāṃ vaikalpikānāṃ yathāsaṃbhavam idam aśvamedhāva-bhṛtha-snānaṃ guṇataḥ śuddhi-hetutvān nivṛttaye. asyārthavādo 'nuṣṭhāna-stutyarthaḥ.

dharmasya brāhmaṇo mūlam agraṃ rājanya ucyate
tasmāt samāgame teṣām eno vikhyāpya śudhyati. 82.[8]

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1 prāṇalābhe

2 After this the following appears: tad ayuktam asam-bhavād ity uktaṃ.

3 The verse is missing

4 ārabdhānya-

5 ekasmā

6 svitthata

"śiṣṭvā vā bhūmi-devānāṃ nara-deva-samāgame" yajamānartvijāṃ "svam eno 'vabhṛtha-snāto haya-medhe[1] vimucyate" ity asya vidher arthavādaḥ.

brāhmaṇaḥ[2] saṃbhavenaiva devānām api daivatam
pramāṇaṃ caiva lokasya brahmātraiva hi kāraṇam. 83.[84]

upadiṣṭasyānantara-vidheḥ stutyartham idam uktam.

teṣāṃ veda-vido brūyus trayo 'py enaḥ su-niṣkṛtim
sā teṣāṃ pāvanāya syāt pavitrā viduṣāṃ hi vāk. 84.[85]

vakṣyati hi, "daśāparā[3] vā pariṣad yaṃ dharmaṃ parikalpayet" ity evam-ādi. evaṃ ca sati prāyaścitta-pariṣad-brāhmaṇopāsanāt tair abhyanujñātaṃ prāyaścittaṃ kuryāt, jānāno 'pi prativyatikramaṃ prāyaścittam iti kecit. tad ayuktam. evaṃ hi rahasy asya prāyaścittānupadeśaḥ prasajyeta. yena "rahasye rahasyaṃ prakāśe prakāśam" itīyaṃ smṛtiḥ. kva tarhīdaṃ yasyārtha-lābho vijñānālābhaḥ. athavānukta-prāyaścitta-viṣayam etad vijñeyam. tathā ca vakṣyati "anukta-niṣkṛtīnāṃ tu pāpānām apanuttaye, śaktiṃ cāvekṣya pāpaṃ ca prāyaścittaṃ vikalpayet" iti. athavā pātra-viśeṣāt artha-viśeṣo dharmākhyo 'nugrahāt teṣāṃ yathā, evam upaghātād apy adharma-viśeṣeṇa bhavitavyaṃ tad-viśeṣād eva. evaṃ ca saty etasmin viṣaya idam ārabhyate teṣāṃ veda-vido brūyur iti. tathā ca sati tad-viśeṣād brahma-hatyā-prāyaścittānāṃ guru-laghutvaṃ yuktam. itarathā hi laghūpadeśād gurūṇāṃ pariharaṇād anupadeśa eva syāt. yathā loke "paṇa-labhyaṃ hi na prājñaḥ krīṇāti daśabhiḥ panaiḥ" ity evam ihāpi syāt.

ato 'nyatamam āsthāya vidhiṃ vipraḥ samāhitaḥ
brahma-hatyā-kṛtaṃ pāpaṃ vyapohaty ātmavattayā. 85.[86]

sarveṣāṃ brahma-hatyā-prāyaścittānām upasaṃhāra-śloko 'yam. vipra-grahaṇaṃ cātra sarva-varṇa-pradarśanārtham. tathā ca sati sāmarthyād adhikāro yathā-saṃbhavaṃ brāhmaṇādīnāṃ prāyaścitteṣv avekṣitavyaḥ.[4]

hatvā garbham avijñātam etad eva vrataṃ caret
rājanya-vaiśyau cejānāv ātreyīm eva ca striyam. 86.[87]

brahma-hatyā-prāyaścittātideśo 'yaṃ garbhādi-hantṛṇām. garbhaś ca brāhmaṇa-garbha eva prakaraṇād vijñeyaḥ. ātreyī tu rajasvalā brāhmaṇy eva. tasyāṃ hi kadācit puṃsas saṃbhava iti, atas tāṃ hatvā brahma-hā bhavati. gotrata ity apara ātreyīm āhuḥ, yasmāc cātreyīṃ hatvā brahma-hā bhavati, tato 'nyāṃ brāhmaṇīṃ hatvā na

1 -medhād
2 -ṇās
3 dasāvarā
4 avekṣitavyaṃ

braham-heti gamyate. gavādiṣu tu jāti-mātrasya vivakṣitatvāt striyāṃ puṃsi cāviśeṣeṇa prāyaścittam. yac copariṣṭa-śloke vakṣyati, "kṛtvā ca strī-suhṛd-vadham" iti, strī-grahaṇaṃ tad api brāhmaṇyā eva. go-vadhādau ca strī-grahaṇasya vidyamānatvād vikalpena brāhmaṇyām idaṃ prāyaścittaṃ syāt. vikalpaś ca guṇāpekṣo yuktaḥ, guru-laghu-prāyaścittayoḥ pratyayāpratyaya-kāraṇena vā. evaṃ cātreyī-grahaṇam arthavad bhavati. savana-gatau rājanya-vaiśyau hatvaitad eva. tathā ca brāhmaṇam, "yo vai kaścid yajate brāhmaṇī-bhūyaiva yajate"[1] iti.

uktvā caivānṛtaṃ sākṣye pratirudhya guruṃ tathā
upahṛtya ca nikṣepaṃ kṛtvā ca strī-suhṛd-vadham. 87.[88]

ayaṃ śloko mahāpātaka-samānāṃ nirdeśe pūrvatra kṛta-vicāraḥ.

iyaṃ viśuddhir uditā pramāpyākāmato dvijam
kāmato brāhmaṇa-vadhe niskṛtir na vidhīyate. 88.[89]

kāmato 'kāmata iti kṛta-vicāraḥ. tasmān na kāma-kṛte prāyaścittābhāvaṃ darśayati, kiṃ tarhi pramāda-stutyartham idaṃ kalpyate. itarathā hi pūrvāpara-virodhaḥ syāt. athavā prāyaścitta-gurutvopadeśa-param idaṃ guṇataḥ kāmato vadhe brāhmaṇasya. evaṃ ca sarva-guṇa-viśeṣāpekṣayā sa-pratyayāpratyaya-vadhāpekṣayā ca brahma-hatyā-prāyaścittāni yathā-saṃbhavam artha-yogāpekṣayā prakalpyāni. anyāni caivam eva samārthāni.

surāṃ pītvā dvijo mohād agni-varṇāṃ surāṃ pibet
tayā sa kāye nirdagdhe mucyate kilbiṣāt tataḥ. 89.[90]

evaṃ ca mṛtasya śuddhir vijñeyā. tayā ca surāyā 'gni-varṇatvam anugṛhītaṃ bhavati. mohād iti cātra yad uktam, tat pūrvatrārtha-nirdeśa-liṅgam, yad uktaṃ "prāyaścittīyatāṃ prāpya mohāt pūrva-kṛtena vā" iti, atra mohasya sva-śabdenaivopadeśāt.

go-mūtram agni-varṇaṃ vā pibed udakam eva vā
payo ghṛtaṃ vāmaraṇād go-śakṛd rasam eva vā. 90.[91]

dravya-mātra-vikalpārthaṃ cedam ārabdham. tathā cauṣṇya-guṇas samāno 'tra pūrva-dravyeṇa. agni-varṇatvaṃ ca sarva-śeṣaḥ. tathā vāmaraṇād ity uktam, etac ca mukhya-surā-pāne kāmataḥ prāṇāntikaṃ prāyaścittam.

kaṇān vā bhakṣayed abdaṃ piṇyākaṃ vā sakṛn niśi
surāpānāpanutty-arthaṃ vāla-vāsā jaṭī dhvajī. 91.[92]

etac ca prāyaścittaṃ mukhya-surā-pāna evākāmato gamyate. evaṃ hy etad-vyatikrame sa-pratyayāpratyaya-kāraṇa-bhedāt guru-laghutvaṃ prāyaścittasyopapannaṃ bhavati. tathā ca Gautamo 'pratyaye surāpāne laghu-prāyaścittam āha sapratyaya-surā-pāna-prāyaścittād guruṇaḥ: "amatyā pāne payo ghṛtam udakaṃ vāyuṃ prati tryahaṃ

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1 Ś.B.: u vai kaśca ... bhūyevaiva yajate

taptāni sa kṛcchras tato 'sya saṃskāraḥ" iti. athavetarayoḥ surayoḥ pāna etal laghu-prāyaścittaṃ vijñeyam. tathā ca smṛtyantaram "asurā-madya-pāne cāndrāyaṇam abhyaset" iti.

sura vai malam annānāṃ pāpmā ca malam ucyate
tasmād brāhmaṇa-rājanyau vaiśyaś ca na surāṃ pibet. 92.[93]

kecid atra "gauḍī" ślokaṃ pūrvaṃ paṭhanti, paścād imam "surā vai malam annānām" iti. tair apy etau viparyasya ślokau vyākhyeyāv artha-krameṇa, ye punaḥ "surā vai malam annānām" ity etaṃ pūrvaṃ paṭhanti, teṣām artha-krama eva. ataḥ pūrvam ayam asmābhiḥ paṭhyate. surā loka-prasiddhā gavādivat. anna-malatvaṃ cārthavādas, tasmāt pāna-vidveṣaṇārthaḥ. na hetuḥ pratiṣedha-vidher, hetutve sati sarvasyānna-malasyābhakṣyatvaṃ syān maṇḍādeḥ, hetu-mālāprasaṅgaś ca syāt. anna-malatvād apeyā surā, anna-malaṃ punaḥ kasmād apeyam iti. atra kāraṇaṃ vaktavyaṃ bhavati. yato 'yam arthavādaḥ, na hetuḥ. evaṃ ca sati prasannāpi satī surānnamalatvena nindyate. pāpmā ca malam ucyate. ayam apy arthavādo nivṛttyartha eva. yena nānna-malatvaṃ pāpmano hetuḥ, kiṃ tarhi surāpānam. yataḥ dvijātibhir apeyā sā. evaṃ ca surāyā apeyatve siddhe "surāṃ pītvā dvijo mohāt" iti yuktaḥ prāyaścitta-vidhiḥ. evaṃ tāvad anna-malād liṅgāt paiṣṭī mukhya-surā dvijātīnāṃ pratiṣiddhā. adhunā tv asurā-madya-pratiṣedhārthaṃ brāhmaṇānām idam ārabhyate.

gauḍi paiṣṭī ca mādhvī ca vijñeyā tri-vidhā surā
yathaivaikā tathā sarvā na pātavyā dvijottamaiḥ. 93.[94]

guḍasya vikāro gauḍī, guḍa-kāryā vā. anuktā tad-dhita-vṛttir iti kṛtvā yatrāpīkṣu-rasa-vikāro madyaṃ tatrāpīkṣu-raso guḍa-kāraṇatvād guḍa-śabdenocyate. evaṃ cobhayathāpi gauḍī bhavati. paiṣṭī tu piṣṭa-vikāraḥ, "tasyedam" iti vā. anuktā tad-dhita-vṛttir iti pūrvoktā mukhyā. mādhvī ca madhu-śabdāder atra vikārārthe. evaṃ ca madhu-vikāro mādhvī na mādhavī, yena "saṃjñā-pūrva[ko] vidhir anitya" itīyaṃ paribhāṣā asyāś ca jñāpakaṃ syāt. "or od iti vaktavye" guṇa-grahaṇaṃ gurv-avikṛtaṃ jñāpanārtham asya. tathā ca sati guṇasyānityatvāt[1] mādhvīti siddham. evaṃ ca "svāyambhuva ity etad api siddham" bhavati. evaṃ trividhaiṣā. yathaivaikā iti ca prasiddhā. pratiṣiddhāyāṃ piṣṭa-surāyāṃ pūrva-śloke, iha śloke itare gauḍī-mādhvyāv asure satyau surīkaroti nindārtham. ataḥ piṣṭa-surā-same itare na sure eva. yathā rāja-samo mantrī rājā bhavati. yathaivaikā tathā sarvā na pātavyā dvijottamair iti gauḍī-mādhvyoś ca bahu-vacanam, tathā sarva ity etad-bheda-bahutvāpekṣam, samudāyāpekṣaṃ vā. te ca paiṣṭī ca sarvāpeyā. itarathā hi "yathaivaikā tathaivobhau

1 anityato

na pātavyau dvijottamaiḥ" ity evaṃ pāṭhaḥ syāt, yady evaṃ bahu-vacanam idaṃ na vyākhyāyeta. evaṃ cātra śloke brāhmaṇānāṃ gauḍī-mādhvyoḥ pratiśedhaḥ, pūrva-śloke tu mukhya-surā trayāṇām api pratiṣiddhā. etac ca sāmarthyād vijñāyate. sāmarthyaṃ ca vākya-dvayārambhaḥ. tad yataḥ śloke 'smiṃs trayāṇāṃ[1] dvijānāṃ pratiṣi-dhyeran tataḥ pūrva-ślokārambho 'narthakaḥ syāt. ārabdhas tu yataḥ punar-uktatvāt śāstra-vākyayoḥ pūrva-ślokena mukhya-surā trayāṇām api pratiṣiddhā, uttara-śloke tu gauḍī-mādhvyor eva brāhmaṇānāṃ pratiṣedhaḥ. evaṃ ca sati yathaivaikā tathā sarvā ity etad upapannaṃ bhavati. dvijottama-grahaṇaṃ cātra ye ca "dvijātibhiḥ" ity atra paṭhanti, teṣāṃ dvijāti-śabdād dvijottam-ārtha eva vijñeyaḥ, trayāṇāṃ sādhāraṇo 'pi sann etat syāt sārthyāt. tathā cottara-ślokeṣu triṣu brāhmaṇa-grahaṇāni liṅgāny asyaivārthasya pradarśayiṣyāmaḥ.

yakṣa-rakṣaḥ-piśācānnaṃ madyaṃ māṃsaṃ surāsavam
tad brāhmaṇena nāttavyaṃ devānām aśnatā haviḥ. 94.[95]

iti liṅgāt saty api jātyartha-viśeṣe strīnām apratiṣedhaḥ. evaṃ ca saty anenāpratiṣedha-darśanena kvacid brāhmaṇyaḥ pibanti. yathā ca strī-puṃsayoḥ saty apy eka-jātitve prāyaścitta-bhedaḥ, evam ayam api pratiṣedha-viśeṣo vijñeyaḥ. yathā "āśvinaṃ bhakṣayanti"[2] iti ca surā-grahe sautrāmaṇyāṃ karmāṅgatvād adoṣaḥ, māṃsavat, evaṃ vājapeye tv iti. ayam aparo 'rthavādas surā-pratiṣedha-vidheḥ.

amedhye vā paten matto vaidikaṃ vāpy udāharet
akāryam anyat kuryād vā brāhmaṇo mada-mohitaḥ. 95.[96]

arthavādo 'yaṃ, na hetuḥ. hetutve hi svalpikā pīyeta, yāvatī pītā madaṃ na janayati. amedhye patanādau cākārye na pravartayati. athavā sa-pratyanīkā māṃsa-bhakṣaṇena saha pīyamānā 'medhya-patanādi-doṣaṃ mada-bhāvaṃ[3] na janayatīti kṛtvā tathā pīyeta.

yasya kāya-gataṃ brahma madyenāplāvyate sakṛt
tasya vyapaiti brāhmaṇyaṃ śūdratvaṃ ca sa gacchati. 96.[97]

ātmasthaṃ brahma-bhāvanākhyaṃ yasmāt ataḥ kāya-gatam ity artha-vādo 'yam. brāhmaṇa-grahaṇaṃ cātra śloka-traye dhāraṇārtham. anantara-śloke gauḍī-mādhvyoḥ brāhmaṇa-pratiṣedhāt tad-apekṣayā. atha tu pūrva-śloka-pratiṣedhāpekṣo 'pi tataḥ pūrvasya pratiṣedhasyottarasya ca sāmānyenāmī śloka-trayārthavādāḥ. etasmiṃś ca pakṣe brāhmaṇa-grahaṇaṃ nidarśanārthaṃ yathā-saṃbhavaṃ vijñeyam. anye tūkta-pratiṣiddhatvāt kṣatriya-vaiśyayor vikalpaṃ manyante gauḍī-mādhvyoḥ pratiṣedhasya. tad idaṃ yuktam ayuktaṃ

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1 śloke ta tisrantrayāṇāṃ
2 Ś.B.: āśvinam advaryavo bhakṣayanti
3 -doṣaṃ madābhāvaṃ

veti vicāraṇīyam, grantha-gaurava-bhayāt tu na likhyate. kiṃ punar ayaṃ madya-śabdo mada-nimitta uta jāti-nimittaḥ. kiṃ cātaḥ yadi jāti-nimittaḥ sarvāvastham apeyam. atha mada-guṇa-nimitte tato 'pi naṣṭe tasminn alpaṃ vā peyaṃ syāt. yata idam ucyate guṇa-nimitto 'yaṃ pratiṣedhaḥ. evaṃ sati pratyastam-ita-mada-guṇaṃ madyaṃ kutracid ācaranti brāhmaṇāḥ. tathā coktam, "amedhye vā paten mattaḥ" ity evam-ādiṣu mada-guṇa-nimitta eva pratiṣedho madyasyeti vijñāyate. anutpanna-mada-guṇaṃ ca mādhvīkam aparyuṣitaṃ ca pīyate. yataḥ guṇāpekṣa eva pratiṣedhaḥ. [an]ye[1] 'pi ca nācaranti vinaṣṭa-mada-guṇam api san madyam. tathā ca vakṣyati - "surā-bhāṇḍa-sthitas tathā"[2] ity evam-ādi.

eṣā vicitrābhihitā surāpānasya niṣkṛtiḥ
ata ūrdhvaṃ pravakṣyāmi suvarṇa-steya-niṣkṛtim. 97.[98]

upasaṃhāropanyāsārthaḥ ślokaḥ.

suvarṇa-steya-kṛd vipro rājānam abhigamya tu
sva-karma khyāpayan brūyān māṃ bhavān anuśāstv iti. 98.[99]

gṛhītvā musalaṃ rājā sakṛd dhanyāt tu taṃ svayam
vadhena śudhyati steno brāhmaṇas tapasaiva vā.[3] 99.[100]

tapasāpanunutsus tu suvarṇa-steya-jaṃ phalam
cīra-vāsā dvijo 'raṇye cared brahma-haṇo vratam. 100.[101]

tribhiḥ ślokaiḥ suvarṇa-steya-prāyaścitta-vidhiḥ. kṣatriyādīnāṃ ca viśeṣeṇa prāyaścitta-vidher anāmnātatvāt suvarṇa-steya-kṛd vipra iti yad idaṃ vipra-grahaṇam etat sarva-varṇa-pradarśanār-thaṃ vijñeyam. tathā "brāhmaṇas tapasaiva vā" iti yad uktam atredam ucyate. na hi tapaś śakyate kṣatriyādi-varṇānāṃ prati-ṣeddhum. apare tv etasmād yatnāt brāhmaṇasyaivaikasya tapaḥ netareṣāṃ varṇānām iti manyante. rājābhigamanasya ca rāja-dharm-eṣu siddhasyāpi sataḥ punar ihopadeśaḥ prāyaścittārthaḥ, tatra ca rāja-daṇḍārthaḥ, tapo-vidhitsayā vā punar grahaṇam. brāhmaṇasya ca vadho nāstīti tatraivoktam. nigada-vyākhyātam anyat.

etair vratair apoheta pāpaṃ steya-kṛtaṃ naraḥ
guru-strī-gamanīyaṃ tu vratair ebhir apānudet. 101.[102]

upasaṃhāropanyāsaḥ pūrvottara-prakaraṇayoḥ.

guru-talpyabhibhāṣyainas tapte svapyād ayo-maye
sūrmīṃ jvalantiṃ svāśliṣyen mṛtyunā sa viśudhyati. 102.[103]

svayaṃ vā śiśna-vṛṣaṇāv utkṛtyādhāya cāñjalau
nairṛtīṃ diśam ātiṣṭhed ā-nipātād ajihmagaḥ. 103.[104]

khaṭvāṅgī cīra-vāsā vā śmaśrulo nirjane vane
prājāpatyaṃ caret kṛcchram abdam ekaṃ samāhitaḥ. 104.[105]

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1 ye
2 tvāpa
3 tu

cāndrāyaṇaṃ vā trīn māsān abhyasyen niyatendriyaḥ
haviṣyeṇa yavāgvā vā guru-talpāpanuttaye. 105.[106]

caturbhiḥ ślokaiḥ guru-talpa-prāyaścittam idaṃ vaikṛtikam. gurur vyākhyāto vidyā-guruḥ sva-yoni-guruś ca. tad-aṅganāṃ gato guru-talpa-ga iti guṇatas talpa-śabdo guru-bhāryāyāṃ vijñeyaḥ. haviṣya-yavāgvoś ca grahaṇaṃ go-balīvarda-nyāyena. ṛjv anyat.

etair vratair apoheyur mahāpātakino malān
upapātakinas tv evaṃ vividhair niyamair imaiḥ. 106.[107]

upapātaka-saṃyukto go-ghno māsaṃ yavān pibet
kṛta-vāpo vased goṣṭhe carmaṇā tenā saṃvṛtaḥ. 107.[108]

caturtha-kālam aśnīyād akṣāra-lavaṇaṃ mitam
go-mūtreṇa caret snānaṃ dvau māsau niyatendriyaḥ. 108.[109]

divānugacchet gās tās[1] tu tiṣṭhann ūrdhvaṃ rajaḥ pibet
śuśrūṣitvā namaskṛtvā rātrau vīrāsano bhavet. 109.[110]

[tiṣṭhantīṣv anutiṣṭhet tu vrajantīṣv apy anuvrajet
āsīnāsu tathāsīno niyato vīta-matsaraḥ. 110.[111]

āturām abhiśastāṃ vā caura-vyāghrādibhir bhayaiḥ
patitāṃ paṅka-lagnāṃ vā sarvopāyair vimocayet].[2] 111.[112]

uṣṇe varṣati śīte vā mārute vāti vā bhṛśam
na kurvītātmanas trāṇaṃ gor akṛtvā tu śaktitaḥ. 112.[113]

ātmano yadi vānyeṣāṃ* gṛhe kṣetre 'thavā khale
bhakṣayantīṃ na kathayet pibantaṃ caiva vatsakam. 113.[114]

anena vidhinā yas tu go-ghno gā anugacchati
sa go-hatyākṛtaṃ pāpaṃ tribhir māsair vyapohati. 114.[115]

kecit tu tribhir varṣair iti paṭhanti. tad ayuktam. adhastād atraiva prāyaścitta-prakaraṇe māsa-traya-grahaṇāt. sarvopapātakeṣu caitad eva vrataṃ kuryur iti vakṣyati cāndrāyaṇa-vaikalpikam avakīrṇi-varjam.[3] evaṃ ca varṣa-trayeṇāsyāsamāna-vidhitvād anyāyya-kalpaneyam.

vṛṣabhaikādaśā gāś ca dadyāt su-carita-vrataḥ
avidyamāne sarva-svaṃ veda-vidbhyo nivedayet. 115.[11]

avidyamānāyām anantara-dakṣiṇāyāṃ carita-prāyaścittasya sarva-svaṃ dakṣiṇā tac caikādaśabhyo go-rūpebhyaḥ sarva-svam arvāg iti sāmarthyād gamyate. gāvo 'nyad vobhayaṃ vā.

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1 ta gās tu

2 These two verses are missing.

3 But note -varjyaṃ below.

etad eva vrataṃ kuryur upapātakino dvijāḥ
avakīrṇi-varjyaṃ śuddhyarthaṃ cāndrāyaṇam athāpi vā.   116.[117]

etad eva go-ghāta-prāyaścittaṃ sarvopapātakeṣv atidiśyate.[1] tad-vikalpena cāndrāyaṇam eva. evaṃ ca sati go-hatyāyāś cāndrāyaṇaṃ na syāt, tad-vaikalpika-sāmarthyāt, yathānyeṣūpapātakeṣu. ata eva pṛthaṅ-nirdeśaḥ. avakīrṇi-varjyam iti cānena pratiṣedha-liṅgena go-vadhādau yad uktā vratāḥ syur iti tad avakīrṇino grahaṇam iti vijñāyate.

avakīrṇī tu kāṇena gardabhena catuṣpathe
pāka-yajña-vidhānena yajeta nirṛtiṃ niśi.   117.[118]

hutvāgnau vidhivad dhomān antataś ca samety ṛcā
vātendra guru-vahnīnāṃ juhuyāt sarpiṣāhutīḥ.   118.[119]

avakirṇī-padārthaṃ prāyaścitta-nimittam avadhārayati.

kāmato retasaḥ-sekaṃ vrata-sthasya dvijanmanaḥ
atikramaṃ vratasyāhur dharma-jñā brahma-vādinaḥ.   119.[120]

evaṃ cākāmato divā rātrau vā pracyutendriyasya laghutaraṃ prāyaścittaṃ syāt. tato 'pi svapna iti. tathā coktaṃ svapne retas-seke brahmacāriṇaḥ "'punar mām' ity ṛcaṃ japed" iti.

mārutaṃ puruhūtaṃ ca guruṃ pāvakam eva ca
caturo vratino hy eti brāhmaṃ tejo 'vakīrṇinaḥ.   120.[121]

yata evam ato, 'vakīrṇī -

etasminn enasi prāpte vasitvā gardabhājinam
saptāgāraṃ cared bhaikṣaṃ sva-karma-parikīrtayan.   121.[122]

tebhyo labdhena bhaikṣeṇa vartayann eka-kālikam
upaspṛśaṃs triṣavaṇam abdenaikena śudhyati.   122.[123]

veda-brahmacāriṇaḥ strī-gamana etat prāyaścittaṃ vijñeyam. evaṃ ca samāna-kāryatvāt pravrajitānām apy evaṃ-vidham eva retaḥ-seka-prāyaścittaṃ pravrajyāvirodhi syāt. teṣāṃ ca skhalitānām anya-prāyaścittānupadeśāt.

jāti-bhraṃśa-karaṃ karma kṛtvānyatamam icchayā
caret sāntapanaṃ kṛcchraṃ prājāpatyam anicchayā.   123.[124]

sāntapanaṃ kṛcchraṃ prājāpatyaṃ ca vakṣyati.

saṃkarāpātra-kṛtyāsu māsaḥ śodhanam aindavaḥ
malinī-karaṇīyeṣu taptaḥ syād yāvakais tryaham.   124.[125]

anyatamam iti vartate. evaṃ cecchayā pratyekaṃ guru-prāyaścittopadeśair anicchayā tasya laghutvam artha-siddham pūrva-śāstrād eva.

turīyo brahma-hatyāyāḥ kṣatriyasya vadhe smṛtaḥ
vaiśye 'ṣṭamo 'ṃśo vṛtta-sthe śūdre jñeyas tu ṣoḍaśaḥ. 125.[126]

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1 iti diśyate

kṣatriyādīnām aparaḥ prāyaścitta-vidhir vaikalpika upapātaka-prāyaścittāc cāndrāyaṇāt. yena strī-śūdra-viṭ-kṣatra-vadha upapātaka-madhya upadiṣṭaḥ. sad-asad-vibhāgāpekṣayā[1] ca kṣatriyādīnām idaṃ vaikalpikam anyat prāyaścittaṃ pūrvoktāt. tathā coktam, vaiśye 'ṣṭamo 'ṃśo vṛtta-stha iti. idaṃ param adhunā kṣatriyādi-vadha eva kṣatriyādi-prāyaścittam upadiśyate, pūrva-ślokopadiṣṭa-prāyaścittād vaikalpikam.

akāmatas tu rājanyaṃ vinipātya dvijottamaḥ
vṛṣabhaika-sahasrā gā dadyāc chuddhyartham ātmanaḥ. 126.[127]

arthāc cedaṃ vittavataḥ prāyaścittam upadiśyate. pūrvaṃ cāvittasya tapaḥ. vakṣyati ca dānaṃ tasya [ca] tapasā[2] vikalpaṃ "dānena vadha-nirṇekaṃ sarpādīnām aśaknuvan" ity evam-ādi. akāmata ity ayaṃ ca pramāda-stutyartho 'rthavādaḥ. yasmān na hy akāmato garīyaḥ prāyaścittam upapadyata ity uktaṃ purastāt. evaṃ tāvat saṃbhavad-vittasya prāyaścittam idam anyad. daridrasya pūrvoktam anūdyate vaikalpikam etasya.

tryabdaṃ cared vā niyato jaṭilo brahma-ha-vratam
vasan dūratare grāmād vṛkṣa-mūla-niketanaḥ. 127.[128]

jaṭila-vacanaṃ niyamārthatvād anyeṣāṃ khaṭvāṅgīty-evam-ādīnāṃ nivṛttyartham.

etad eva cared abdaṃ prāyaścittaṃ dvijottamaḥ
pramāpya vaiśyaṃ vṛtta-sthaṃ dadyād vaika-śataṃ[3] gavām. 128.[129]

saṃbhavad-vittasyedaṃ pūrva-vad vaikalpikam. dvijottama-grahaṇaṃ cetara-varṇa-nidarśanārtham, nāvadhāraṇārtham.

pramāpya śūdraṃ ṣaṇ-māsān etad eva vrataṃ caret
vṛṣabhaikādaśā vāpi dadyād viprāya gāḥ sitāḥ 129.[130]

uktārthaḥ ślokaḥ. sita[4]-varṇā-grahaṇaṃ cātra śuddhi-sāmānyāt. evaṃ ca trīṇy etāni prāyaścittāni kṣatriyādi-vadhe vikalpyante. pūrvoktaṃ cāndrāyaṇam iha ca prakaraṇe go-dānam. brahma-hatyā-prāyaścitta-vikalpaś ca kāma-kṛtaḥ. kecit tu samuccayam etayor asmin prakaraṇa upadiṣṭayoḥ prāyaścittaṃ manyante. samuccayena ślokān paṭhanti "tryabdaṃ carec ca niyataḥ", tathā "pramāpya vaiśyaṃ vṛtta-sthaṃ dadyāc caika-śataṃ gavām". evam eva vṛṣabhaikādaśā gāś cāpīti. tad etad ayuktaṃ śāstra-nyāya-virodhāt, etasyāṃ ca kalpanāyām upapātaka-prāyaścittaṃ cāndrāyaṇaṃ laghu nopapadyeta, guruṇaḥ prāyaścittasya dāna-tapaḥ-samuccayasyopadeśena. tathā ca loke vyavahāraḥ: "paṇa-labhyaṃ hi na prājñaḥ[5] krīṇāti daśabhiḥ paṇaiḥ" iti. vaikalpikayor eva tāvad etayor upadeśe

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1 -āceṣṭayā
2 tasya tapasā
3 dadyāccaikaśataṃ (cf.comm.to v.129.[130]).
4 pīta
5 naḥ prāṇaḥ

cāndrāyaṇasyānarthakyaṃ prāpnotīti. kiṃ punaḥ samuccitayoḥ. atyanta-gurutvāt. tasmāt samuccayābhāvād "vā"-śabdo vikalpārthaḥ paṭhitavyaḥ.

mārjāra-nakulau hatvā cāṣaṃ maṇḍūkam eva ca
śva-godholūka kākāṃś ca śūdra-hatyā-vrataṃ caret. 130.[131]

samuccitānāṃ vadha etat prāyaścittam. tathā ca vakṣyati "asthimatāṃ tu sattvānāṃ sahasrasya pramāpane" iti. apare tu laghutvād eteṣāṃ śūdra-jātānāṃ pratilomānām Āyogava-Kṣattṛ-Caṇḍālānāṃ yad vadhe prāyaścittaṃ tad etat samasta-vadha iti. pratyekaṃ tu vadha idam anyat prāyaścittaṃ pūrvasmāl laghūpadiśyate.

payaḥ pibet tri-rātraṃ vā yojanaṃ vādhvano vrajet -
asamarthaḥ sann adhva-gamanasyātyanta-vṛddho gamyate -
upaspṛśet sravantyāṃ vā sūktaṃ vābdaivataṃ japet. 131.[132]

samudra-gāminyāṃ viśiṣṭāyāṃ snāyādity arthaḥ. sa-pariṣkara-snānopadeśa-parataś caitat sāmarthyād viśiṣṭam upadiśyate. <u>sūktaṃ vābdaivataṃ japet</u>. sarveṣu ca payaḥ-pānaṃ sāmarthyād upavāso vā tri-rātraṃ sapratyayāpratyaya-vadhopekṣayā.

abhriṃ kārṣṇāyasīṃ dadyāt sarpaṃ hatvā dvijottamaḥ
palāla-bhārakaṃ ṣaṇḍe saisakaṃ caika-māṣakam. 132.[133]

palālenāsya māṣakasya ca samuccaya ānantarya-sāmarthyād vijñeyaḥ. nābhryā. palālaṃ[1] cārthāt[2] gave go-pataye vā brāhmaṇāya.

ghṛta-kumbhaṃ varāhe tu tila-droṇaṃ tu tittirim
śukaṃ dvihāyanaṃ vatsaṃ krauñcaṃ hatvā tri-hāyanam. 133.[134]

hatvā haṃsaṃ valākāṃ ca bakaṃ barhiṇam eva ca
vānaraṃ śyena-bhāsau ca sparśayed brāhmaṇāya gām. 134.[135]

samasta-vadha etat prāyaścittaṃ vibhāgānupadeśāt, goś ca mahattvāt, yathā "mārjāra-nakulau hatvā" ity evam-ādi. yatra samastānām apy upadeśe pratyekam icchati tatra pṛthag grahaṇaṃ karoti. tathā copariṣṭāt pradarśayiṣyāmaḥ.

vāso dadyād dhayaṃ hatvā pañca nīlān vṛṣān gajam
aja-meṣāvanaḍvāhaṃ kharaṃ hatvaika-hāyanam. 135.[136]

nigada-vyākhyāta-ślokaḥ. ajāvika-vadhaś ca saṃkīrṇa-kara uktaḥ. evaṃ ca tadīyaṃ prāyaścittam <u>aja-meṣāvanaḍvāham</u> ity anenopadeśa-sāmarthyād vikalpeta. evam anyatrāpi yojyam.

kravyādāṃs tu mṛgān hatvā - 136.[137]a
vyāghrādīn -
- dhenuṃ dadyāt payaśvinīm 136.[137]b

dhenūpadeśād[3] eva payaḥ siddham. evaṃ ca siddhasyopadeśo 'tiśay-

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1 nābhyāpalālaṃ

2 Or should we read ca dadyāt ?

3 dhenupadeśād

ārtho vijñeyaḥ -

- akravyādān vatsatarīm uṣṭraṃ hatvā tu kṛṣṇalam. 136.[137]cd

jīla[1]-kārmuka-bastāvīn pṛthag dadyād viśuddhaye
caturṇām api varṇānāṃ nārīr hatvā 'navasthitāḥ. 137.[138]

jīlaṃ carma-puṭaṃ dadyāt. brāhmaṇāya tad-upabhoga-deśe. brāhmaṇīm anavasthitāṃ hatvā. kṣatriyāṃ kārmukaṃ brāhmaṇāyaiva. tad-bhṛtyāpaharaṇaṃ rakṣārthaṃ brāhmaṇa-tantrasya. vaiśyāṃ bastaṃ, śūdrām avim. pṛthag-grahaṇāc cātrānyatra samudāyeṣu prāyaścittaṃ na pṛthag-bhāvād iti vijñeyam. gatveti[2] kecit, na yuktam, tad dhiṃsā[3]-prakaraṇān nārīr hatvānavasthitā iti[4] pāṭhat. tathā copasaṃhāraṃ prakaraṇānte kariṣyati, "etair[5] vratair apohyaṃ syād eno hiṃsā-samudbhavam" iti.

dānena vadha-nirṇekaṃ sarpādīnām aśaknuvan
ekaikaśaś caret kṛcchraṃ dvijaḥ pāpāpanuttaye. 138.[139]

anena ca gamyate prāyaścitteṣu dānaṃ prathama-kalpikam, yena tad-abhāve kṛcchram iha śāsti.

asthanvatāṃ tu sattvānāṃ sahasrasya pramāpaṇe
pūrṇe cānasy anasthnāṃ tu śūdra-hatyā-vrataṃ caret. 139.[140]

samudāya[6]-hiṃsāṃ parijñāyāsthimatāṃ ca śūdrasyāvṛttasya hiṃsāyāṃ yat prāyaścittaṃ tac caret. eteṣām eva pratyekaṃ hiṃsāyām adhunocyate.

kiṃcid eva tu viprāya dadyād asthimatāṃ vadhe -
pratyekam ity asyārambha-sāmarthyād vijñāyate -
- anasthnāṃ caiva hiṃsāyāṃ prāṇāyāmena śudhyati. 140.[141]

kṛmi-kīṭavayo hatyā malinī-karaṇeṣūktāḥ. evaṃ ca sati tadīyaṃ prāyaścittaṃ samānāśrayatvād anena vikalpena.

phala-dānāṃ tu vṛkṣāṇāṃ chedane japyam ṛk-śatam
gulma-vallī-latānāṃ ca puṣpitānāṃ ca vīrudhām. 141.[142]

etaccāyajñīye chedana eṣāṃ prāyaścittam. tathā ca vakṣyati "vṛthālambhe 'nugacched gām" ity evamādiḥ.

annādya-jānāṃ sattvānāṃ rasa-jānāṃ ca sarvaśaḥ
phala-puṣpodbhavānāṃ ca ghṛta-prāśo viśodhanam. 142.[143]

pūrvo 'sthimad-anasthimad-vidhir annādi-jātebhyo 'nyatra vijñeyaḥ, asyārambha-sāmarthyāt.

kṛṣṭajānām oṣadhīnāṃ jātānāṃ ca svayaṃ vane
vṛthālambhe 'nugacched gāṃ dinam ekaṃ payo-vrataḥ. 143.[144]

etair vratair apohyam syād eno hiṃsā-samudbhavam
jñānājñāna-kṛtaṃ kṛtsnaṃ śṛṇutānādya-bhakṣaṇe. 144.[145]

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1 jīna-
2 upagamyeti
3 na tu taddhiṃsā
4 iti ca
5 mantrair
6 ityuktaṃ samudāya-

upasaṃhāropanyāsārthaḥ ślokaḥ.

ajñānād vāruṇīṃ pītvā saṃskāreṇaiva śudhyati
mati-pūrvam anirdeśyaṃ prāṇāntikam iti sthitiḥ. 145.[146]

tapta-kṛcchra-sahitena punas-saṃskāreṇa śudhyatīty etad Gautamād vijñāyate, na saṃskāreṇa mātreṇa tasyātyantālpatvāt. tathā ca Gautamaḥ, "amatyā madya-pāne payo ghṛtam udakaṃ vāyuṃ prati try ahaṃ taptāni sa kṛcchras tato 'sya saṃskāraḥ" iti. ihāpi cābhakṣya-prakaraṇe kṛcchra uktaḥ, mūtrādi-prāśane sapratyaye "matyā bhuktvācaret kṛcchraṃ reto viṇ-mūtram eva ca" iti. sa ca tapta-kṛcchro Gautamīyād eva. atra punas-saṃskāraḥ sahakāritvena prāyaścittatayā vijñāyate. evaṃ ca sati na mukhya-surāyāḥ paiṣṭyā amatyā pāna etat prāyaścittam, kiṃ tarhi gauḍīmādhvyor amatyā pāne, tat-pratyāsatteḥ. tathā ca tatra gauḍīmādhvyor [matyā pā]ne kaṇa-piṇyākam abdaṃ prāyaścittaṃ uktam, na paiṣṭyaṃ prāṇāntika-prāyaścitta-vaikalpikam. itarathā hi samānārthatve ko daiva-śapto laghu-prāyaścittaṃ parityajya kaṇādibhakṣaṇam atyantābhipreta[1]-mūla-haraṃ prāṇāntikaṃ kuryāt. tathā ca smṛtyantaram, "[a]-surā-madya-pāne cāndrāyaṇam abhyaset" iti. evaṃ ca sati mukhya-surā-pāna-prāyaścittasya prāṇāntikākhyasyānena laghunātyanta-viprakarṣāt, gauḍī-mādhvyor evāmatyā-pāna etat prāyaścittam. na ca sapratyayāpratyaya-vyatikrama-prayaścittayor eka-viṣayayor ivābheda upapadyate. yathānyatra. etac ca sakṛt pāne asurā-madyayoḥ prāyaścittaṃ sāmarthyād vijñāyate. tathāca smṛtyantaraṃ "pramādān madyam asurāṃ sakṛt pītvā[2] dvijottamaḥ, go-mūtra-yāvakāhāro daśa-rātreṇa śudhyati" iti. mati-pūrvaṃ tu gauḍī-mādhvyoḥ pānam abhyasataḥ anirdeśyam idaṃ prāyaścittam. kiṃ tarhy asyānyat prāṇāntikam eva sa-pratyayābhyāsa-doṣādhikyena yathā paiṣṭyāḥ[3] iti. etasmād eva ca sāmarthyān mukhya-surāpāne 'py apratyaye sa-pratyaya-prāyaścittād īṣad ūnaṃ prāyaścittāntaram utprekṣyam.[4] tathā ca vakṣyati, "śaktiṃ cāvekṣya pāpaṃ ca prāyaścittaṃ prakalpayet" iti.

apaḥ surā-bhājana-sthā madya-bhāṇḍa-sthitās tathā
pañca-rātraṃ pibet pītvā śaṅkha-puṣpī-śritaṃ payaḥ. 146.[147]

apaḥ surā-bhājana-sthāḥ pītvā kasya tatra pratiṣedhaḥ, yathā-saṃbhavaṃ dvijāteḥ. pañca-rātraṃ pibec chaṅkha-puṣpī-śritaṃ payaḥ. evaṃ cāsyānyāhāra-pratiṣedhaḥ. rasasya cāgrahaṇa idaṃ prāyaścittam. rasasya grahaṇe surā-pāna-prāyaścittam eva nyāyyam. asurāmadya-bhāṇḍa-sthitās tv apaḥ pītvā tad-ūnaṃ nyāyyaṃ prāyaścittam. tathā ca kṛta-vibhāga-prāyaścitte te mukhyāmukhya-sure pūrvatra,

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1 gatyānt-
2 tat-pītvā
3 vaiśya
4 upekṣya

tat-sāmarthyād ihāpi prāyaścittayoḥ pūrva-vad guru-laghutva-vibhāgo vijñeyaḥ, tathā vibhāga-vyākhyayā.

spṛṣṭvā dattvā ca madirāṃ vidhivat pratigṛhya ca
śūdrocchiṣṭāś ca pītvāpaḥ kuśa-vāri pibet tryaham. 147.[148]

vidhivac chabdaḥ pratigraheṇaiva saṃbadhyate svasti-vacanādinā.[1] athavā dāne 'py eṣa eva vidhir jñeyaḥ, brāhmaṇasya surāpratigrahe.[2] tat-pratiṣiddhācaraṇe kuśa-vāri-pānaṃ tryaham. pūrvavac cāhāra-pratiṣedhaḥ. śūdrocchiṣṭānāṃ cāpāṃ pāna etad eva syāt prāyaścittam. annasya tu śūdrocchiṣṭasyānyat prāyaścittaṃ vakṣyati, "sapta-rātraṃ yavān pibet" iti. na cātrāgama-pramāṇe 'rthe nyāyāvatāro 'sti, yataḥ nātiśaṅkya eṣa śūdrocchiṣṭa-prāyaścitta-vikalpaḥ.

brāhmaṇas tu surā-pasya gandham āghrāya soma-paḥ
prāṇān apsu trir āyamya ghṛtaṃ prāśya viśudhyati. 148.[149]

surā-pasya surā-gandham āghrāyaitat prāyaścittaṃ kuryāt, nānyam. tac-charīra-gandham. evaṃ ca surāyā 'nyatrāvasthitāyā api gandhopalabdhāv etad eva prāyaścittam etasmāt sāmarthyād vijñāyate. soma-pā-śabda-viśeṣaṇena cāsomapānāṃ brāhmaṇānām atra laghutaraṃ prāyaścittaṃ syāt.

ajñānāt prāśya viṇ-mūtraṃ surā-saṃspṛṣṭam eva ca
punaḥ saṃskāram arhanti trayo varṇā dvijātayaḥ.[3] 149.[150]

surā-saṃspṛṣṭaṃ cāsati rasa-grahaṇe vijñeyam. etasmin vyabhicāre punas saṃskāraḥ dvijātīnāṃ smṛtyantara-sāmarthyāc ca sa-tapta-kṛcchraḥ. tathā ca Gautamīyam atropasaṃharaṇiyam, "mūtra-purīṣa-retasāṃ ca prāśane" ity etat. evaṃ ca sati tapta-kṛcchra-punas-saṃskārau[4] samuccitau prāyaścittam, na punas saṃskāra-mātram. atyanta-laghutvād, ihāpi ca "matyā bhuktvācaret kṛcchraṃ reto viṇ-mūtram eva cā" ity uktam abhojya-prakaraṇe. atha brūyāt tatra mati-pāna ukto mūtrādīnāṃ kṛcchraḥ, iha tv amatyeti. satyam etat, kalpāntaratvāt tu sa-pratyayāpratyaya-vyatikramayor avirodha iti. punas-saṃskāra-grahaṇāc ca sarvasmiṃs tad-dharme prāpta idaṃ niyamārtham ārabhyate -

vapanaṃ mekhalā daṇḍo bhaikṣacaryā vratāni ca
nivartante dvijātīnāṃ punas saṃskāra-karmaṇi. 150.[151]

nigada-vyākhyātaḥ ślokaḥ.

abhojyānāṃ tu bhuktānnaṃ strī-śūdrocchiṣṭam eva ca
jagdhvā[5] māṃsam abhakṣyaṃ ca sapta-rātraṃ yavān pibet. 151.[152]

pati-grahaṇe ca tat-strī-grahaṇe dvijāti-nirdeśa-sāmarthyād eva siddhe punas tad-grahaṇaṃ sarva-varṇārtham idaṃ vijñeyam. eṣu

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1 svavācānādinā
2 -grahaḥ
3 The copyist suggests that surā- to -jātayaḥ is missing or illegible by bracketing the passage in pencil
4 saṃskāreṇa
5 dagdhva

saptarātraṃ yavān pibet. atra ca pānopadeśād yavaiḥ piṣṭair yavāgur upadiśyate, yena drava-dravya-sādhanā hi pāna-kriyā. abhojyaś[1] ca snātaka-vratakādhyāye vyākhyātāḥ.

śuktāni ca kaṣāyāṃś ca pītvā medhyāny api dvijaḥ
tāvad bhavaty aprayato yāvat tan na vrajaty adhaḥ. 152.[153]

medhyāni yāni pratiṣiddhāni. atra cāpakaraṇam eva prāyaścittaṃ nānyat.

viḍ-varāha-kharoṣṭrāṇāṃ go-māyoḥ kapi-kākayoḥ
prāśya mūtra-purīṣāṇi dvijaś cāndrāyaṇaṃ caret. 153.[154]

amatyā prāśanam eṣāṃ etad adhikārāt. tathā cottara-śloke vakṣyati, "ajñātaṃ caiva sūnāstham" iti. mati-pūrve tu prāśana[2] eṣāṃ gurutaraṃ prāyaścittaṃ prakalpyaṃ pariṣadā.[3]

śuṣkāṇi bhuktvā māṃsāni bhaumāni kavakāni ca
ajñātaṃ caiva sūnāstham etad eva vrataṃ caret. 154.[155]

dvijaś cāndrāyaṇaṃ cared iti dvija-grahaṇāt prakaraṇāc cātra śūdrasya vyatikrame prāyaścittābhāvaḥ. brāhmaṇāpāśrita-śūdrasya hi "yathā yathā hi sad-vṛttam ātiṣṭhaty anusūyakaḥ" iti vacanāt pākṣikaṃ syāt prāyaścittaṃ pratiṣedhāt.

kravyāda-sūkaroṣṭrāṇāṃ kukkuṭānāṃ ca bhakṣaṇe
nara-kāka-kharāṇāṃ ca tapta-kṛcchro viśodhanam. 155.[156]

kravyādā gṛdhrādayaḥ, sūkaro viḍ-varāhaḥ, kharādi-sāhacaryād gamyate. evaṃ kukkuṭo grāma-kukkuṭo vijñeyaḥ. tasya pratiṣedhāt pūrvatra, kharādi-sāhacaryād vā. evaṃ ca māṃsa-bhakṣaṇa-pratiṣedho vijñeyaḥ. tatra mūtra-purīṣaṃ pratiṣiddham viḍ-varāha-śloke. yeṣām api kravyāda-prabhṛtīnāṃ tatra mūtra-purīṣam apratiṣiddham, teṣām apīha kharādi-sāhacaryāt pratiṣiddhaṃ tad vijñeyam.

māsikānnaṃ tu yo 'śnīyād asamāvartako dvijaḥ
sa trīṇy ahāny upavased ekāhaṃ codake vaset. 156.[157]

svayaṃ-prārthanayā prārthitasyaitat prāyaścittaṃ māsikānna-bhojane. yasmād uktam, "kāmam abhyarthito 'śnīyat" ity evam-ādi itarathā hi vihita-pratiṣedhaḥ prasajyeta. tathā coktam, "vrata-stham api dauhitraṃ kāmaṃ śrāddhaṃ niyojayet" iti. evaṃ saty asmāt prāyaścittopadeśāt viśeṣa-pratiṣedho 'yaṃ vijñeyaḥ. nātyanta-pratiṣedhaḥ.

vrata-cārī tu yo 'śnīyān madhu māṃsaṃ kathaṃcana
sa kṛtvā prākṛtaṃ kṛcchraṃ vrata-śeṣaṃ samāpayet. 157.[158]

śrāddhe, 'nyatra vā.

biḍāla-kākākhūcchiṣṭaṃ jagdhvāśva-nakulasya ca
keśa-kīṭāvapannaṃ ca pibed brahma-suvarcalām. 158.[159]

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1 abhojyānāṃ   2 śāsanaṃ   3 -dām

ekāham aviśeṣopadeśāt. eteṣām ucchiṣṭa-bhakṣaṇa etat-prāyaścittam. evaṃ ca kākādīnāṃ pratiṣiddhāni[1] dharma-śāstre ucchiṣṭa-mūtra-purīṣa-māṃsa-bhakṣaṇāni śloka-trayeṇa. viḍ-varāha-śloke mūtra-purīṣa-pratiṣedhaḥ, kravyāda-sūkara-śloke māṃsa-bhakṣaṇasya, biḍāla-kākākhūcchiṣṭam ity atrocchiṣṭasya. evaṃ ca sati ya ekatropadiṣṭā anyatra śloke nopadiśyante kukkuṭādayas, teṣāṃ sāhacaryāc chloka-traye 'pi grahaṇaṃ vijñeyam. tac caitad evam ataḥ -

abhojyam annaṃ nāttavyam ātmanaḥ śuddhim icchatā
ajñāta-jagdham udgāryaṃ śodhyaṃ vāpyāśu śodhanaiḥ. 159.[160]

eṣo 'nādyādanasyokto vratānāṃ vividho vidhiḥ
steya-doṣāpahartṝṇāṃ vratānāṃ śrūyatāṃ vidhiḥ. 160.[161]

nigada-vyākhyātaḥ ślokaḥ.

dhānyānna-dhana-cauryāṇi kṛtvā kāmād dvijottamaḥ
sva-jātīya-gṛhād eva kṛcchrābdena viśudhyati. 161.[162]

dhānyaṃ vrīhyādi. annaṃ tad eva saṃskṛtaṃ bhojanīyam, dhanaṃ suvarṇam anyad [vā] vastrādi.[2] dhana-śabdenaiva ca sarva-gṛhītatvād dhānyādi-nirdeśo go-balīvardavad eva. etad uktaṃ bhavati, "yat kiṃcid apahatyā" iti. kāmād iti cāvivakṣitam eva. na hy anyatra viniyogo 'sti, yathā surā-pāna-prāyaścitte. dvijottama-śabdaś ca brāhmaṇa-nirdeśārthaḥ, api-śabdaś cātra sāmarthyāl lupta-nirdeśo draṣṭavyaḥ, brāhmaṇo 'pi brāhmaṇa-gṛhād apahṛtyety[3] arthaḥ. evaṃ ca sati daṇḍenāpūpo vyākhyāta iti. kṣatriyādīnām apy etat prāyaścittaṃ bhavati. itarathā hi sva-jātīya-gṛhād iti kṣatriyādīnāṃ kṣatriyādi-gṛhebhya evaitat prāyaścittaṃ syāt, brāhmaṇa-gṛhāt tu sāmānya-vihitaṃ prāyaścittaṃ cāndrāyaṇādi syāt. na caitad iṣṭaṃ, mahattvāt kṛcchrābda-prāyaścittasya. tasmād idaṃ prāyaścittaṃ sarveṣām eva brāhmaṇādīnāṃ brāhmaṇa-sva-haraṇe syāt, brahma-hatyā prāyaścittavat. evam itaratrāpi vijñeyam.

manuṣyāṇāṃ tu haraṇe strīṇāṃ kṣetra-gṛhasya ca
kūpa-vāpi-jalānāṃ ca śuddhiś cāndrāyaṇaṃ smṛtam. 162.[163]

jalāharaṇam ātmopabhogārthaṃ pratiṣiddham.[4] kūpa-vāpyādes tv āharaṇaṃ paropabhogārtham api. atas tayoḥ svakābhisambandha-mātratvād evāpaharaṇa-doṣa ity etasmād vailakṣaṇyāt pṛthag-grahaṇam. anyo vā samādhir vaktavyaḥ.

dravyāṇām alpa-sārāṇāṃ steyaṃ kṛtvā 'nya-veśmataḥ
caret sāntapanaṃ kṛcchraṃ tan niryāty ātma-śuddhaye. 163.[164]

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1 pratiṣiddham
2 anyad vastrādi
3 abhṛtyety
4 prasiddham

alpa-sārāṇām alpa-mūlyānām alpopabhogānāṃ vā. bhakṣya-bhojyādiṣv anyasya dravya-jātasya gṛhītatvāt ṭrapu-sīsādīnām idaṃ grahaṇaṃ vijñeyam.

bhakṣya-bhojyāpaharaṇe yāna-śayyāsanasya ca
puṣpa-mūla-phalānāṃ ca pañca-gavyaṃ viśodhanam 164.[165]

atra ca[1] saṃkhyā bhakṣya-bhojyādīnām āvṛttyapekṣayā sa-pratyayā-pratyayato vā.

tṛṇa-kāṣṭha-drumāṇāṃ ca śuṣkānnasya guḍasya ca
cela-carmāmiṣāṇāṃ ca tri-rātraṃ syād abhojanam. 165.[166]

tṛṇādīnāṃ sārāpekṣayā prāyaścittam. saty[2] api ca peyatve paya ādīny api bhakṣya-bhojyāntarbhūtāni draṣṭavyāni. <u>śuṣkānnaṃ</u> parpaṭakādi. <u>guḍa</u>-grahaṇaṃ sarva-guḍa-vikārārtham. <u>cela</u>-grahaṇaṃ śāṇa-kṣauma-dukūlādy-artham. kārpāsādīnāṃ tv anyat prāyaścittaṃ vakṣyati.

maṇi-muktā-pravālānāṃ tāmrasya rajatasya ca
ayaḥ-kāṃsyopalānāṃ ca dvādaśāhaṃ kaṇānnatā. 166.[167]

atrāpi sārāsārāpekṣayā sakṛd dharaṇe āvṛttau ca.

kārpāsa-kīṭajīrṇānāṃ dviśaphaikaśaphasya ca
pakṣi-gandhauṣadhīnāṃ ca rajjvāś caiva tryahaṃ payaḥ. 167.[168]

pūrvavad atrāpy apekṣā yojanīyā. hastyādīnāṃ ca sāmānya-vihitam anyad draṣṭavyam iti.

etair vratair apoheta pāpaṃ steya-kṛtaṃ dvijaḥ
agamyāgamanīyaṃ tu vratair ebhir apānudet. 168.[169]

guru-talpa-vrataṃ kuryād retaḥ siktvā sva-yoniṣu
sakhyuḥ putrasya ca strīṣu kumārīṣv antyajāsu ca. 169.[170]

akumārīṣv api Caṇḍālādi-strīṣu cānyad api prāyaścittam vakṣyati, "Caṇḍālāntya-striyo gatvā" ity evam-ādi.

paitṛṣvaseyīṃ bhaginīṃ svasrīyāṃ mātur eva ca
mātuś ca bhrātus tanayāṃ gatvā cāndrāyaṇaṃ caret. 170.[171]

etās tisras tu bhāryārthe nopayacchet tu buddhimān
jñātitvenānupeyās tāḥ patati hy upayann adhaḥ.[3] 171.[172]

mātṛṣvasṛ-mātula-duhitros tv "asapiṇḍās ca yāḥ mātur" ity anena siddhe pratiṣedhe paitṛ-ṣvasreyyāḥ pratiṣedhārthaṃ punar iha grahaṇam. anuvādārtho vāyaṃ śloko varṇanīyaḥ, "asapiṇḍā ca yā mātuḥ" ity anenaiva siddhatvād iti.

amānuṣīṣu puruṣa udakyāyām ayoniṣu
retaḥ siktvā jale caiva[4] kṛcchraṃ sāntapanaṃ caret. 172.[173]

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1 annañca

2 From <u>saty</u> to <u>vakṣyati</u> appears out of place in the ms. as part of the comm. on <u>v</u>. 167.[168]

3 This line is repeated in error

4 jalenaiva

"amānuṣīṣv anaṅge ca Paiśācyāṃ caiva yoṣiti" ity aparaḥ pāṭho 'sya ślokārdhasya. "khe ca" ity apare paṭhanti. amānuṣiṣu baḍabādyāsu.[1] puruṣe cānaṅge. udakyā prasiddhā. ayonau ca jale ca retaḥ siktvā. vyavahiteṣu vakṣyaty anantara-śloke nau-prabhṛtiṣu. kṛcchraṃ sāntapanaṃ caret. tac ca vakṣyati. baḍabādivad gavi prāyaścittam anyam etat. atas tasyānuktatvāt smṛtyantarād varṇanīyam, "... snuṣāyāṃ gavi ca [guru]-talpa-samaḥ"[2] iti.

maithunaṃ tu samāsevya puṃsi yoṣiti vā dvijaḥ
go-yāne 'psu divā caiva savāsāḥ snānam ācaret. 173.[174]

puṃsy uparibhogye pūrva-śloka uktaṃ prāyaścittaṃ guru. idaṃ tv anyad anyatra pradeśe laghu prāyaścittam. yoṣiti vā dvija iti dvija-grahaṇaṃ viśeṣārtham. tat-strī-puṃsayor maithunaṃ viśeṣayati. go-yāne 'psu ca yāne divā caivā yāne 'pi savāsāḥ snānam ācaret. sa-vastra-snānopadeśāc ca nityād adhikaṃ viśiṣṭam idaṃ naimittikaṃ snānam ucyate.

Caṇḍālāntya-striyo gatvā bhuktvā ca pratigṛhya ca
pataty ajñānato vipro jñānāt sāmyaṃ tu gacchati. 174.[175]

Caṇḍālo 'ntyo yeṣām, Āyogavādīnāṃ śūdra-prabhavānāṃ ta ime Caṇḍālāntyāḥ. teṣāṃ strī-pratiṣedhaḥ. prāyaścittaṃ tu vakṣyāmaḥ. patana-sāmyayoḥ ko viśeṣaḥ. prāyaścittena pratyāhāraḥ patane, prāyaścittābhāvas tu sāmye vijñeyaḥ.

vipraduṣṭāṃ striyaṃ bhartā nirundhyād eka-veśmani
yat puṃsaḥ para-dāreṣu tac caināṃ cārayed vratam. 175.[176]

sā cet punaḥ praduṣyet tu sadṛśenopamantritā
kṛcchraṃ cāndrāyaṇaṃ caiva tad asyāḥ pāvanaṃ smṛtam. 176.[177]

ṛjvarthaḥ ślokaḥ. etāvāṃs tu viśeṣaḥ. yat puṃsaḥ strī-saṃparke tad eva tasyā api striyāḥ puruṣa-saṃparke. tad yathā yac chūdrasya brāhmaṇī-gamane, tad eva brāhmaṇyā api śūdra-saṃparke. evaṃ sarva-saṃparke vyākhyeyam.

yat karoty eka-rātreṇa vṛṣalī-sevanād dvijaḥ
tad bhaikṣa-bhug japan nityaṃ tribhir varṣair vyapohati. 177.[1]

Caṇḍālāntya-strī-gamane prāyaścittasyāvidhānāt, śūdrāyāḥ vṛṣalyāḥ pakṣe gamyatvād anadhikṛtatvāc ca, Caṇḍālāntya-strī-gamana[3] idaṃ prāyaścittaṃ draṣṭavyam, adhikṛtatvāt tasyā iti. apare tv akrodhāṃ śūdrāṃ vṛṣalīm āhuḥ. pāṭhāntaraṃ ca kurvanti "tribhir māsaiḥ" iti. tat punar na nyāyyam anadhikṛtatvāt tasyā ity apare.

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1 bandhabāhyāsu

2 gavīva talpasama

3 gamanaṃ

eṣā pāpa-kṛtām uktā caturṇām api niṣkṛtiḥ
patitaiḥ saṃprayuktānām imāḥ śṛṇuta niṣkṛtīḥ. 178.[179]

saṃvatsareṇa patati patitena sahācaran
yājanādhyāpanād yaunān na tu yānāśanāsanāt. 179.[180]

yānāśanāsanair na saṃvatsareṇa, kiṃ tarhi sadya eva. ūrdhvaṃ tasmāt kālād arvāg vā saṃvatsarād yānāśanāsana-mātreṇeti sāmarthyād idaṃ vacanīyam. athavā 'syānyo 'rthaḥ smṛtyantarād ucyate. vyavahita-kalpanayā saṃvatsareṇa patati yānāśanāsanāt. na tu yājanādhyāpanād yaunāt, kiṃ tarhi ebhir yājanādibhiḥ sadyaḥ patati. smṛtyantara-darśanāt. saṃparka-sādṛśyena ca patanaṃ kalpayitavyam. tadīyaṃ ca tasya prāyaścittam. tathā ca darśayati -

yo yena patitenaiṣāṃ saṃsargaṃ yāti mānavaḥ
sa tasyaiva vrataṃ kuryāt tat-saṃsarga-viśuddhaye. 180.[181]

idam api ca prāyaścittaṃ mahāpātakibhir eva saṃbandhe syāt, go-ghātādi-saṃbandhe tu sāmānya-vihitaṃ kalpyam.

patitasyodakaṃ[1] kāryaṃ sapiṇḍair bāndhavair bahiḥ
nindite 'hani sāyāhṇe jñāty-ṛtvig-guru-sannidhau. 181.[182]

jīvata evety arthaḥ tasyāyaṃ vidhir ucyate.

dāsī ghaṭam apāṃ pūrṇaṃ paryasyet pretavat sadā
aho-rātram upāsīrann aśaucaṃ bāndhavaiḥ saha. 182.[183]

nivarteraṃś ca tasmāt tu saṃbhāṣaṇa-sahāsane
dāyādyasya pradānaṃ ca yātrā caiva hi laukikī. 183.[184]

jyeṣṭhatā ca nivarteta jyeṣṭhāvāpyaṃ ca yad dhanam
jyeṣṭhāṃśaṃ prāpnuyāc cāsya yavīyān guṇato 'dhikaḥ. 184.[185]

prāyaścitte tu carite pūrṇa-kumbham apāṃ navaṃ
tenaiva sārdhaṃ prāsyeyuḥ snātvā puṇye jalāśaye. 185.[186]

sa tv apsu taṃ ghaṭaṃ prāsya praviśya bhavanaṃ svakam
sarvāṇi jñāti-kāryāṇi yathā pūrvaṃ samācaret. 186.[187]

ime api pātra-viparyāsoddharaṇe ṣaṭ-ślokokte mahāpātaka-saṃbandha eva syāt. tac coktaṃ "patitasyodakaṃ kāryam"[2] ity evam-ādi. smṛtyantare tu "tyajet pitaram" ity evam-ādi keṣāṃcid eva.

etam eva vidhiṃ kuryād yoṣitsu patitāsv api
vastrānna-pānaṃ deyaṃ tu vaseyuś ca gṛhāntike. 187.[188]

nigada-vyākhyātaḥ ślokaḥ.

enasvibhir anirṇiktair nārthaṃ kiṃcit sahācaret
kṛta-nirṇejanāṃś caiva na jugupseta karhicit. 188.[189]

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1 sapiṇḍasyodakaṃ. Cf. the comm. on v. 186.[187]

2 chedyam

"sarvāṇi jñāti-kāryāṇi" iti mahāpātakebhyo 'nujñānāt go-vadhārthaṃ prakalpyate. "na saṃsargaṃ vrajet sadbhiḥ prāyaścitte 'kṛte sati" ity ubhayatrāpi śakyaḥ saṃparko jñāpayitum. bāla-ghnādyarthaṃ tu punar apodyate -

bāla-ghnāṃś ca kṛta-ghnāṃś ca viśuddhān api dharmataḥ
śaraṇāgata-hantṝṃś ca strī-hantṝṃś ca na saṃvaset. 189.[190]

saṃparkāpavādārtho[1] 'syārambhaḥ. athavā pratyavāyātiśaya-jñāpanārthaḥ.

yeṣāṃ dvijānāṃ sāvitrī nānūcyeta yathā-vidhi
tāṃś cārayitvā trīn kṛcchrān yathā-vidhy upanāyayet. 190.[191]

trayaḥ kṛcchrāḥ, ādyatvāt prājāpatyāḥ. kṛcchrātikṛcchra-parākā ity apare.

prāyaścittaṃ cikīrṣanti vikarma-sthās tu ye dvijāḥ
brahmaṇā ca parityaktās teṣām apy etad ādiśet. 191.[192]

anadhīta-vedā vikarma-sthāś ca ye 'dhīta-vedā api teṣām apīdaṃ prāyaścittam. yad yasya pratiṣiddhaṃ tat tasya vikarma. yathā śūdra-sevanam āryāṇām.

yad garhitenārjayanti karmaṇā brāhmaṇā dhanam
tasyotsargeṇa śudhyanti japyena tapasaiva ca. 192.[193]

pūrvasmin śloke dvijātīnām adhikṛtatvād yad garhitenārjayanti karmaṇā brāhmaṇā dhanam itīdaṃ brāhmaṇa-grahaṇaṃ sarva-dvija-pradarśanārthaṃ vijñāyate. japya-tapasor garhiteṣu sāmānyato 'bhidhānād yo yatra viśeṣeṇa vihitaḥ sa tatra pratyetavyaḥ. tayoś ca prāptayor api satṛr dhanotsargārthaṃ grahaṇam.

japitvā trīṇi sāvitryāḥ sahasrāṇi samāhitaḥ
māsaṃ goṣṭhe payaḥ pītvā mucyate 'sat-pratigrahāt. 193.[194]

asat-pratigrahasya viśeṣa-vidhiḥ.

upavāsa-kṛśaṃ[2] taṃ tu go-vratāt punar āgatam
praṇataṃ prati pṛccheyuḥ sāmyaṃ saumyecchasīti kim. 194.[195]

satyam uktvā tu vipreṣu vikired yavasaṃ gavām
gobhiḥ pravartite tīrthe kuryus tasya parigraham. 195.[196]

ṛjvarthaṃ śloka-dvayam.

vrātyānām yājanaṃ kṛtvā pareṣām antya-karma ca
abhicāram ahīnaṃ ca tribhiḥ kṛcchrair viśudhyati. 196.[197]

pareṣām asaṃbandhānām ity arthaḥ. tathā coktam, "guroḥ pretasya śiṣyas tu pitṛ-medhaṃ samācaran, pretāhāraiḥ[3] samaṃ tatra daśa-rātreṇa śudhyati" iti. yājanādhikārāc cābhicārāhīnayor api yājanārthaṃ vacanam. na tv ātmārthe pratiṣedhaḥ. evaṃ ca śrutir "ahīna-yājanam akāryam" iti. anabhicaraṇīyābhicāre caitat prāy-

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1 samarkāvapādārthā

2 -kṛtaṃ

3 vratāhāraiḥ

aścittam. tathā cokto 'bhicaraṇīyābhicāraḥ, "vāk śastraṃ vai brāhmaṇasya tena hanyād arīn dvijaḥ" iti.

śaraṇāgataṃ parityajya vedaṃ viplāvya ca dvijaḥ
saṃvatsaraṃ yavāhāras tat-pāpam apasedhati. 197.[198]

evaṃ ca sati vidvadbhiḥ prāyaścittī śaraṇāgato na parityajanīyaḥ, kiṃ tarhi deyam eva tasya yathā-śāstraṃ prāyaścittam. athavā loka-prasiddha eva śaraṇāgataḥ tat-parityāge, ubhayor vā. veda-viplāvanam anadhyāpyādhyāpanam anuyoga[1]-dānaṃ vā dhanārtham. tathā ca smṛtyantaraṃ "dattvānuyogān[2] dhana-hetoḥ patitān Manur abravīt" iti.

śva-sṛgālakharair daṣṭo grāmyaiḥ kravyādbhir eva ca
narāśvoṣṭra-varāhaiś ca prāṇāyāmena śudhyati. 198.[199]

ṣaṣṭhānna-kālatā māsaṃ saṃhitā-japa eva vā
homāś ca śākalā[3] nityam apāṅktyānāṃ viśodhanam. 199.[200]

apāṅktyāḥ stena-patitādayaḥ. tathā coktam, "ye stena-patita-klībā" ity evam-ādi. teṣāṃ yāny avihita-prāyaścittāny apāṅktya-karaṇāni. tatredaṃ prāyaścittam pūga-yājanādau. śākala-homānāṃ na[4] vikalpaḥ pūrveṇa nitya-vacanāt.

uṣṭra-yānaṃ samāruhya khara-yānaṃ tu kāmataḥ -
daṇḍāpūpikayā coṣṭra-kharayor avyavadhāna etad eva syāt, īṣad adhikaṃ vā -
- snātvā ca vipro dig-vāsāḥ prāṇāyāmena śudhyati. 200.[201]

vinādbhir apsu vānārtaḥ śarīraṃ sanniṣevya tu
sa-celo jalam āplutya gām ālabhya[5] viśudhyati. 201.[202]

jala-grahaṇaṃ ca sa-vidhi-snānārtham.

vedoditānāṃ nityānāṃ karmaṇāṃ samatikrame
snātaka-vrata-lope ca prāyaścittam abhojanam. 202.[203]

nityānāṃ pradhāna-karmaṇām aghihotrādīnām ativartane 'bhojanam. śrautaṃ ca nānārthatvāt samuccīyate. guṇa-karmaṇāṃ vā. snātaka-vrata-lope cānirdiṣṭa-prāyaścittam idam eva syāt.

huṅ-kāraṃ brāhmaṇasyoktvā tvaṃ-kāraṃ ca garīyasaḥ
snātvānaśnann ahaḥ śeṣam abhivādya prasādayet. 203.[204]

viśiṣṭa-snāna-codaneyaṃ nityādadhikā nimittakīti vijñeyā.

tāḍayitvā tṛṇenāpi kaṇṭhe vābadhya vāsasā
vivāde vā vinirjitya praṇipatya prasādayet. 204.[205]

vivādaś ca laukiko vā kalaho vijñeyaḥ, netaraḥ, tasya vāda-saṃjñatvāt.

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1 aniyoga-
2 datvāniyogād
3 sakalā
4 ca
5 gāmyālaṃhya

avagūrya tv abda-śataṃ sahasram abhihatya ca
jighāṃsayā brāhmaṇasya narakaṃ pratipadyate. 205.[206]

na parihāsataḥ.

śoṇitaṃ yāvataḥ pāṃsūn saṅgṛhṇāti mahītale
tāvanty abda-sahasrāṇi tat-kartā narake vaset. 206.[207]

prāyaścittam idānīṃ tasya karmaṇo vivakṣann idam āha: -

avagūrya caret kṛcchram atikṛcchraṃ nipātane
kṛcchrātikṛcchrau kurvīta viprasyotpādya śoṇitam. 207.[208]

sarvo brāhmaṇādi-varṇaḥ. "brāhmaṇasya rujaḥ-kṛtyam" iti caitaj jāti-bhraṃśa-kara-madhya upadiṣṭam. yataḥ tadīyena prāyaścittena[1] kṛcchrātikṛcchrau vikalpitau syātām.

anukta-niṣkṛtīnāṃ tu pāpānām apanuttaye
śaktiṃ cāvekṣya pāpaṃ ca prāyaścittaṃ prakalpayet.[2] 208.[209]

Caṇḍālādīnāṃ pratilomānāṃ hiṃsāyām anuktā niṣkṛtiḥ, athavā kāraṇe kṛtānujñāyāṃ ca noktā niṣkṛtiḥ, brāhmaṇa-vadhādiṣu āyudha-dānādibhir hantuḥ prītyartham. eteṣu śaktiṃ cāvekṣya sādhana-vayo-'vasthā-śarīra-sāmarthya-kṛtām adhyayana-vijñānādi-kṛtāṃ ca pāpaṃ ca guru-laghutā-viśeṣeṇa sapratyayāpratyaya-viśeṣeṇa ca. sapratyaye 'pi ca krodhādyanubandhena prāyaścittaṃ prakalpayed ity arthaḥ. pariṣad daśāvarā tryavarā vā. athavā "eko 'pi vedavid dharmam" iti vakṣyati.

yair yair upāyair enāṃsi mānavo vyapakarṣati
tān vo hy upāyān vakṣyāmi devarṣi-pitṛ-sevitān. 209.[210]

mānava-grahaṇaṃ sarva-varṇārthaṃ. devādi-grahaṇaṃ cādharma-kṣay-opāya-stutyartham.

tryahaṃ prātas tryahaṃ sāyaṃ tryaham adyād ayācitam
tryahaṃ paraṃ ca nāśnīyāt prājāpatyaṃ caran dvijaḥ. 210.[211]

go-mūtraṃ go-mayaṃ kṣīraṃ dadhi sarpiḥ kuśodakam
eka-rātropavāsaś ca kṛcchraṃ sāntapanaṃ smṛtam. 211.[212]

kṛcchra-sādhyatvāt kṛcchra-pratimo[cana]-vacanāt[3] vā kṛcchram.

ekaikaṃ grāsam aśnīyāt tryahāṇi trīṇi pūrvavat
tryahaṃ copavased antyam atikṛcchraṃ caran dvijaḥ. 212.[213]

tapta-kṛcchraṃ caran vipro jala-kṣīra-ghṛtānilān
prati tryahaṃ pibed uṣṇān sakṛt-snāyī samāhitaḥ. 213.[214]

yatātmano 'pramattasya dvādaśāham abhojanam
parāko nāma kṛcchro 'yaṃ sarva-pāpāpanodanaḥ. 214.[215]

sa cāyaṃ kṛcchrātikṛcchro Gautamīyo 'bhihitaḥ.

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1 -cittānāṃ

2 vikalpayet

3 patimovacanāt

ekaikaṃ hrāsayet piṇḍaṃ kṛṣṇe śukle ca vardhayet
upaspṛśaṃs tri-ṣavaṇam etac cāndrāyaṇaṃ smṛtam. 215.[216]

etam eva vidhiṃ kṛtsnam ācared yava-madhyame
śukla-pakṣādi-niyataś caraṃs cāndrāyaṇaṃ vratam. 216.[217]

aṣṭāvaṣṭau samaśnīyāt piṇḍān madhyaṃdine sthite[1]
[niyatātmā haviṣyāśī yati-cāndrāyaṇaṃ caran. 217.[218]

caturaḥ prātar aśnīyāt piṇḍān vipraḥ samāhitaḥ]
caturo 'stam-ite sūrye śiśu-cāndrāyaṇaṃ smṛtam. 218.[219]

yathā kathaṃcit piṇḍānāṃ tisro 'śītīḥ samāhitaḥ
māsenāśnan haviṣyasya candrasyaiti salokatām. 219.[220]

etad rudrās tathādityā vasavaś cācaran vratam
sarvākuśala-mokṣāya marutaś ca maharṣibhiḥ. 220.[221]

mahā-vyāhṛtibhir homaḥ kartavyaḥ svayam anvaham
ahiṃsā satyam akrodham ārjavaṃ ca samācaret. 221.[222]

trirahni trir niśāyāṃ ca savāsā jalam āviśet
strī-śūdra-patitāṃś caiva nābhibhāṣeta karhicit. 222.[223]

sthānāsanābhyāṃ vihared aśakto 'dhaḥ śayīta vā
brahmacārī-vratī ca syād guru-deva-dvijārcakaḥ. 223.[224]

sāvitrīṃ ca japen nityaṃ pavitrāṇi ca śaktitaḥ
sarveṣv eva vrateṣv evaṃ prāyaścittārtham ādṛtaḥ. 224.[225]

etair dvijātayaḥ śodhyā vratair āviṣkṛtainasaḥ
anāviṣkṛta-pāpāṃs tu mantrair homair viśodhanaiḥ. 225.[226]

sapta-daśa-ślokāḥ kṛcchrādi-śuddhyarthāḥ ṛjvarthatvān na vyākhyātāḥ. yathā kathaṃcid iti prakṛtānuvādo, na vidhyantaropadeśaḥ. anāviṣkṛta-pāpān mantrān homāṃś ca vakṣyati.

khyāpanenānutāpena tapasādhyayanena ca
pāpa-kṛn mucyate pāpāt tathā dānena cāpadi. 226.[227]

khyāpanānutāpanayoḥ prāyaścittayor ayaṃ vidhyarthaḥ ślokaḥ. tathā ca sati tapaḥ-prabhṛtīnām atra dṛṣṭāntārtham upādānam, na svārtham. tathā dānena cāpadīti vṛddha-strī-bāla-vyādhitādayo dīrgha-kāla-prāyaścittānuṣṭhāne 'samarthās tapasā dānena śudhyante yathā evaṃ khyāpanānutāpābhyām. tathā ca sati khyāpanaṃ prakāśa-prāyaścittena saha samuccīyate sāmarthyāt, na kevalam. anutāpas tūbhābhyām. tatra khyāpanārthavādaḥ,

yathā yathā naro 'dharmaṃ svayaṃ kṛtvānubhāṣate
tathā tathā tvacevāhis tenādharmeṇa mucyate. 227.[228]

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1 vipraḥ samāhitaḥ (by haplography)

śarīra-sthaḥ puruṣaḥ śarīra-śabdena sthānād upacaryate. mañcavat. yena puṇya-pāpayor ātmāśrayaḥ.[1] tathā ca -

kṛtvā pāpaṃ hi santapya tasmāt pāpāt pramucyate
naitat kuryāt punar iti nivṛttyā śudhyate naraḥ. 229.[230]

tathā ca sati nivṛttir api pūrvavat prāyaścittam ity etat siddham.

evaṃ saṃcintya manasā pretya karma-phalodayam
mano-vāṅ-mūrtibhir nityaṃ śubhaṃ karma samācaret. 230.[231]

ubhayam api nivṛttiṃ prāyaścittaṃ ca, yenaikatrānutpattir eva pāpasya, anyatrotpannasya vināśaḥ. yataś caitad evam ataḥ -

ajñānād yadi vā jñānāt kṛtvā karma vigarhitaṃ
tasmād vimuktim anvicchan dvitīyaṃ na samācaret. 231.[232]

jñāna-kṛtasyāpy akuśalasya nivṛttyā śuddhiḥ, kiṃ punar ajñāna-kṛtasyety anena darśayati.

yasmin karmaṇy asya kṛte manasaḥ syād alāghavam
tasmiṃs tāvat tapaḥ kuryād yāvat tuṣṭi-karaṃ bhavet. 232.[233]

prāyaścittābhyāsārtho nimittato 'syārambhaḥ. tasyāyam ubhayatra rahasye prakāśe ca vijñeyaḥ. tathā coktaṃ bhāva-prasādasya ku[śa]la-karma-hetutvam.

tapo-mūlam idaṃ sarvaṃ daiva-mānuṣakaṃ sukham
tapo-madhyaṃ budhaiḥ proktaṃ tapo-'ntaṃ veda-darśanāt. 233.[234]

devasya tāvat sukhasyāṇimādeḥ, mānuṣasya ca śabdādyupabhogasya[2], gandharva-vidyādharādi-sukhasya ca tapa evety avasthā[3] kāraṇam.

brāhmaṇasya tapo jñānaṃ tapaḥ kṣatrasya rakṣaṇam
vaiśyasya tu tapo vārtā tapaḥ śūdrasya sevanam. 234.[235]

prāyaścitta-prakaraṇe 'syopadeśād vijñāyate dṛṣṭārtheṣv api niyamaḥ śuddhi-hetuḥ, kiṃ punar vihita-prāyaścittānuṣṭhānānām. tathā coktaṃ jñānasya śuddhi-hetutvam, "jñānaṃ tapo 'gnir āhāraḥ", "buddhir jñānena śudhyati" iti ca. tasya cārtha-prāptasyātra viśuddhyartha upadeśo vijñeyaḥ.

ṛṣayaḥ śaṃsitātmānaḥ phala-mūlānilāśanāḥ
tapasaiva prapaśyanti tryailokyaṃ sacarācaram. 235.[236]

prāyaścittānuṣṭhānārtha-tapasā paśyanti. seyam evaṃ prāyaścitta-tapaḥ stutiḥ prakaraṇa-sāmarthyād vijñeyā. evam uttara-ślokāḥ.

auṣadhānyagado vidyā daivā ca vividhā sthitiḥ
tapasaiva prasiddhyanti tapas teṣāṃ hi sādhanam. 236.[237]

yad dustaraṃ yad durāpaṃ yad durgaṃ yac ca duṣkaram
sarvaṃ tu tapasā sādhyaṃ tapo hi duratikramam. 237.[238]

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1 -āśrayī

2 upabhogāḥ syuḥ

3 avasthaṃ (!)

graha-nakṣatra-vaiṣamya-nimittā āpad dustarā. durāpaṃ cāntardhānaveśākāśa-gamanādyaiśvarya-jīvitaiva. durgaṃ ca yad durārohaṃ svargādi. yac ca duṣkaraṃ kṛtsna-samudra-pāna-mṛta-sañjīvanādy Agastya-Jamadagni-prabhṛtīnāṃ tat sarvaṃ tapasā śakyam iti. seyam uktasya sāmarthyena prāyaścitta-tapaḥ-stutir eva prakaraṇa-sāmarthyād vijñeyā. yena -

mahāpātakinaś caiva śeṣāś cākārya-kāriṇaḥ
tapasaiva su-taptena mucyante kilbiṣāt tataḥ. 238.[239]

vinaṣṭa-kilbiṣāṇāṃ ca pratibandhābhāvād vihita-karmānuṣṭhāna-tapasā sarvārthena yathoktā siddhiḥ. kiṃcānyat.

kīṭāś caiva pataṅgāś ca paśavaś ca vayāṃsi ca
sthāvarāṇi ca bhūtāni divaṃ yānti tapo-balāt. 239.[240]

kīṭa-pataṅgā agni-praveśa-tapasā, paśavo 'patya-poṣaṇa-saṃvardhanena vāha-kṣīra-dānādibhiś ca, vayāṃsi cāpatya-saṃvardhanena sādhūnāṃ ca sva-māṃsopakāreṇa, sthāvarāṇi ca puṣpa-mūla-phala-chāyādy upakāreṇa, divaṃ yānti tapo-balāt. tapaḥ-stutyarthavādo 'yam. athavā kīṭ[atv]ādi-prāpti-hetu-karma-saṃbandhāt prāyaścittena yasmān mucyante. ata evam idam ucyate. seyam apareṇa prakāreṇa prāyaścitta-stutiḥ. evaṃ ca sati -

yat kiṃcid enaḥ kurvanti mano-vāṅ-mūrtibhir janāḥ
tat sarvaṃ nirdahanty āśu tapasaiva tapo-dhanāḥ. 240.[241]

yataś ca -

tapasaiva viśuddhasya brāhmaṇasya divaukasaḥ
ijyāś ca pratigṛhṇanti kāmān saṃvardhayanti ca. 241.[242]

kāmya-karma-sādhyatvāt tad anuṣṭhātṛṇām. ataś caitan nyāyyaṃ kartum. idaṃ cāparaṃ paśya tapaso mahābhāgyam: -

Prajāpatir idaṃ śāstraṃ tapasaivāsṛjat prabhuḥ
tathaiva vedān ṛṣayas tapasā pratipedire. 242.[243]

Prajāpatir api bhūtvā tapaś-śaraṇa iti kartavyeṣu, kiṃ punar manuṣyā ity evam asya stutitvaṃ boddhayvam.

ity evaṃ tapaso devā mahā-bhāgyaṃ pracakṣate
sarvasyāsya prapaśyantas tapasaḥ puṇyam uttamam. 243.[244]

"tapo-mūlam idaṃ sarvam" ity etasmāt ślokāt prabhṛti yāvad ayaṃ śloka iyaty atra yā stutiḥ sā prakāśa[1]-prāyaścitta-tapasaḥ. athavā "anāviṣkṛta-pāpas tu" ity ataḥ prabhṛti rahasya-prāyaścitta-prakaraṇa-sāmarthyāt tat-tapaḥ-stutiḥ, avirodhād ubhayor vā. athavā tapaḥ-sthitānām apratyayākuśala[2]-karma-nāśāya tapaḥ-stutir iti.

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1 prakāśaṃ

2 apratyayakuṣala-

vedābhyāso 'nvahaṃ śaktyā mahāyajña-kriyā kṣamā
nāśayanty āśu pāpāni mahāpātaka-jāny api. 244.[245]

prāyaścitta-prakaraṇe nitya-karma-praśaṃsanā kasmād yujyata iti. yataḥ eteṣām api pāpa-kṣaya-hetutvaṃ vijñeyam. na kevalam utkarṣārtham eveti. apare tv āhuḥ--anirdiṣṭa-prāyaścittānām enasāṃ pratyaya-kṛtānām apratyaya-kṛtānāṃ cetana-[bhūtān]ām[1] etat prāyaścittam iti. atra dṛṣṭāntam āha: -

yathaidhas tejasā vahniḥ prāptaṃ nirdahati kṣaṇāt
tathā jñānāgninā pāpaṃ kṛtsnaṃ dahati veda-vit. 245.[246]

na kevalaṃ vedābhyāsaḥ, kiṃ tarhi tad-vijñānam api. śuddhaye vedārtha-vidām. itarathā hi--prāyaścitta-prakaraṇe stutir asyānarthikā syāt. apare tu prāyaścittānuṣṭhāna-vijñāna-stutim etāṃ manyante. tad ayuktam, artha-gṛhītatvāt prayoga-vijñānasya. yato 'nyad devatādi-satattva-vijñānam idaṃ vijñeyam. tathā coktam, kṛtsnaṃ dahati veda-vid iti. tad idānīṃ rahasya-prāyaścittam upadiśyate.

sa-vyāhṛtikāḥ sa-praṇavāḥ prāṇāyāmās tu ṣoḍaśa
api bhrūṇa-haṇaṃ māsāt punanty aharaḥ kṛtāḥ. 246.[248]

brahma-hatyāyām abhidhāya, rahasyaṃ surā-pasyedānīm aha.

kautsaṃ japtvāpa ity etad vāsiṣṭhaṃ ca pratīty ṛcaṃ
māhendraṃ śuddhavatyaś ca surā-po 'pi viśudhyati. 247.[249]

kautsaṃ sūktam "apa naḥ śośucad agham" ity aṣṭarca-lakṣitam. vāgdaivikaṃ vāsiṣṭhaṃ "pratistomebhir uṣasaṃ vasiṣṭhāḥ"[2] ity etat. māhendraṃ "mahām Indro ya ojasā"[3] ityetad aṣṭācatvāriṃśad arcam. anye tu māhitraṃ paṭhanti. mantraṃ cemam āhuḥ, "māhitrīṇāmavo 'stu" ity evam. śuddhavatya ṛcaḥ prasiddhāḥ.

sakṛj japtvāsyavāmīyaṃ śiva-saṅkalpam eva ca
apahṛtya suvarṇaṃ tu kṣaṇād bhavati nirmalaḥ. 248.[250]

"asya vāmasya palitasya hotuḥ" iti dvipañcāśad ṛg-lakṣitaṃ sūktam āsyavāmīyaṃ. śiva-saṅkalpam api sūktaṃ "yaj jāgrato dūram udaiti[4] daivam" iti ṣaḍ-ṛg-upalakṣitam. sakṛd iti ca pratyaham etaj-japa-karma-māsaṃ jñeyam adhikārād. uktaṃ hi--api bhrūṇahanaṃ māsād iti.

haviṣpāntīyam abhyasya na tam aṃha itīti ca
japitvā pauruṣaṃ sūktaṃ mucyate guru-talpa-gaḥ. 249.[251]

māsīti vartate sakṛd iti ca. "haviṣpāntam" ity ekonaviṃśarcam. "na tam aṃho na duritam" ity aṣṭarcam. "iti vā itime manaḥ" iti dvādaśarcaṃ "sahasra-śīrṣā puruṣa" iti pauruṣaṃ sūktaṃ ṣoḍaśarcam.

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1 cetanūnām
2 upasaṃviṣṭhā
3 yadajase
4 upaiti

enasāṃ sthūla-sūkṣmāṇāṃ cikīrṣann apanodanam
avety ṛcaṃ japed abdaṃ yat kiṃcedam itīti ca. 250.[252]

arvāṇ mahāpātakebhyaḥ enāṃsi sthūla-sūkṣmāṇīty ucyante, upapātakādīni. teṣām apanodanaṃ cikīrṣan avety ṛcaṃ japed abdam, "ava dvake ava trikā divaś caranti" iti. apare tu sāvitrīm atra paṭhanti. yat kiṃcedam itīti ca iti yāvat: "yat kiṃcedaṃ varuṇa-daivye jane" ity evamādi.

pratigṛhyāpratigrāhyaṃ bhuktvā cānnaṃ vigarhitam
japaṃs taratsamandīyaṃ pūyate mānavas tryahāt. 251.[253]

taratsamandīyaṃ prasiddham.[1]

somāraudraṃ tu bahvenā māsam abhyasya śudhyati
sravantyām ācaran snānam aryamṇām iti vā tṛcam. 252.[254]

somāraudrau mantrau tatra raudro "mā tvā[2] rudra cukrudhāmā namobhiḥ" iti. saumyaḥ "somaḥ pavate janitā matīnām" iti ca. "aryamṇām" ity eṣu mantraḥ ṛgvedād gamayitavyaḥ.

abdārdham indram ity etad enasvī saptakaṃ japet
apraśastaṃ tu kṛtvāpsu māsam āsīta bhaikṣa-bhuk. 253.[255]

abdārdhaṃ ṣaṇ-māsāt "indram idgāthino bṛhad" ity etat saptakaṃ japed aviśeṣāt sarvasminn enasi. apraśastaṃ tu kṛtvāpsu maithunaṃ māsaṃ bhaikṣāhāras tiṣṭhet.

mantraiḥ śākala-homīyair abdaṃ hutvā ghṛtaṃ dvijaḥ
sugurvapy apahanty eno japtvā vā ima ity ṛcam. 254.[256]

"deva-kṛtasyainasaḥ" ity evam-ādayo 'ṣṭau mantrāḥ śākala-homīyāḥ. etair ghṛtam abdaṃ hutvā sugurvapy apahanty enaḥ sarva-mahāpātakāny apīty arthaḥ. japtvā vā "imā[3] rudrāya tavase kapardine kṣayadvīrāya" ity etan mantraṃ saṃvatsaram eva. etāṃ japa-karma pūrveṇa śākala-mantra-homena prāyaścittam. anye tu japtva vā mana ity ṛcaṃ [iti paṭhanti]: sā tu śiṣṭebhya āgamayitavyā. "mano nv āhuvāmahe"[5] ity eṣā.

mahāpātaka-saṃyukto 'nugacced gāḥ samāhitaḥ
abhyasyābdaṃ pāvamānīr bhaikṣāhāro viśudhyati. 255.[257]

pāvamānyaḥ "upāsmai gāyatā nara" ity ārabhya yāvad "yaḥ pāvamānīr adhyeti" ity eṣā ṛk. gavāṃ ca sevanaṃ go-ghāta-prāyaścittam uktam. ihāpi tac-cheṣaṃ draṣṭavyam.

araṇye vā trir abhyasya prayato veda-saṃhitām
mucyate pātakais sarvaiḥ parākaiḥ śodhitas tribhiḥ. 256.[258]

aviśeṣa-vacanād yāṃ kāṃcid veda-saṃhitām iti.

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1 taratsamandyaḥ prasiddhaḥ
2 mātā
3 namo
4 kalaśaṃ
5 manobāhuvāma

tryahaṃ tūpavased yuktas trir ahno 'bhyupayann apaḥ
mucyate pātakaiḥ sarvais trir japitvāghamarṣaṇam. 257.[259]

alpatvāc cāsya prāyaścittasyāśraddadhānānāṃ pravṛttyartham idam āha: -

yathāśvamedhaḥ kratu-rāṭ sarva-pāpāpanodanaḥ
tathāghamarṣaṇaṃ sūktaṃ sarva-pāpāpanodanam. 258.[260]

hatvā lokān apīmāṃs trīn aśnann api yatas tataḥ
ṛgvedaṃ dhārayan vipro nainaḥ prāpnoti kiṃcana. 259.[261]

ṛgveda-grahaṇam itara-veda-pradarśanārtham api syāt. tathā ca darśayati -

ṛk-saṃhitāṃ trir abhyasya yajuṣāṃ vā samāhitaḥ
sāmnāṃ vā sa-rahasyānāṃ sarva-pāpaiḥ pramucyate. 260.[262]

asyeyaṃ stutiḥ pravṛttyarthā.

yathā mahā-hradaṃ prāpya kṣiptaṃ loṣṭaṃ vinaśyati
tathā duścaritaṃ sarvaṃ vede trivṛti majjati. 261.[263]

tac ca vedasya trivṛtyartham idaṃ darśayati.

ṛco yajūṃṣi cānyāni sāmāni vividhāni ca
eṣa jñeyas trivṛd vedo yo vedainaṃ sa veda-vit. 262.[264]

ṛcaḥ prasiddhāḥ. yajūṃṣyādyāni saṃhitāgatāni na tu brāhmaṇa-madhye 'dhītāni pada-kramānvitāni. "yayor ojasā skabhitā rajāṃsi" ity evam-ādīni sāmāni punar vividhāni grāmāraṇyārcika-staubhikāni.

ādyaṃ yat tryakṣaraṃ brahma trayī yasmin pratiṣṭhitā
sa guhyo 'nyas trivṛd-vedo yas taṃ veda sa veda-vit. 263.[265]

yat tryakṣaraṃ brahma varṇa-traya-samudāya oṃ-kāraḥ. yas taṃ veda sa veda-vit. tathā ca brāhmaṇam, "[tad] yathā śaṅkunā sarvāṇi parṇāni" ity evam-ādi. tasya copāsanā purastād ukteti. tathā ca brāhmaṇam, "om ity etad akṣaram udgītham upāsīta" iti.

iti Bhāruceḥ kṛtau Manu-śāstra-vivaraṇa ekādaśo 'dhyāyaḥ.

XII

cāturvarṇyasya kṛtsno 'yam ukto dharmas tvayānagha
karmaṇāṃ phala-nirvṛttiṃ śaṃsa nas tattvataḥ parām. 1.

nanu cāturvarṇasya vacanād ihāśrama-dharma-vyudāsa iti. na vyudāsaḥ, jāter avināśād anapāyāc cāśrama-dharmā api varṇa-dharmā eva. tathā ca kṛtvoktam, "bhagavān sarva-varṇānāṃ yathā-vad anupūrvaśaḥ" ity evam-ādi. asya prativacanaṃ "varṇa-dharmān nibodhata" iti. kṛtsna-vacanaṃ cātra prāyaścittābhidhānāpekṣam. yenāsmin saty asya dharma-śāstrasya samasta-puruṣārtha-sādhaka-tvaṃ bhavati. vākya-traye cādṛṣṭa-dṛṣṭa-puruṣārtha-samāptiḥ. yathā:idaṃ kartavyam, idam akartavyam, mohād akuśala-karma-nimitte ca kadācit pratiṣedha-śāstra-vyatikrame satīdaṃ prāyaścittam anuṣṭheyam iti. atra dṛṣṭārthā[1] puruṣārtha-samāptiḥ, āyur-vedavat. ato yuktam idam āha prāyaścittābhidhānāpekṣaṃ kṛtsna-grahaṇam, na tu yat pūrvam uktam "eṣa vo 'bhihito dharmo brāhmaṇasya caturvidhaḥ" ity evam-ādi. "karmaṇāṃ phala-nirvṛttim" iti caitat prāyaścitte 'nanuṣṭhite iyam[2] iti prakaraṇa-sāmarthyāt akuśala[3]-dharmāpekṣaṃ pradhānato[4] vijñeyam. evaṃ ca satīdaṃ mahato 'nartha[5]-lakṣaṇasyādharma-vipākasya narakādi-sthāneṣu yātanā-pradarśanaṃ prāyaścittānuṣṭhāna-śeṣatayā kalpiṣyate. laghūpāya-sādhyatvād dharma-kṣayasya prāyaścittopadeśaḥ puruṣār-thakārī saṃpadyate. evaṃ ca tad-upanyāsapara evāyaṃ śloko vedit-avyaḥ.

sa tān uvāca dharmātmā maharṣīn mānavo Bhṛguḥ
asya sarvasya śṛṇuta karma-yogasya nirṇayam. 2.

pratijñā-ślokaḥ. karma-śabdaś ca sādhāraṇo 'pi sann ayam adhar-mārtha-pradhānaḥ prakaraṇād vijñeyaḥ. tathā coktaṃ purastād iti.

śubhāśubha-phalaṃ karma mano-vāg-deha-saṃbhavam
karma-jā gatayo nṛṇām uttamādhama-madhyamāḥ. 3.

mano[6]-vāg-deha-kāraṇaṃ ca saṅkalpokti-kriyārūpam karma-dviprakāraṃ kuśalākuśalatayā bhinnānāṃ gatīnāṃ nimittam. evaṃ ca sati śubha-grahaṇād atra dharma-nirdeśo 'pi prāyaścitta-prakaraṇa-śeṣa eva

1 adṛṣṭārthā
2 'yam anuṣṭheyam
3 kaula- (!)
4 pradhānayo
5 'rtha-
6 dharmasya mano-

praṇāḍikayā vijñeyaḥ.

tasyeha trividhasyāpi[1] tryadhiṣṭhānasya dehinaḥ
daśa-lakṣaṇa-yuktasya mano vidyāt pravartakam. 4.

trividhasyottama-madhyama-jaghanyasya, tryadhiṣṭhānasya kāya-vāṅ-mano-nimittasya, manaḥ pravartakam. yena nāsaṃkalpitaṃ manasā puruṣaḥ śaknoti vaktuṃ kartuṃ vā.

para-dravyeṣv abhidhyānaṃ manasāniṣṭa-cintanam
vitathābhiniveśaś ca trividhaṃ karma mānasam. 5.

para-dravyāpahāra-buddhiḥ. anyas tv āha: mamāpy etat syād ity etat para-dravyābhidhyānam. tac caitat paripelavan. manasāniṣṭaṃ nāma prāṇināṃ jighāṃsā. vitathābhiniveśo dharmādyastitvādiṣu. tathā ca Vyāsaḥ, "anabhidhyā para-sveṣu sarva-sattveṣu sauhṛdam, karmaṇāṃ phalam astīti trividhaṃ karma saṃsmaret" iti.

pāruṣyam anṛtaṃ caiva paiśunyaṃ cāpi sarvaśaḥ
asaṃbandha-pralāpaś ca vāṅ-mayaṃ syāc caturvidham. 6.

satyānṛta-viparītoddeśādi tathākhyaḥ. etad-viparītās tu śubhāḥ priyaṃ satyaṃ hitaṃ svādhyāyaś ceti.

adattānām upādānaṃ hiṃsā caivāvidhānataḥ
para-dāropasevā ca śārīraṃ trividhaṃ smṛtam. 7.

ayam adharmaḥ yo dharmākhyato[2] viparīt[o dattā]dānaṃ[3] paritrāṇam indriya-saṃyamaś ceti. iyaṃ mano-vāg-deha-sādhanā daśa-vidhā pravṛttiḥ. kuśalākuśala-vibhāgena tu viṃśati-prakāraḥ. tathā cobhayathā pradarśiteti.

mānasaṃ manasaivāyam upabhuṅkte śubhāśubham
vācā vācā kṛtaṃ karma kāyenaiva ca kāyikam. 8.

parasya manas-tāpa-janako mānasam eva duḥkhaṃ prāpnoti. evaṃ vāg-apacāre maukya-gad-gadādi-nimittaṃ duḥkham. kāye 'pi caiṣaiva[4] yojanā. sādhanānurūpyeṇaivam aniṣṭa-phala-pradarśanaṃ tannivṛttyartham uttarārthaṃ vā.

śarīra-jaiḥ karma-doṣair yāti sthāvaratāṃ naraḥ
vācikaiḥ pakṣi-mṛgatāṃ mānasair antya-jātitām. 9.

śāstra-nyāya-virodhe nedaṃ hetu-phala-saṃbandha-pradarśanam, kiṃ tarhi trisādhanasyādharmasyānantara-ślokoktasya guru-laghutva-pradarśanam. viśeṣato guror adharmasya parihārārthaṃ jñeyam. prāyaścitta-śeṣaṃ[5] vā prakaraṇāt. mṛga-grahaṇaṃ ca sarva-tiryag-jāti-pradarśanārtham.

vāg-daṇḍo 'tha mano-daṇḍaḥ kāya-daṇḍaś ca te trayaḥ
yasyaite niyatā[6] buddhau tri-daṇḍīti sa ucyate. 10

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1 vividhasyāpi
2 yaddharmālpato
3 viparītādānaḥ
4 cedvaiṣaiva
5 viśeṣaṃ
6 nihatā

tryadhiṣṭhānā eva daṇḍās trayaḥ.

tri-daṇḍam etaṃ nikṣipya sarva-bhūteṣu mānavaḥ
kāma-krodhau ca saṃyamya tataḥ siddhiṃ nigacchati. 11.

tri-daṇḍam etam nikṣipya svātmany upasaṃhṛtya sarva-bhūteṣv avasthitam upaghāta-hetutvena mānavaḥ siddhiṃ nigacchatīti vivakṣitam iti. idaṃ tri-daṇḍopasaṃhārasya karaṇaṃ darśayati. kāma-krodha-saṃyama-pūrvakas tri-daṇḍopasaṃhāraḥ kṛto bhavati. tad-upasaṃhārāc ca tato 'nantaraṃ siddhiṃ nigacchatīty ayam asya phala-nirdeśaḥ. mānava-grahaṇāc ca puruṣa-dharmatvaṃ tri-daṇḍopasaṃhārasya darśayati. idānīṃ kāma-krodha-saṃyamena yasya tri-daṇḍopasaṃhārāt siddhiḥ, taṃ sarva-dharmādhikāra-puruṣaṃ pradarśayitukāma idam āha: -

yo 'syātmanaḥ kārayitā taṃ kṣetra-jñaṃ pracakṣate
yaḥ karoti tu karmāṇi sa bhūtātmocyate budhaiḥ. 12.

asya śarīrasya kriyāyāṃ pravartayitā kṣetra-jñaḥ. śarīre cātma-śabdo gauṇaḥ, ātmārthatvāt. śiraḥ-pāṇyādi-lakṣanas tu bhūta-saṃghāto 'nna-rasa-mayaḥ śarīrākhyaḥ kartā bhūtātmā sa ucyate, bhūta-kāryatvāt.

jīva-saṃjño 'ntarātmānyaḥ sahajaḥ sarva-dehinām
yena vedayate sarvaṃ sukhaṃ duḥkhaṃ ca janmasu. 13.

yeneti tṛtīyayā kāraṇopadeśāt mana idaṃ vijñeyam antaḥ-karaṇa-tvāt. jīva-śabdeneti. ātma-grahaṇaṃ cāmokṣa-prāpter ā-pralayāc ca tad-aviyogo yasmāt. evaṃ ca tasya kāraṇa-nirdeśo yena veday-ate kṣetra-jñaḥ sukha-duḥkham iti. buddhir ity apare. śrotrādi-prāṇādi-samūho liṅgākhya ity anye. antaḥ-karaṇa-pakṣe ca kṣetra-jñasyopalabdhau kāraṇam idaṃ nirdiśyata ity avipratipattiḥ.

tāv ubhau bhūta-saṃpṛktau mahān kṣetra-jña eva ca
uccāvaceṣu bhūteṣu sthitaṃ taṃ vyāpya tiṣṭhataḥ. 14.

mahac-chabdena tad evāntaḥ-karaṇaṃ gṛhyate liṅgādi-śabda-pary-āyaḥ. kṣetra-jñas tu kāmādhikāra-puruṣaḥ sukha-duḥkhopabhoktā. uccāvaceṣu bhūteṣv auttarādharyeṇa vyavasthiteṣv ity arthaḥ. bahula-paryāyo vāyam uccāvaca-śabdaḥ. bahuṣv ity arthaḥ, sthitaṃ taṃ paramātmānaṃ cetanācetana-vyatiriktam upariṣṭād vakṣyamāṇam. vyāpya tiṣṭhataḥ saṃśraya ity arthaḥ. tathā ca Vyāsaḥ: "[dvāv imau puruṣau loke kṣaraś cākṣara eva ca, kṣaraḥ sarvāṇi bhūtāni kūṭastho 'kṣara ucyate. uttamaḥ puruṣas tv anyaḥ paramātmety udāhṛtaḥ, yo loka-trayam āviśya bibharty avyaya īśvaraḥ."[1] iti.

asaṅkhyā mūrtayas tasya niṣpatanti śarīrataḥ
uccāvacāni bhūtāni satataṃ ceṣṭayanti yāḥ]. 15

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1 The quotation is missing (it has been restored with the aid of Medh.), and the whole of śloka 15 is also missing.

uccāvacāni bhūtāni satataṃ [yāḥ asaṅkhyā mūrtīś ceṣṭayanti tāḥ]
tasya paramātmano niṣpatanti śarīrataḥ pradhānād ity uktam.
mūrtayaḥ kārya-kāraṇāni kṣetra-jñasya bhoga-sādhanāni.
aupaniṣadās tu paramātmānam eva śarīra-śabdenāhuḥ.

pañcabhya[1] eva mātrābhyaḥ pretya duṣkṛtināṃ nṛṇām
śarīraṃ yātanārthīyam anyad utpadyate dhruvam. 16.

pañcabhyo bhūta-mātrābhyaḥ sthūlaṃ yātanā-kṣamaṃ narakādiṣv
anyac charīram upapadyate. kuto 'nyat. sūkṣmāl liṅgāt.

tenānubhūya tā yāmīḥ śarīreṇa tu yātanāḥ
tāsv eva bhūta-mātrāsu pralīyante vibhāgaśaḥ. 17.

so 'nubhūyāsukhodarkān doṣān viṣaya-saṅga-jān
vyapeta-kalmaṣo 'bhyeti tāvevobhau mahaujasau. 18.

mahat paramātmānau.

tau dharmaṃ paśyatas tasya pāpaṃ cātandritau saha
yābhyāṃ prāpnoti saṃpṛktaḥ pretyeha ca śubhāśubham. 19.

tau ca tat-kṛtāṃ dharma-gatiṃ dṛṣṭvā.

yady ācarati dharmaṃ sa prāyaśo 'dharmam alpaśaḥ
tair eva cāvṛto bhūtaiḥ svarge sukham upāśnute. 20.

yadi tu prāyaśo 'dharmaṃ sevate dharmam alpaśaḥ
tair bhūtaiḥ sa parityakto yāmīḥ prāpnoti yātanāḥ. 21.

adharma-bhūyastvāt.

yāmīs tā yātanāḥ prāpya sa jīvo vīta-kalmaṣaḥ
tāny eva pañca-bhūtāni punar abhyeti bhāgaśaḥ. 22.

punar asya karma-jasya śarīrasya pratipattyarthaṃ tā eva pañca-bhūta-mātrā abhyeti. yena na tābhir vinā puruṣasycpabhogaḥ saṃbhavati.

etāṃ dṛṣṭvāsya jīvasya gatiṃ svenaiva cetasā -
śāstra-saṃskṛtenety arthaḥ -
- dharmato 'dharmataś caiva dharme dadyāt sadā manaḥ. 23.

etac ca prakaraṇaṃ prāyaścitta-[śeṣatay]ā[2] vijñeyam. athavā kṛtsna-śāstra-śeṣatayaiva vijñeyam. yasmād atreṣṭāniṣṭa-phala-pra darśanam adharma-parihārāya dharma-svīkaraṇāya cārthāt saṃbhavati

sattvaṃ rajas tamaś caiva trīn vidyād ātmano guṇān
yair vyāpy emān sthito bhāvān mahān sarvān aśeṣataḥ. 24.

sattvādīnām ātma-guṇatvaṃ vakṣyati. sattvaṃ jñānaṃ tamo 'jñanam ity evam-ādi. jñānādayaś ca puruṣa-dharmā yataḥ sattvādīnām ātma-guṇatvam ucyate, adhikṛta-dharmādharmāpekṣayā. apare tv āhuḥ--sattvādīnām anātma-guṇānām api tad arthatvād ātma-guṇam idam ucyate, pradhānaṃ cehātma-śabdenocyate.

1 pañcānām 2 prāyaścittatayā

yo yadaiṣāṃ guṇo dehe sākalyenātiricyate[1]
sa tadā tad-guṇa-prāyaṃ taṃ karoti śarīriṇam. 25.

pūrva-karmāśraya-vaśāt kasyacit kadācid atrātireko bhavati.

sattvaṃ jñānaṃ tamo 'jñānaṃ rāga-dveṣau rajaḥ smṛtam
etad vyāptimad eteṣāṃ sarva-bhūtāśritaṃ vapuḥ. 26.

sattvādīnām idaṃ lakṣaṇaṃ sarva-prāṇiṣu.

tatra yat prīti-saṃyuktaṃ kiṃcid ātmani lakṣayet
praśāntam iva śuddhābhaṃ sattvaṃ tad upadhārayet. 27.

karma-pravṛttyeyam samāsataḥ sattva-vṛttir atma-saṃvedyocyate.

yat tu duḥkha-samāyuktam aprīti-karam ātmanaḥ
tad rajo 'pratighaṃ vidyāt satataṃ hāri dehinām. 28.

atrāpi pūrvavad artha-samāyojanā.

yat tu syān moha-saṃyuktam avyaktaṃ viṣayātmakam
apratarkyam avijñeyaṃ tamas tad upadhārayet. 29.

tamo-vṛttir api pūrva-vad vijñeyā.

trayāṇām api caiteṣāṃ guṇānāṃ yaḥ phalodayaḥ
agryo madhyo jaghanyaś ca taṃ pravakṣyāmy aśeṣataḥ. 30.

pratijñā-ślokaḥ.

vedābhyāsas tapo jñānaṃ śaucam indriya-nigrahaḥ
dharma-kriyātma-cintā ca sāttvikaṃ guṇa-lakṣaṇam. 31.

ārambha-rucitā 'dhairyam asatkārya-parigrahaḥ
viṣayopasevā cājasraṃ rājasaṃ guṇa-lakṣaṇam. 32.

lobhaḥ svapno 'dhṛtiḥ krauryaṃ nāstikyaṃ bhinna-vṛttitā
yāciṣṇutā pramādaś ca tāmasaṃ guṇa-lakṣaṇam. 33.

sattvādīnāṃ tribhiḥ ślokaiḥ phalodayo 'yam ucyate.

trayāṇām api caiteṣāṃ guṇānāṃ triṣu tiṣṭhatām
idaṃ sāmāsikaṃ jñeyaṃ kramaśo guṇa-lakṣaṇam. 34.

yat karma kṛtvā kurvaṃś ca kariṣyaṃś caiva lajjati
taj jñeyaṃ viduṣā sarvaṃ tāmasaṃ guṇa-lakṣaṇam. 35.

yenāsmin karmaṇā loke khyātim icchati puṣkalām
na ca śocatyasaṃpattau tad-vijñeyaṃ tu rājasam. 36.

yat sarveṇecchati jñātuṃ yan na lajjati cācaran
yena tuṣyati cātmāsya tat-sattva-guṇa-lakṣaṇam. 37.

caturbhiḥ ślokairartha-nirmalatvāyāyaṃ[2] guṇa-lakṣaṇaḥ pūrva-[ślokārthaḥ punar] ucyate. tal-lakṣaṇam evedaṃ cāparam anena prakāreṇānyathocyate.

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1 sābalyen- (?). After this half-verse there appears a dittographical insertion from the comm. on v.24. In it the correct form cehātma-śabdena occurs, for the ms. cehātma-guṇa-śabdena at 24 itself.

2 nirmalatvādayaṃ

tamaso lakṣaṇaṃ kāmo rajasas tv artha ucyate
sattvasya lakṣaṇaṃ dharmaḥ śraiṣṭhyam eṣāṃ yathākramam. 38.

guṇānā[m eva].

yena yāṃs tu guṇenaiṣāṃ saṃsārān pratipadyate
tān samāsena vakṣyāmi sarvasyāsya yathā-kramam. 39.

upakṣepo vakṣyamāṇasyāyam. so 'yam ucyate.

devatvaṃ sāttvikā yānti manuṣyatvaṃ tu rājasāḥ
tiryaktvaṃ tāmasā nityam ity eṣā trividhā gatiḥ. 40.

samāsa-nirdeśo gater guṇa-nimittāyāḥ.

trividhā trividhaiṣā tu vijñeyā gauṇikī gatiḥ
adhamā madhyamāgryā ca karma-vidyā-viśeṣataḥ. 41.

trividhā satī punaḥ karma-vidyābhiyogāt tridhā bhidyate.
etāsv api navasu vṛttiṣu karma-vidyāyogād eva vṛttaya ānantyena kalpyante.

sthāvaraḥ kṛmi-kīṭāś ca matsyāḥ sarpāḥ sarīsṛpāḥ
paśavaś ca mṛgāś caiva jaghanyā tāmasī gatiḥ. 42.

hastinaś ca turaṅgāś ca śūdrā mlecchāś ca garhitāḥ
siṃhā vyāghrā varāhāś ca madhyamā tāmasī gatiḥ. 43.

cāraṇāś ca suparṇāś ca puruṣāś caiva dāmbhikāḥ
rakṣāṃsi ca piśācāś ca tāmasīsūttamā gatiḥ. 44.

jhallā[1] mallā naṭāś caiva puruṣāś ca kuvṛttayaḥ
dyūta-pāna-prasaktāś ca prathamā rājasī gatiḥ. 45.

rājānaḥ kṣatriyāś caiva rājñāṃ caiva purohitāḥ
vāda-yuddha-pradhānāś ca madhyamā rājasī gatiḥ. 46.

gandharvā guhyakā yakṣā vibudhānucarāś ca ye
tathaivāpsarasaḥ sarvā rājasīṣūttamā gatiḥ. 47.

tāpasā yatayo viprā ye ca vaimānikā gaṇāḥ[2]
nakṣatrāṇi ca daityāś ca prathamā sāttvikī gatiḥ. 48.

yajvāna ṛṣayo devā vedā jyotīṃṣi vatsarāḥ
pitaraś caiva sādhyāś ca dvitīyā sāttvikī gatiḥ. 49

brahmā viśva-sṛjo dharmo mahān avyaktam eva ca
uttamāṃ sāttvikīm etāṃ gatim āhur manīṣiṇaḥ. 50

ekaikasya guṇasya trividhā gatir navabhiḥ ślokaiḥ kīrtitaḥ.

eṣa sarvaḥ samuddiṣṭas tri-prakārasya karmaṇaḥ
tri-vidhas tri-vidhaḥ kṛtsnaḥ saṃsāraḥ sārva-bhautikaḥ. 51

ye 'py atra na kīrtitās te 'py ukta-sādṛśyās traividhyāntarbhūtā eva veditavyāḥ, ity upasaṃhāra-śloko 'yam.

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1 sallā 2 guṇāḥ

indriyāṇāṃ prasaṅgena dharmasyāsevanena ca
pāpās saṃyānti saṃsārān avidvāṃso narādhamāḥ. 52.

indriya-prasaṅgaḥ pratiṣiddha-sevanaṃ dharmasyāsevanaṃ śiṣṭākaraṇam. pratiṣiddha-sevanāc chiṣṭākaraṇāc cākṛta-prāyaścittāḥ santaḥ pāpāḥ saṃyānti saṃsārān. kutaḥ punar hetoḥ, yenāvidvāṃsas te, prāyaścittasyākaraṇāt prativyatikramam. ata eva ca narādhamā ity uktam. tatra pratiṣiddha-sevināṃ tāvad akṛta-prāyaścittānāṃ karma-vipāka-pradarśanārtham idam ārabhyate prakaraṇaṃ prāyaścittānuṣṭhāna-śeṣatayā.

yāṃ yāṃ yoniṃ tu jīvo 'yaṃ yena yeneha karmaṇā
kramaśo yāti loke 'smiṃs tat tat sarvaṃ nibodhata. 53.

bahūn varṣa-gaṇān ghorān narakān prāpya tat-kṣayāt
saṃsārān pratipadyante mahāpātakinas tv imān. 54.

śva-sūkara-kharoṣṭānāṃ go 'jāvi-mṛga-pakṣiṇām
Caṇḍāla-Pulkasānāṃ ca brahma-hā yonim ṛcchati. 55.

kṛmi-kīṭa-pataṅgānāṃ viṇ-bhujāṃ caiva pakṣiṇām
hiṃsrāṇāṃ caiva sattvānāṃ surā-po brāhmaṇo 'sakṛt. 56.

lūtāhisaraṭānāṃ ca tiraścāṃ cāmbu-cāriṇām
hiṃsrāṇāṃ ca piśācānāṃ steno vipraḥ sahasraśaḥ. 57.

tṛṇa-gulma-latānāṃ ca kravyādāṃ daṃṣṭriṇām api
krūra-karma-kṛtāṃ caiva śataśo guru-talpa-gaḥ. 58.

hiṃsrā bhavanti kravyādāḥ kṛmayo 'bhakṣya-bhakṣiṇaḥ
antya-strī-sevinaḥ pretāḥ stenās tv anyonya-ghātinaḥ. 59.

saṃyogaṃ patitair gatvā parasyaiva ca yoṣitam
apahṛtya ca vipra-svaṃ bhavanti brahma-rākṣasāḥ. 60.

maṇimuktāpravālāni hṛtvā lobhena mānavaḥ
vividhāni ca ratnāni jāyate hema-kartṛṣu. 61.

dhānyaṃ hṛtvā bhavatyākhuḥ kāṃsyaṃ haṃso jalaṃ plavaḥ
madhu daṃśaḥ payaḥ kāko rasaṃ śvā nakulo ghṛtam, 62.

māṃsaṃ gṛdhro vapāṃ madgus tailaṃ vai taila-pāyikaḥ
cīrīvākas tu lavaṇaṃ balākā śakunir dadhi. 63.

kauśeyaṃ tittirīr hṛtvā kṣaumaṃ hṛtvā tu darduraḥ
kārpāsaṃ tāntavaṃ krauñco godhā gāṃ vāg-gudo guḍam. 64.

chucchundariḥ 'subhān gandhān patraśākaṃ tu barhiṇaḥ
śvā-vit kṛtānnaṃ vividham akṛtānnaṃ tu śalyakaḥ. 65.

bako bhavati hṛtvāgniṃ gṛhakārī hy upaskaram
raktāni hṛtvā vāsāṃsi jāyate jīva-jīvakaḥ. 66.

vṛko mṛgebhaṃ vyāghro 'śvaṃ phala-mūlaṃ tu markataḥ
strīm ṛkṣaḥ stokako vāri yānāny uṣṭraḥ paśūn ajaḥ. 67.

stokako vāri peyaṃ jalaṃ plava ity atra[1] sekārtham.

yad vā tad vā para-dravyam apahṛtya balān naraḥ
avaśyaṃ yāti tiryaktvaṃ jagdhvā caivāhutaṃ haviḥ. 68.

striyo 'py etena kalpena coratvaṃ yāḥ prakurvate
eteṣām eva jantūnāṃ bhāryātvam upayānti tāḥ. 69.

svebhyaḥ svebhyas tu karmabhyaś cyutā varṇā hy anāpadi
pāpān saṃsṛtya saṃsārān preṣyatāṃ yānti dasyuṣu. 70.

"indriyāṇāṃ prasaṅgena dharmasyāsevanena ca" ity etasmāc chlokāt prabhṛti pratiṣiddha-sevināṃ akṛta-prāyaścittānām anartha-lakṣaṇaḥ karma-phala-vipāka uktaḥ. idānīṃ śiṣṭasyākriyāyāṃ sva-karma-cyutānām anartha-lakṣaṇaḥ karma-vipākaḥ pradarśayitavya iti. yata idam ārabhyate -

vāntāśyulkāmukhaḥ preto vipro dharmāt svakāc cyutaḥ
amedhya-kuṇapāśī ca kṣatriyaḥ kūṭa-pūtanaḥ. 71.

maitrākṣijyotikaḥ preto vaiśyo bhavati pūya-bhuk
cailāṃśakaś ca bhavati śūdro dharmāt svakāc cyutaḥ. 72.

cailāṃśako śiṅgurukaḥ. yata etad evaṃ ataś "caritavyam ato nityaṃ prāyaścittaṃ viśuddhaye" ity uktam, mā bhūd akṛta-prāyaścittasyeyān karma-phala-vipāko bahu-kālo 'niṣṭa iti. "bahūn varṣa-gaṇān ghorān narakān prāpya tat-kṣayāt"[2] iti. caitad anuvartate. nindita karmābhyāsa-phalam idānīṃ punaḥ spṛśati.

yathā yathā niṣevante viṣayān viṣayātmakāḥ
tathā tathā kuśalatā teṣāṃ teṣūpajāyate. 73.

te 'bhyāsāt karmaṇāṃ teṣāṃ pāpānāṃ alpa-buddhayaḥ
saṃprāpnuvanti duḥkhāni tāsu tāsv iha yoniṣu. 74.

nindita-karmābhyāsād akṛta-prāyaścittā etad īdṛśam aniṣṭaṃ prāpnuvanti.

tāmisrādiṣu cogreṣu narakeṣu vivartanaṃ
asi-patra-vanādīni bandhana-cchedanāni ca. 75.

vividhāś caiva saṃpīḍāḥ kākolūkaiś ca bhakṣaṇaṃ
karaṃbha-vālukātāpān kuṃbhī-pākāṃś ca dussahān. 76.

sambhavāṃś ca viyonīṣu duḥkha-prāyāsu nityaśaḥ
śītā-tapābhighātāṃś ca vividhāni bhayāni ca. 77.

asakṛd garbha-vāseṣu vāsaṃ janma ca dāruṇaṃ
bandhanāni ca kaṣṭāni para-preṣyatvam eva ca. 78.

1 atra 2 prāpyata kṣayān

bandhu-priya-viyogāṃś ca saṃvāsaṃ caiva durjanaiḥ
dravyārjana-vināśaṃ ca mitrāmitrasya cārjanam. 79.

jarāṃ caivāpratīkārāṃ vyādhibhiś copapīḍanam
kleśāṃś ca vividhāṃs tāṃs tān mṛtyum eva ca durjayam. 80.

yādṛśena tu bhāvena yad yat karma niṣevate
tādṛśena śarīreṇa tat tat phalam upāśnute. 81.

saptabhiḥ ślokair aniṣṭa-phalaṃ darśayati - sāttvikena rājasena tāmasena vā bhāvena yad yat karma niṣevate, sāttvikaṃ rājasaṃ tāmasaṃ vā tena tena śarīreṇa tat sadṛśenetyarthaḥ; sattva-bahulena rajo-bahulena tamo-bahulena vā tat tat phalam upāśnute, sāttvikaṃ rājasaṃ tāmasaṃ vāśnute.[1] yataś caitad evaṃ rajas tamo bahulāt karmaṇo 'kuṣala-saṅkalpa-hetor aniṣṭa-phala-prāptiḥ. atas tat-parivarjanena kuśala-saṅkalpa-karmaṇā bhavitavyam.

eṣa sarvaḥ sumuddiṣṭaḥ karmaṇāṃ vaḥ phalodayaḥ - kuṣalākuśala-saṅkalpa-mūlānāṃ śāstra-lakṣaṇānāṃ tad-viparītānāṃ cā[na]rtha-lakṣaṇānām. adhunā -

naiḥśreyasa-karaṃ karma viprasyedaṃ nibodhata. 82.

prāyaścitta-prakaraṇa-sāmarthyād vakṣyamāṇo vedābhyāsādiko[2] vidhiḥ niḥśreyasārtho 'pi sann ātma-śuddhaye saṃpadyata iti vijñeyam. evaṃ hi prakaraṇam anugṛhītaṃ bhavati. athavā 'smiñ chāstre pūrva ābhyudayiko vidhir uktaḥ, adhunā tu naiḥśreyasa-karaṃ karma viprasyedaṃ nibodhata brahma-loka-prāptyarthaṃ mokṣārthaṃ vā. evaṃ ca sati yathā vedasyānte upaniṣado rahasya-brāhmaṇoktā niḥśreyasārtham, evaṃ asminn api dharma-śāstrānte niḥśreyasārthā imā upaniṣado 'bhividhīyante.

vedābhyāsas tapo jñānam indriyāṇāṃ ca saṃyamaḥ
ahiṃsā guru-sevā ca niḥśreyasa-karaṃ param. 83.

kecit tv atra pūrva-pāde dānaṃ paṭhanti, apare dhyānam. tatra vedābhyāso nāma sāṅgopāṅga-[so]sopaniṣatkasya vedasya[3] nitya-karmāvirodhenābhyāso gṛhyate. tapaḥ-śabdena ca nitya-karmāṇy abhidhīyante. cāndrāyaṇādīni ca. jñānaṃ[4] karmāṅga-devatānicintana indriya-saṃyamo 'hiṃsā guru-sevā ca yathoktāḥ.

sarveṣām api caiteṣāṃ śubhānām iha karmaṇām
kiṃcic chreyaskarataraṃ karmoktaṃ puruṣaṃ prati. 84.

jñāna-stutyartho 'yam upanyāsaḥ.

sarveṣām api caiteṣām ātma-jñānaṃ paraṃ smṛtam
tad dhy agryaṃ sarva-vidyānāṃ prāpyate hy amṛtaṃ tataḥ. 85.

ātma-jñāna-praśaṃsārthaḥ ślokaḥ. ato [jñāyate] pūrvatra jñāna-pāṭha eva, na dhyāna-pāṭhaḥ [nāpi] dāna-pāṭhaḥ.[5] ātma-jñānaṃ ca

1 vāteta
2 -ādhiko
3 -paniṣatkalpasya granthārtaṃ no vedasya
4 vijñānaṃ
5 na dhyāna-pāṭhaḥ dānānapāṭhaḥ

kṣetra-jñasya dehendriya-mano-buddhyādibhyo 'nyatrādi-jñānam. tasmin hi saty adhikāra-puruṣa upalabdha-kṣetra-kṣetra-jña-tattvo madhyastho jitendriyo nirhṛta-doṣo viṣayair anabhimanyamānaḥ śruti-niyatam adhikāram sākalyenānutiṣṭhati. yasmāt ato yuktam abhihitam: prāpyate hy amṛtaṃ tata iti. samastasya vyastasya vā paramātmano vedāntopaniṣado vijñānam, karmāṅga-dev[a-t]ājñānaṃ vā. sarvaṃ caitad ātma-jñāna-grahaṇena gṛhyate, tasmāt sāmarthyād avirodhāc ca.

ṣaṇṇām eṣāṃ tu pūrveṣāṃ karmaṇāṃ pretya ceha ca
śreyaskarataraṃ jñeyaṃ sarvadā karma vaidikam. 86.

pūrvopadiṣṭānāṃ vaidikānāṃ nityānāṃ karmaṇāṃ praśaṃsā. atra stutau kāraṇaṃ vakti -

vaidike karma-yoge tu sarvāṇy etāny aśeṣataḥ
antarbhavanti kramaśas tasmiṃs tasmin kriyā-vidhau. 87.

vedābhyāsas tāvat karma-vidhāv aṅgī-bhavati śastra-stotra-graha-yājanādau.[1] tapaś copasad-vratādi[2] karmāṅgam. jñānam uktaṃ kṣetra-jña-vijñānādi. indriya-saṃyamaḥ, "na māṃsam aśnīyān na mithunam upeyāt"ity evam-ādi. ahiṃsā: "tasmād etāṃ rātriṃ prāṇa-bhṛtaḥ prāṇaṃ na vicchindyāt" ity evam-ādi. guru-sevā ṛtvig-anuvṛttiḥ. tac caitad vaidikaṃ karma: -

sukhābhyudayikaṃ caiva naiḥśreyasikam eva ca
pravṛttaṃ ca nivṛttaṃ ca dvividhaṃ karma vaidikam. 88.

etac ca kāraṇa-bhedān karmaṇo dvaividhyaṃ yena atas tat-kāraṇād idam ucyate: -

iha vāmutra vā kāmyaṃ pravṛttaṃ karma kīrtyate -
jñāna-pūrvam api saṅkalpopahatam, kiṃ punar ajñāna-pūrvam.
niṣkāmaṃ jñāna-pūrvaṃ tu nivṛttam upadiśyate. 89.

atra ca nivṛtte karmaṇi jñānopadeśāt pravṛtte karmaṇy ajñāna-saṅkalpo nimittatvenārthād gamyate. idānīṃ kāraṇa-bhinnayoḥ phala-bhedaṃ śāsti sutarāṃ dvaividhya-pradarśakam.

pravṛttaṃ karma saṃsevya devānāṃ eti sārṣṭitām
nivṛttaṃ sevamānas tu bhūtāny atyeti pañca vai. 90

vayu-śarīra ākāśa-śarīro vā sūkṣmo bhavati. tathā coktam, "tad brahma-param abhyeti vāyu-bhūtaḥ sva-mūrtimān". athavā mokṣam anyenopāyenemaṃ śāsti pañca-bhūtātyaya-śabdena. idānīṃ dhyānasya jñānasya vā stuty artham idam ārabhyate: -

sarva-bhūteṣu cātmānaṃ sarva-bhūtāni cātmani
samaṃ paśyan -

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1 -yājanādi

2 upasaṃvṛtādi

samatvena paramātmānaṃ paśyan, ātmavat sarva-bhūtāni paśyann ity arthaḥ -

ātma-yājī - 91c[2]

nivṛtta-karmāvasthaḥ parama-saṃyamavān. anena prasaṃkhyānena. tasya phalam āha: evaṃ yuktaḥ -

- svārājyam adhigacchati. 91d

yathoktena śrutyuktenātma-yājitvenāpavargāya kalpate. svatantraḥ saṃsāre bhavati na karma-kleśa-vaśagaḥ. etac ca prasaṃkhyānaṃ rāga-dveṣa-grahaṇārtha-viyuktaṃ apavargāya syāt. saṃyama-stuty-artho vāyaṃ ślokaḥ. ātma-jñānam tu pūrvatra saṃskṛtam eva. ubhayārtho vā saṃbhavād ubhayatra.

yathoktāny api karmāṇi parihāya dvijottamaḥ
ātma-jñāne śame ca syād vedābhyāse ca yatnavān. 92.

yathoktāny api karmāṇi parihāyety ayam arthavādaḥ, ātma-jñāna-śama-vedābhyāsa-stutaye. na hi nityānāṃ karmaṇāṃ parityāgo 'sty ātmecchayā. śāstratas tu parityāgaḥ pākṣikaḥ puruṣa-medhādiṣv anutyāgena. tad-abhāva-pakṣa anadhikṛta-puruṣa-viṣayam etat trayam.

etad dhi janma-sāmagryaṃ brāhmaṇasya viśeṣataḥ -
viśeṣata iti vacanān na tathā kṣatriya-vaiṣyayoḥ -
- prāpyaitat kṛta-kṛtyo hi dvijo bhavati nānyathā. 93.

vedābhyāsādīnāṃ ṣaṇṇāṃ karmaṇāṃ vaidikānām[1] adhikṛtānāṃ stuty-upasaṃhāra-śloko 'yam.

pitṛ-deva-manuṣyāṇāṃ vedaś cakṣuḥ sanātanam
atarkyaṃ[2] cāprameyaṃ ca veda-śāstram iti sthitiḥ. 94.

pitṛ-deva-manuṣyāṇām astitva-prasiddhaye karmāṅgatvāyādhikāra[3]-puruṣasya vedaś cakṣuḥ. cakṣur iva, cakṣuḥ darśanārthatvāt. yena pitaro veda-vidhyupahṛtam eva bhuñjate, tena vedas teṣāṃ cakṣur ity ucyate. atarkyaṃ cāpauruseyatvāt. aprameyaṃ ca phalato veda-śāstram. yasmāt ataḥ -

yā veda-bāhyāḥ smṛtayo yāś ca kāś ca ku-dṛṣṭayaḥ
sarvās tā niṣphalāḥ pretya tamo-niṣṭhā hi tāḥ smṛtāḥ. 95.

yā veda-bāhyāḥ smṛtaya āgamā ity arthaḥ. puruṣa-dṛṣṭi-prabhavāḥ. tadīyeṣu śāstreṣu yāś ca kāś ca [ku-dṛṣṭayaḥ] sarvās tā niṣphalāḥ pretyādhikāra-virodhena tat-karma-vidhānāt. adhikāra-mūlo dharmo yataḥ, tad-abhāvāt tamo-niṣṭhā hi tāḥ smṛtāḥ. yataś ca -

utpadyante cyavante ca yāny ato 'nyāni kānicit
tāny arvāk kālikatayā niṣphalāny anṛtāni ca. 96.

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1 vaikṛtām
2 aśakyaṃ
3 -tvopādhikāra

ato veda eva svatantro 'nuśāsane 'nya-nirapekṣo bhūtvā, bhūyaḥ pramāṇa-śāstrānuvidhānāc ca. tan-mūlaṃ dharma-śāstram, na tv anyāni tad-vidhāni. puruṣa-kṛtayaḥ kartṛ-samākhyātāḥ. yataś caitad evam ataḥ -

cāturvarṇyaṃ trayo lokāś catvāraś cāśramāḥ pṛthak
bhūtaṃ bhavat bhaviṣyac ca sarvaṃ vedāt prasidhyati. 97.

cāturvarṇyaṃ tāvad bhūtam atikrāntam. kutaḥ. asmād vartamānāc catur-yugād. bhavad vartamānaṃ cāturvarṇyam iti prakṛtam. bhaviṣyac ca tad eva. yad anāgataṃ catur-yuge. athavā deva-catur-yugāpekṣayā 'yaṃ kāla-traya-nirdeṣaḥ cāturvarṇyasya. brahmaṇaḥ kalpāpekṣayā va. vedād eva prasidhyati, nānyataḥ, pratyakṣād anumānād vā, tasya śāstra-lakṣaṇatvāt. tad darśayati. yathā paśutve samāne go-mahiṣāśvādīnāṃ vyakti-saṃsthāna-viśeṣopalabdher eva jāti-bhedānumānam. naivaṃ puruṣatvāviśeṣe brāhmaṇādinām api[1] jāti-bhedānumānam asti, yenānumānatas teṣām api jāti-bhedaḥ pratīyeta. evaṃ ca sati śāstra-lakṣaṇam eva cāturvarṇyam. "vasante brāhmaṇo 'gnīn ādadhīta" ity evam-ādi. tathā coktam, "sarva-varṇesu tulyāsu" ity evam-ādi. vedārthānuvāditvaṃ cāśritya smṛter idam udāharaṇam. tathā ca sati yuktam idaṃ yad avocac chāstra-kāraḥ sarvaṃ vedat prasidyatīti. athavā tad-adhikārāpekṣam idaṃ vacanaṃ "cāturvarṇyaṃ ... vedāt prasidhyati" iti, evaṃ ca trayo lokāḥ tat-phalāḥ[2] karmaṇāṃ gatayaḥ catvāraś cāśramāḥ pūrva-vad vyākaraṇīyam. bhūtaṃ bhavat bhaviṣyac cetīdaṃ na-puṃsaka-liṅgaṃ cāturvarṇya-napuṃsaka-liṅgāpekṣam. itaratra puṃl-liṅga-tvān nidarśanārtham idaṃ vijñeyam.

śabdaḥ sparśaś ca rūpaṃ ca raso gandhaś ca pañcamaḥ
vedād eva prasidhyanti prasūti-guṇa-karmataḥ. 98.

ye hi śabdādayaḥ svargādiṣu śarīra-lakṣaṇa-viṣaya-lakṣaṇāś cotkṛṣṭābhipreta-bhoga-hetavaḥ te vedād eva prasidhyanti, nānya-darśanāt Buddhādi-vacanāt. kiṃ sākṣāt. na, kiṃ tarhi prasūti-guṇa-karmataḥ, prasūtyarthaṃ guṇa-karma. prasūti-guṇa-karmataḥ[3] prasūtyarthaṃ prakṛtānāṃ śabdādīnām. guṇa-karma ca puruṣopakāra-kam. tathā ca loka-prasiddhiḥ: "ko guṇo mama tavopakṛtavataḥ"[4] kaḥ upakāra ity arthaḥ, guṇārtham abhipreta-puruṣārthārtham. karma dharmākhyam. yena dharma eva puruṣopakārāya, nādharmaḥ[5] tad-viśeṣārtham idaṃ guṇa-karma-grahaṇam. evaṃ ca sati na sākṣād vedaḥ śabdādi-hetuḥ, kiṃ tarhy agnihotrādi-karmānuṣṭhāna-dvāreṇa dharmākhyaṃ guṇa-karma-śabdādi-prasūtyartham. evaṃ ca na

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1 apara
2 lokāntaraphalataḥ
3 -karmā 'sya
4 tattvaipavakṛtavatakaḥ
5 nādharmāya

sākṣād vedaḥ śabdādīnāṃ prasūti-nimittaṃ, kiṃ tarhi dharma-praṇādikayā. saiṣā veda-stutir apareṇa prakāreṇa sāmarthyād vijñeyā. athavā śabdādayo vedād eva prasidhyanti, yena prasūtir utpattir guṇa-karmaṇo dharmasya. vedād dharmaḥ. dharmād api śabdādayaḥ svargādiṣu. ata idaṃ ucyate--dharmād eva prasidhyantīti. athavāyam asya śloka-pādasya caturthasya tṛtīyaḥ pāṭhaḥ: vedād eva prasidhyanti prasūter guṇa-karmaṇaḥ. kutaḥ. vedāt. arthas tv anantaropadiṣṭa eva.

bibharti sarva-bhūtāni veda-śāstraṃ sanātanam
tasmād etat paraṃ manye yaj jantor asya sādhanam. 99.

tathā ca brāhmaṇam: "havir agnau hūyate. so 'gnir ādityaṃ gamayati. tat sūryo[1] raśmibhir varṣati. tenānnaṃ bhavati.[2] annād[3] bhūtānām utpattiḥ" sthitis ceti vijñāyate. ihāpi coktam - "agnau prāstāhutiḥ samyag ādityam upatiṣṭhate" ity evamādi. tasmād etat paraṃ manye puruṣārthakāri yat yena kāraṇena jantor asya dharmānuśāsanam. etasmāt kāraṇāt -

senāpatyaṃ ca rājyaṃ ca daṇḍa-netṛtvam eva ca
sarva-lokādhipatyaṃ ca veda-śāstra-vid arhati. 100.

yathā kathaṃcid vedaṃ prakaraṇāt stauti. atra kāraṇaṃ vakti.

yathā jāta-balo vahnir dahaty ārdrān api drumān
tathā dahati veda-jñaḥ karma-jaṃ doṣam ātmanaḥ. 101.

etasmāt kāraṇāt -

veda-śāstrārtha-tattva-jño yatra tatrāśrame vasan
ihaiva loke tiṣṭhan sa brahma-bhūyāya kalpate. 102.

ajñebhyo granthinaḥ śreṣṭhā granthibhyo dhāriṇo varāḥ
dhāribhyo jñāninaḥ śreṣṭhā jñānibhyo vyavasāyinaḥ. 103.

grantha-dhāriṇo dhāriṇaḥ. pūrva-pada-lopo 'tra vijñeyaḥ. yathā Satyabhāmā Bhāmā Devadatto Datta iti. dhāribhyo jñāninaḥ: prayatna-[vi]śeṣad[4] adhikatara-phala-bhājaḥ. jñānibhyo 'dhyavasāyinaḥ karmaṇām anuṣṭhātāraḥ. yasmāt -

tapo vidyā ca viprasya niḥśreyasa-karaṃ param -

samuccaya-prayojanam ācaṣṭe -

tapasā kalmaṣaṃ hanti vidyayā 'mṛtam aśnute. 104.

tapasā kalmaṣaṃ hanti. tapaḥ-śabdena nityāni karmaṇī śrauta-smārtāny ucyanta ity uktaṃ purastāt. teṣāṃ nityānāṃ karmaṇām anuṣṭhānena kalmaṣaṃ hanti. tathā coktaṃ prāyaścitta-prakaraṇe "vedābhyāso 'nvahaṃ śaktyā mahāyajña-kriyā kṣamā, śodhayanty āśu pāpāni mahāpātaka-jāny api" iti. vidyayā paramātmādi-vijñān-

1 tarpayati sūryo
2 saṃbhavati
3 tato ha vai
4 -śeṣād

enety uktaṃ purastāt prakaraṇāt. amṛtam aśnute. sa eva jñāna-karmaṇor avirodhāt samuccayaḥ pūrvopadiṣṭa upasaṃhriyate. amṛtam aśnute mokṣam brahmatvaṃ vā prāpnotīty arthaḥ.

pratyakṣaṃ cānumānaṃ ca śāstraṃ ca vividhāgamaṃ
trayaṃ su-viditaṃ kāryaṃ dharma-śuddhim abhīpsatā. 105.

anumānāgamābhyāṃ dharma-śuddhi [na][1] pratyakṣād, yataḥ tasyopadeśo 'numāna[2]-śuddhyarthaḥ. tat-pūrvakatvād[3] anumānasyāgama-śeṣatvam. api ca pratyakṣasya kvacid iṣyata eva. yataḥ etasyāṃ kalpanāyām ubhaya-śeṣatvād yuktaḥ pratyakṣa-nirdeśaḥ. anumānasyāpy āgamārthaḥ. evaṃ ca sati pratyakṣānumāna-tattvaṃ tarkaḥ. śāstraṃ tu vividhāgamam. bahu-śākho vedaḥ. "eka-viṃśati-dhā bāhvṛcyaṃ eka-śatam adhvaryu-śākhāḥ sahasra-vartmā sāma-vedaḥ". athavā śāstraṃ vividhāgamam, bahu-śākhaṃ dharma-śāstram. avirodhād ubhayaṃ vā śruti-smṛtyākhyam. adhunānumāna-tattvaṃ vijñāna-prayojanam ācaṣṭe.

ārṣaṃ dharmopadeśaṃ ca veda-śāstrāvirodhinā
yas tarkeṇānusandhatte sa dharmaṃ veda netaraḥ. 106.

ārṣam akṛtakatvād. dharmopadeśaḥ smṛtiḥ. tathā cedam ucyate dharma-śāstram. etad dvayaṃ veda-śāstrāvirodhinā, veda-grahaṇāc ca smṛti-grahaṇam api sāmarthyād anuktam apy atra vijñeyam. tad-apekṣitatvāc chruteḥ. anabhidhānaṃ tu chando-bhaṅga-bhayāt. evaṃ ca sati veda-smṛti-śāstrāvirodhinety etad upapannam. prādhānyād vā veda-grahaṇaṃ nidarśanārthaṃ smṛter api. sa ca tarko dviprakāro, yataḥ taṃ viśinaṣṭi veda-śāstrāvirodhinā. yas tarkeṇanusandhatte sandigha-vyāhata-punaruktāśaṅkāyāṃ, sa dharmaṃ veda na kevala-tārkikaḥ. tathā cetihāsaḥ: "kaccin na lokāyatikān brāhmaṇāṃs tāta sevase[4], anartha-kuśalā hy ete mūrkhāḥ[5] paṇḍita-māninaḥ iti. kevalāgamo vā. tathā ca Vyāsa-śloko Bhīmasena-vacanānuvādī, "śrotriyasyeva te rājan Mandakasyālpa-medhasaḥ anuvāka-hatā buddhir naiṣā sūkṣmārtha-darśinī"[6] iti. evaṃ ca satīdam eva nyāyānumāna-nāmnaḥ paramārthatas tarkasya lakṣaṇayā veda-śāstrāvirodhitvam. ato 'nyas tad-virodhi-nyāyānu-mānaṃ tarkābhāsaḥ.[7] tathā coktaṃ nyāyābhāsodāharaṇam, "acintyasyā

1 Omitted 2 -mānaḥ 3 pūrvakalpād 4 trāsatevase
5 mūrkhāḥ (crit.ed. bālāḥ) is recorded elsewhere only in the Maithilī version of the Rāmāyaṇa text.
6 MBh.XII.10.1. Our ms. reads śrotriyasyaiva (so MBh.D6,T2,asso iated with a Kashmir version: Poona edn.,p.CLXIXf.). Our ms.h Nandaka-, not found in MBh. apparatus. Our alpamedhasaḥ is re only in mss. of the Devanagarī version of Arjunamiśra (a Beng scholar of not later than 1600)! On Bengali indebtedness to Southern tradition see V.S.Sukthankar, MBh.I (Poona,1933),p.I
7 tarkābhyāsaḥ

prameyasya" ity atra. na cātropamānādi-pramāṇa-paryudāsaḥ. antarbhāvād yathā saṃbhavaṃ tarkāgamayor eva. ārṣa-śabdena mantrā gṛhyante. tathā ca Śaunakasya grantha ārṣān mantrān darśayati: "idaṃ Vāsiṣṭham idaṃ Vaiśvāmitram ārṣam" iti. dharmopadeśas tu brāhmaṇam. anyat samānam. athavā pāṭhāntareṇārtho 'bhidhīyate: "ārṣaṃ dharmopadeśaṃ tu smṛti-śāstraṃ smṛtyavirodhinā, yas tarkeṇānusandhatte dharmaṃ veda netaraḥ" iti. ayaṃ arthaḥ smṛti-prakaraṇād yuktataraḥ. vedāvirodhinety etad veda-grahaṇam asmin pakṣe mantra-brāhmaṇa-liṅgāpekṣatvāt. tataḥ svātantrya-pakṣe 'pi ca smṛter yujyate. kiṃ punar mantra-brāhmaṇa-liṅga-prabhava-pakṣa utsanna-śākhārthānusmaraṇe ca. tad evaṃ triṣv api ślokārth-eṣu nyāya-stutir iyam, tat-saṃparigrahārthatvāt. nyāya-saṃparigrahaś cāgama-śāstra-vyākhyāna-sahayo yathā syād dharma-viśuddhyarthaḥ. tathā ca śrutir vijñāyate. "devā[1] asmāl lokād amuṃ lokam āyan tān dṛṣṭvābruvan katham anārṣā bhaviṣyāma [ebhyaḥ kar]ma ṛṣiṃ prāyacchan. tasmād yad brāhmaṇo anūcānas[2] tarkayaty ārṣam etad bhavati" iti śruter yukto veda-smṛti-śāstrāvirodhinas tarkasya saṃparigrahaḥ. tad-artha-nirmalatvāya, idānīṃ nyāyopadeśa-prayojanam uttara-prakaraṇād darśayiṣyann idam āha -

naiḥśreyasam idaṃ karma yathoditam aśeṣataḥ
mānavasyāsya śāstrasya rahasyam upadiśyate. 107.

śrotṝn uttara-prakaraṇārtha-śravaṇāyābhimukhī-karoty ādareṇa.

anāmnāteṣu dharmeṣu kathaṃ syād iti ced bhavet
yaṃ śiṣṭā brāhmaṇā brūyuḥ sa dharmaḥ syād aśaṅkitaḥ. 108.

anāmnāteṣv anupadiṣṭeṣu prāyaścitta-lakṣaṇeṣu dharmeṣv anyeṣu ca sāmarthyād anāmnātaṃ cobhayathā smaraṇaṃ sa-granthakam agrantha-kaṃ ca. athavādarśanam evobhayathā smaraṇasyānāmnātatvam. anāmnā-teṣv ajñāteṣu dharmeṣu kiṃ[3] kartavyam iti sandehe satīdam āha yaṃ śiṣṭā brūyuḥ sa dharmaḥ syād aśaṅkitaḥ. yenāmnātatvaṃ anāmnātat-vam vā prati na kaścid dveṣo 'sti teṣām. evaṃ ca kṛtvoktam "ācār-aś caiva sādhūnām" iti. śiṣṭa-brāhmaṇa-lakṣaṇam adhunā vakti.

dharmeṇādhigato yais tu vedaḥ saparibṛṃhaṇaḥ
te śiṣṭā brāhmaṇā jñeyāḥ śruti-pratyakṣa-hetavaḥ. 109.

saparibṛṃhaṇaḥ sāṅga ity arthaḥ. athavā mīmāṃsā-nyāya-vistara-dharma-śāstra-purāṇair aṅgaiś ca saha vedaḥ saparibṛṃhaṇa ucyate. evaṃ ca vyākhyāyamāne prakaraṇān nyāya-saṃparigrahaḥ kṛto bhavati, vidyā-bahutvasya ca mīmāṃsādi-grahaṇena. tad-abhāve

1 devā vā

2 ācānas

3 kīrtiṃ

daśāparā vā pariṣad yaṃ dharmaṃ parikalpayet
tryavarā vāpi vṛtta-sthā taṃ dharmaṃ na vicārayet. 110.

taṃ darśayati: -

traividyo hetukas tarkī nairukto dharma-pāṭhakaḥ
trayaś cāśraminaḥ pūrve pariṣat syād daśāvarā. 111.

traividya-grahaṇena veda-trayādhyetāro gṛhyante. hetukaś cātraividyo 'py āgama-nyāyāvirodhinas tarka-śāstrādhyetā. tarkī cāhaituko 'pi yaḥ pratibhānavān ūhate 'pohate ca. yathā-nyāyaṃ cābhiniviśate aśruta-tarka-śāstro 'pi sva-bhāvataḥ. nairuktaḥ kevalo 'pi. dharma-pāṭhakaś cānitthaṃ-bhūto 'pi. trayaś cāśramiṇaḥ pūrve pravrajitād anye gṛhasthādayaḥ. apare tu tāpasān pūrvāṃs trīn āhuḥ,[1] Gautama-pāṭham āśritya, "brahmacārī gṛhastho bhikṣur vaikhānasaḥ" iti, tāpasasya grāma-praveśa-pratiṣedhāc ca.[2] daśa dharma-saṃśaye adviṣṭāraktāś ca śāstra-jñāḥ santaḥ pramāṇī-bhavanti, tathā coktaṃ sāmānyaṃ sarva-smṛti-lakṣaṇaṃ "vidvadbhiḥ sevitaḥ sadbhiḥ" ity evam-ādi. athavaitāny eva samāsatas tritvena bravīti.

ṛgveda-vid yajur-vic ca sāma-veda-vid eva ca
tryavarā pariṣaj jñeyā dharma-saṃśaya-nirṇaye. 112.

caturdaśa-vidyā-sthāna-pāragā evaite pūrvoktāḥ śiṣṭa-lakṣaṇa-prāptās tritvenocyante. athavā tal-lakṣaṇa-yuktaḥ -

eko 'pi vedavid dharmaṃ yaṃ vyavasyed dvijottamaḥ
sa vijñeyaḥ paro dharmo nājñānām udito 'yutaiḥ. 113.

ajñānāṃ nindārthavādo nivṛttyarthaḥ.

avratānām amantrāṇāṃ* jāti-mātropa-jīvinām
sahasraśaḥ sametānāṃ pariṣattvaṃ na vidyate. 114.

teṣām idānīṃ dharmopadeśa-nivṛttyarthaṃ doṣam āha.

yaṃ vadanti tamo-bhūtā mūrkhā dharmam atadvidaḥ
tat pāpaṃ śatadhā bhūtvā tad vaktṝn anugacchati. 115

etad vo 'bhihitaṃ sarvaṃ niḥśreyasa-karaṃ param
asmād apracyuto vipraḥ prāpnoti paramāṃ gatim. 116

upasaṃhāra-śloko niḥśreyasārthānāṃ karmaṇāṃ vedābhyāsādīnām. tathā ca tad-upaghātārtham uktam. "naiḥśreyasaṃ karma-vidhiṃ viprasyedaṃ nibodhata" iti kecit. vayaṃ tu punaḥ kṛtsna-dharmop-asaṃhārārtham evemam ācakṣmahe.[3] yena nāta ūrdhvaṃ kevala-dharm vakṣyante.[4] tathācānantara-ślokaḥ -

evaṃ sa bhagavān devo lokānāṃ hita-kāmyayā
dharmasya paramaṃ guhyaṃ mamedaṃ sarvam uktavān. 11

Bhṛgur bhagavān śrotṝn sva-śiṣyān evam āha--tathā cāyam eva

1 tāpasāt pūrvāḥ. strīn āhu
2 grāmapraveśapratiṣedhaca
3 ācaṣṭe
4 vakṣyate

dharma-śāstra-pravacane prathame 'dhyāye 'dhikṛtya smaryate, "etad vo 'yaṃ Bhṛguḥ śāstraṃ śrāvayiṣyaty aśeṣataḥ. etad dhi matto 'dhijage sarvam eṣo 'khilaṃ muniḥ" iti. yady ayam upasaṃhāro dharmāṇām uttarās tarhi kim-arthāḥ ślokāḥ. paramātmopāsanārthāḥ. tathā cottaratrādhyātmam eva vakṣyate, na tu dharmāḥ kecana vakṣyante. uktatvāt teṣām. evaṃ ca sati pūrva-śloka uktānāṃ sarva-dharmāṇām upasaṃhārārthaḥ, na tu śāstrasya. śāstraṃ tu paramātma-viṣayam upāsanā-padārthaṃ sādhyātmam uttaratropasaṃhariṣyati: "ity etan mānavaṃ śāstraṃ Bhṛgu-proktaṃ paṭhan dvijaḥ, bhavaty ācāravān nityaṃ yatheṣṭāṃ[1] cāpnuyād gatim" iti. na kevalam etad eva dharma-guhyaṃ yad uktaṃ dharmopasaṃhāre--evaṃ sa bhagavān devo lokānāṃ hita-kāmyayā ity evam-ādi, kiṃ tarhīdaṃ cāparaṃ paramātma-viṣayaṃ tat-prasaṃkhyānam adhyātmopāsanārūpaṃ dharma-guhyam ucyate.

sarvam ātmani saṃpaśyet sac cāsac ca samāhitaḥ
sarvaṃ hy ātmani saṃpaśyan nādharme kurute manaḥ. 118.

kecid āhuḥ kṣetra-jñātma-viṣayaṃ tat-prasaṃkhyānam adhyātmopāsanārūpaṃ dharma-guhyam. na, viruddhatvāt. vakṣyati hi--"praśāsitāraṃ sarveṣām" ity evam-ādi. yata idaṃ paramātma-viṣayam evātma-grahaṇaṃ vijñeyam. tathā ca pradarśayiṣyāmaḥ. ślokam idānīṃ vivṛṇu[ma]ḥ. sarvaṃ yad vakṣyati. sac cāsac ceti tad vyaktāvyaktaṃ sa-vikāraṃ pradhānam[2] ucyate. ātmanīti sarva-veda-śākhopaniṣadas tattve paramātmanīty arthaḥ. adhyastaṃ vyavasthitaṃ tad-adhīna-vṛtti-bheda-pakṣe, tad-ātmakatayā vābheda-pakṣa iti kecit. saṃpaśyed ity upāsītety arthaḥ. katham evaṃ yathāvocāma. tathā ca paśyatir upāsanārtho vijñeyaḥ. tasya viśeṣaṇaṃ samāhitaḥ āstikyena śraddhayā yama-niyamair vā samāhitātmā paśyet. asya phalārthavādaḥ phala-vidhir vāyam: sarvaṃ hy ātmani saṃpaśyan nādharme kurute manaḥ, paramātmatvena sarvam idaṃ paśyan. yataś ca -

ātmaiva devatāḥ sarvāḥ sarvam ātmanyavasthitaṃ
ātmā hi janayaty eṣāṃ karma-yogaṃ śarīriṇām. 119.

yena kāraṇena paramātmaiva devatā vasvādyāḥ sarvā ity adhyātmādhibhūtādhidevatādhiyajña-vyavasthitā ity arthaḥ, ataś ca sarvam ātmanyavasthitaṃ[3] paśyed iti vartate. anena cātmany avasthāna-śabdena bheda-pakṣa eva vijñāyate, nābheda-pakṣaḥ. tathā ca sati yad atrābheda-vacanaṃ tad āgamopapatti-virodhād arthavādīkriyate. evaṃ ca sati paramātmaiva tasyāṃ tasyāṃ karmāṅga-devatāyām avasthitaḥ saṃpradāna-kārakatvena karmatvena copāsanādi-

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1 yatheṣṭaṃ 2 apradhānaṃ

3 After this word a dittographical passage appears, ātmā ... sthitaṃ.

kriyāṇāṃ janayati karma-yogam. kasya. eṣāṃ śarīriṇāṃ śāstra-dharm[eṣv]ādhikṛtānām artha-lakṣaṇeṣu cetareṣu. evam[1] adhikṛta-vidher ayam arthavādo vijñāyate. ādhyātmakam adhunopāsanā-yog-aṃ[2] paramātma-viṣayaṃ bāhyopasaṃhāreṇa darśayati.

khaṃ sanniveśayet kheṣu ceṣṭana-sparśane 'nilam
pakti-dṛṣṭyoḥ paraṃ tejaḥ snehe 'po gāṃ ca mūrtiṣu. 120.

khaṃ sanniveśayet kheṣu, khaṃ bāhyam adhidaivādhibhūtākhyaṃ sanniveśayed, upāsanayā kheṣvādhyātmikeṣu devataikya-pradarśan-ena. evaṃ ceṣṭana-sparśana ādhyātmike bāhyānilaṃ sanniveśayed iti vijñeyam. evaṃ pakti-dṛṣṭyoḥ śārīrayoḥ paraṃ tejaḥ, kasya param, vāyor nirdeśataḥ, sanniveśayed iti sarvatrānuvartate. snehe ādhyātmike 'paḥ, sanniveśyamānānām apāṃ karmatvād ayaṃ dvitīyānirdeśo 'pa iti. gāṃ ca mūrtiṣu, evaṃ sarvatra.

manasīnduṃ diśaḥ śrotre krānte viṣṇuṃ bale haram
vācy agniṃ mitram utsarge prajane ca prajāpatim. 121.

evaṃ sarvatrādhyātmādiṣu vyavasthiteṣu bhinnāsu devatāsv abhinn-am.

praśāsitāraṃ sarveṣām aṇīyāṃsam aṇor api
rukmābhaṃ svapna-dhī-gamyaṃ vidyāt tu puruṣaṃ param. 122.

na saṃsāryātmānaṃ kṣetra-jñam. tathā ca sarva-veda-śāstropani-ṣado yoga-śāstrāni ca. Vyāso 'pi caivam āha, "uttamaḥ puruṣas tv anyaḥ paramātmety udāhṛtaḥ, yo loka-trayam āviśya bibharty avyaya īśvaraḥ" iti. praśāsitāraṃ sarvāsv avasthāsv adhikṛtānāṃ sarveṣāṃ brahmādīnām api. tathā brāhmaṇam, "etasya vā akṣarasya praśāsane, Gārgi[3]..." ity evam-ādy udāharaṇīyam. aṇīyāṃsam aṇor apīti saukṣmyātiśaya-pradarśanam etat paramātmana itarebhyaḥ saṃsāryātmabhyaḥ. rukmābham ity anena śuddhatāsyocyate. tathā ca rahasya-brāhmaṇam vājasaneyinām upaniṣadi, "yo ['śanāyāpip]āse śokaṃ mohaṃ jarāṃ mṛtyum atyeti; etaṃ vai tam ātmānaṃ viditvā" ity evam-ādi. svapna-dhī-gamyam iti taḍ-rūpa-pratipādana-param idam. yathā hi suptāvasthāyāṃ pratyastam-ita-karma-kleśa-sukha-duḥkha-viśeṣaṃ śāntaṃ saṃsāryātma-tattvasya rūpam, evam idaṃ paramātmanas tattvaṃ manasā svapna-dhiyā śakyate sadaivaṃ-rūpam adhigantum. yata idam ucyate, "svapna-dhī-gamyaṃ vidyāt tu puruṣaṃ param" itara-puruṣāpekṣayedam asya paratvam ucyate. tathā coktam asyāsakṛd adhyāsodāharaṇam, karmāṅga-devatā-bhedādhikāra-vyavasthitaṃ ca paramātmānaṃ santam.

etam eke vadanty agniṃ Manum anye Prajāpatim
Indram eke pare prāṇam apare Brahma śāśvatam. 123.

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1 cetareṣāṃ
2 yogānāṃ
3 gojī

evam idaṃ sarva-devatādhikāreṣu vyavasthitaṃ Brahma agnyādi-devatopāsako 'pi prāpnotīti. tathā cāgni-rahasya brāhmaṇaṃ vājasaneyikaṃ "tam etam agnir ity adhvaryava upāsate" ity evam-ādi etat kāṇḍikānte ca sphuṭam eva darśayaty etam artham, "taṃ yathā yathopāsate tad eva bhavati tad vainān[1] bhūtvāvati.[2] tasmād etam evam-vi[t] sarvair evaitair upāsīta" ity evam-ādi. yataś ca -

eṣa sarvāṇi bhūtāni pañcabhir vyāpya mūrtibhiḥ 124ab

mahābhūtākhyābhiḥ sva-karma-kleśāpekṣayā -

janma-vṛddhi-kṣayair nityaṃ - 124c

prāṇinaḥ -

- saṃsārayati cakravat. 124d

tad-upabhogāya vā. aśva-praśāsitā sarveṣām ity avagamyate. yathoktasyopāsanā-yogasyopasaṃhāram adhunā pradarśayann idaṃ tat-phalam ācaṣṭe.

evaṃ yaḥ sarva-bhūteṣu - 125a

vyavasthitaṃ -

- paśyaty ātmānaṃ - 125b[1]

paraṃ yathoktam -

- ātmanā - 125b[2]

svātmanā dṛṣṭvā ca yathopadeśaṃ yāvaj jīvam upāste -

sa sarva-samatām etya brahmābhyeti paraṃ padam. 125cd

phala-vidhir eṣa āgamopapattibhyāṃ vijñeyaḥ. na phalārthavādaḥ. evam idaṃ paramātma-yoga-prasaṃkhyānopāsanā-phalam upasaṃhṛtya śāstram adhunopasaṃharati.

ity etan Mānavaṃ śāstraṃ Bhṛgu-proktaṃ paṭhan dvijaḥ
bhavaty ācāravān nityaṃ yatheṣṭāṃ[3] cāpnuyād gatim. 126,

śāstreṇa hi prabodhyamāno 'vaśyam ācāravā[n bhavaty avineyo 'pi kālānta]reṇa, kiṃ punar vineyaḥ, yena hetau saty avaśyaṃ-bhāvi tat-phalaṃ loke dṛṣṭam. tad-anuṣṭhānāc ceṣṭa-kāma-saṃ[prāptiḥ].

[<u>iti Bhāruci-kṛtaṃ Manu-śāstra-vivaraṇaṃ samāptam</u>].

---

1 dvaicaināṃ

2 bhūtvā bhavati

3 yatheṣṭaṃ

A P P E N D I X I

INDEX OF CITATIONS AND ALLUSIONS

1. Smṛti and dharma-sūtra authors (except Manu)

Āpastamba (named) 11.53[54]
Āpastamba (unnamed) 8.226[227]; 9.80; 11.5
Baudhāyana (unnamed) 9.7
Bṛhaspati (named) 8.43
Bṛhaspati (unnamed) 11.9.[10]
Gautama (named) 6.90; 7.86; 8.152[153], 239[240], 315[316](*bis*); 9.104, 142,155; 10.14,41,73; 11.15[16],16[17],45[46],54[55],91[92],145[146], 149[150],214[215]; 12.111
Gautama (unnamed) 6.88,89,90; 8.46 (?),105[104],157[158],335[336], 336[337],375[376],378[379]; 9.80,114,192; 10.8,21,76,88,127,129; 11.29[30],57[58],172[173],186[187]
Hārīta (unnamed) 11.84[85] (?),145[146] (?)
Kātyāyana (unnamed) 9.194 (?)
Nārada (unnamed) 8.49 (?); 9.176
Parāśara (unnamed) 9.80
Śaunaka (named) 12.106
Vasiṣṭha (unnamed) 8.46 (?)
Viṣṇu (unnamed) 8.39,138[139] (?); 11.179[180] (?)

2. Vyāsa, the Mahābhārata, and the Rāmāyaṇa

Vyāsa (except the MBh.) 8.99
Bhagavadgītā 12.14,122
Mahābhārata (except Bh.G.) 6.83 (*smṛti*); 8.111[110],350[351]; 10.126; 11.12[13]; 12.5,106
Rāmāyaṇa 12.106 (*itihāsa*)

3. Other smṛti material

Smṛtyantaram 9.7,59; 11.197[198]*

4. Purāṇas

5. Arthaśāstra

6. Vedic Literature

7. *Mīmāṃsā*

8. *Miscellaneous references*

A P P E N D I X II

INDEX OF MAXIMS

APPENDIX III

Noteworthy Readings of Manu to be Found in Bhāruci's Text

The purpose of this list. There are many verses of Manu as represented in Bhāruci's *Vivaraṇa* which differ from the Vulgate *Manu-smṛti* ("Manu" as handed down by the commentator Kullūka) and little would be achieved by an exhaustive list of Bhāruci's differences from the Vulgate (I have used the Nirṇayasāgara Press edn., of 1946). Moreover, a glance through Jha's *Notes* (vol. 1, 1924) to his edition of Medhātithi will reveal that massive and continuous variations are testified to in the greater digests. What would, however, be of some interest would be a survey of significant differences between the Bhāruci text and the Vulgate, with special reference to the text of Medhātithi as printed (obviously very conservatively) by Jha, so that we can see how far Medh., whose text was *not* adopted by *śāstrīs* as the standard text of Manu, but whose contribution to Manu studies will always be highly prized, could have been indebted for his text to his southern predecessor, Bhāruci. The asterisk (*) indicates where Medh. agrees with Bhār. It will be remarked how little (in view of his debt to Bhār. for his *substance*) Medh. actually follows Bhāruci's text. It will also be remarked what a high proportion of Bhāruci's readings has not been spotted by Jha (or his pandits) from other relevant sources.

Warning. Significant variations are shown. Trifling differences, e.g. in the particles, are ignored, even if a critical text would give them importance. The parts of the *Manu-smṛti* in square brackets in the text above are not reliable for this purpose, as explained at p.34 above. Our list cannot be exhaustive. Bhār. may well have had special readings in portions of his text now illegible, or even missing. And there are parts of his commentary which are themselves shown between square brackets, and these must be subject to the same reservations: the missing portions might have contained proof of special readings in the *smṛti*. Even so, the list provided below is impressive enough.

Book VI

12. samupayuñjīta (not noted in Jha, Notes, vol.1)
14. māṃsāni (Aparārka has this)
38. sarva-devasa (not noted)
43. *'sañcayiko (Medh. 'sāñc.)
45. *nirveśaṃ
46. manaḥ-p., satya-p. (not noted in Jha, Notes, I, 225)
51. upasaṃviśet
54. catvāri (not noted)
55. bhaikṣe (bis) (ditto)
57. lābhaś (Aparārka)
62. saṃprayogaṃ, caiva pīḍanam
65. *caivopapattim
73. durjñānām, jñāna-yogena (not noted)
76. snāyu-baddhaṃ, durgandhaṃ
78. duḥkha-grāhād (not noted)
81. -dvair vipramukto (ditto)
87. 'tha bhikṣukaḥ (ditto)
91. tūpetair (ditto)
94. *vedāntān (Medhātithi's comm.!)

Book VII

13. vyavasyati, vicārayet (not noted)
21. *'valihyād
31. daṇḍaḥ praṇayituṃ śakyas
40. *suparigrahāḥ (Medh. sa-)
47. -triko (not noted)
48. paiśunaṃ (ditto)
49. gaṇāv ubhau
54. *kulodgatān
55. kimu
58. mantrayeta paraṃ
59. *samācaret (Medhātithi's comm.!)
66. yena bhidyeta mānavāḥ (see Jha, Notes, I, 243!)
67. rāja-śatruṣu (unknown to Jha, ibid.)
70. dhanva-, samāśrityāvaset
72. -āpcarāḥ (not noted)
73. samāśrayam (ditto)
82. vidhīyate
85. sahasra-guṇam ācārye

86. dānasyāvāpyate phalam (but cf. Medhātithi's comm., phalam avāpyate!)
87. kṣatra-dharmam (not noted)
90. dagdhair (ditto)
93. parīkṣitaṃ (ditto)
98. yaudha- (ditto)
102. -sañcāro
104. *susaṃvṛtaḥ
106. śaśavac, etc. in b, siṃhavac, etc. in d (not noted by Jha, p. 248)
107. yathā hanti ca
111. *karśayaty
112. karśanāt (bis) (not noted)
114. guptaye
116. grāme (not noted)
126. bhaktakaṃ (noted by Jha), dhānyaṃ(not noted)
129. vatsa-vāryoka-
132. vaiṇavasya
134. acirād eva
138. māse māse (not noted)
141. -kṣane nṛpaḥ (ditto)
145. hutvāgnān brāhmaṇān arcya, sabhāṃ śubhām
147. araṇe (not noted)
149. jaḍāndha-mūka-, mantre tu pratiṣedhayet (not noted)
157. amātya-pura-rāṣṭr-
161. sandhāya ca vigṛhya ca (but see Medhātithi's comm.!)
162. dvaidhaṃ in d
164. mitreṇa (discussed by Medh.)
167. kāryasya
168. pacyamānasya (not noted), sādhuṣv avyapadeśaś
169. yadādhigacched
170. manyeta
171. svakaṃ balaṃ (not noted)
172. arim
179. atīta-kārya- (not noted)
180. nātisandadhyur (ditto)
182. māse
185. svakaṃ balaṃ
187. garuḍābhyām ... makareṇa (not noted)
189. prācīnāṃ (ditto)
192. balaiḥ (ditto)
193. kaurukṣetrāṃś, pāñcālāñ, yodhayet

194. vyūhaṃ (not noted)
196. taṭākāni
198. yudhyeta
200. saṃyatto
203. dharmān yathocitān, etān
204. adānam (not noted)
208. saṃprāpya (not noted)
209. hṛṣṭa- (ditto)
213. rakṣyaṃ (ditto)
216. vrajet
219. saṃyuktāḥ
220. śayyāśanāsanaiḥ, sa cālaṅkārikeṣu ca
224. kakṣyānataraṃ (not noted)
226. vṛttaṃ samā-, viniveśayet

Book VIII

7. āhvānam
11. prakṛto (but see Medhātithi's comm.!)
13. *sabhā vā na praveṣṭavyā
16. layaṃ
27. dāyādakaṃ
30. dravyaṃ (but see Medhātithi's comm.!)
31. 'nuyujyo
33. bhāgaṃ (not noted)
38. niveśayet
39. rakṣaṇād ardha-bhāg
41. jānapadaṃ dharmaṃ
43. caprāpitam
45. *sākṣiṇaṃ, kālaṃ ca rūpaṃ ca (last not in Medh.)
46. dvijottamaiḥ (not noted)
47. adhamarṇa-vibhāvitam
48. sādhayed (not noted)
52. *deśaṃ, vā samuddiśet (for the last see Medhātithi's comm.)
55. asaṃbhāvye (Nandana's reading)
57. *jñātaraḥ santi
58. daṇḍaś
60. tryaparaiḥ (not noted)
70. striyo
73. guṇa-sāmye (see Medhātithi's comm.!)
75. evaiti

76. *pṛṣṭas
77. ca striyaḥ (Nandana's reading)
79. sarvān
80. vittaṃ
82. vāruṇair naraḥ (not noted)
88. ebhis (so Aparārka)
93. dīnaḥ śatru-gṛhaṃ
95. kaṇṭakaiḥ sa naraḥ saha
97. bāndhavo (not noted)
101. To cf. with Jha's report from "some mss." at Notes, I, 292
102.[101] satyam (Nandana and Aparārka)
105.[104] tatra viśiṣyate (Nandana)
108.[107] tattvataḥ (not noted)
109.[108] dāpyo damam ṛṇaṃ ca (not noted)
112.[111] alpe
113.[112] bhakte
116.[115] nāpo
118.[117] kūṭa-sākṣī
125.[124] tāni
Kullūka 128 is missing
Kullūka 132 is missing
149.[150] niṣkrayaḥ (not noted)
150.[151] *sakṛdāhita, śade (the last not Medh.)
157.[158] prayacchet (Nandana)
166.[167] vicārayet
171.[172] durbalānāṃ
175.[176] vedayan (not noted)
183.[182] pratinidhiṃ, samanvitaṃ (not noted)
184.[185] naśyetāṃ (ditto)
185.[186] *rājñabhiyoktavyo
186.[187] vṛttiṃ (not noted)
195.[196] kuryād ... rājā
199.[200] yatra dṛśyeta (Aparārka)
200.[201] viśuddhas
202.[203] saṃsṛṣṭaṃ rūpaṃ, *sāvadyaṃ, *na dūre na
205.[206] -rūpyeṇa
213.[214] ataḥ paraṃ
215.[216] sudīrghasyāpi (Nandana)
216.[217] svastho (Aparārka)
221.[222] so 'yaṃ (not noted)(restored from comm.)
222.[223] dāpyaḥ (not noted)

230.[231] duhed (not noted)
233.[234] basti-snāyūni, paśu-svāmiṣu dadyāt tu, aṅkāṃś
238.[239] tatra tu kurvīta (not noted), cāvārayet
239.[240] 'parivṛte (apparently required by the comm.), vipālaṃ
241.[242] apālān (not noted)
242.[243] daṇḍo in a
244.[245] jyeṣṭha-māse
247.[248] vāpīḥ
250.[251] nidhāpayet (not noted)
252.[253] sīmāvāde vinirṇayaḥ
253.[254] *grāmeyaka, sīma-sākṣiṇaḥ (the last not in Medh.)
257.[258] grāmyāḥ, sīmno
259.[260] vana-gocarān (Mitākṣarā)
265.[266] pāruṣyasya nirṇayam
266.[267] 'dhyardha
269.[270] dvijātiṃ tu
270.[271] nikheyo
275.[276] daṇḍau kāryau (not noted)
278.[279] chreyāṃsam
282.[283] nāsikāyāṃ, vṛṣaṇe tathā
283.[284] -bhedī, -bheda-kṛt
286.[287] *prāṇa
291.[292] daṇḍyān
294.[295] vicāritaḥ
298.[299] dāsaś ca śiṣyo
314.[315] lakuṭaṃ
317.[318] *rājabhir dhṛta-. This is the reading adopted at Rāmāyaṇa IV.18.30 (Baroda, 1965, p.112 for variant
324.[325] sthūrikāyāś
332.[333] *taṃ śataṃ
335.[336] daṇḍo in a
344.[345] hiṃsakaḥ
353.[354] sambhāṣaṃ (see Medhātithi's comm.!)
355.[356] 'bhibhavet (not noted)
356.[357] *upakāra
359.[360] gṛhe (not noted)
366.[367] kalpye
367.[368] dūṣayānas tu
373.[374] aguptaikāṅga-sarvasvī gupte
374.[375] -daṇḍyaḥ
377.[378] viprāṃ guptāṃ

379.[380] avasthitaṃ
Kullūka 384 is missing
383.[385] vaiśya-rājanye śūdrāṃ ca, dāpyaḥ
391.[393] abhojayet (not noted)
392.[394] dāpyaḥ
394.[396] nijyād vāsāṃsi nejakaḥ (Aparārka)
396.[398] *yathā-paṇyaṃ
400.[402] tathāgate
401.[403] sarvaṃ pārthiva-lakṣitaṃ
402.[404] bharaḥ
404.[406] yathākālaṃ yathādeśaṃ (not noted)
410.[412] prabhāvatvād
412.[414] kas taṃ tasmād

Book IX

1. dharmye
2. viṣaye sajjamānāś
3. sthavire bhāve (Nandana)
11. artha-saṃgrahaṇe, pārīṇahyasya cekṣaṇe
14. virūpaṃ rūpavantaṃ vā
17. *anāryatāṃ
18. vyavasthitaṃ
19. gaditā, ca śṛṇutākṛtim
29. nāticarati
34. tu kvacit, viśiṣyate
42. gāthāṃ Yamodgītāṃ (not noted by Jha, Notes, I, p. 395)
48. tvajāvi-mahiṣīṣu ca
50. sarve, vṛṣabha-ceṣṭitam
51. karoti
52. *balīyasī
53. prakīryate (not noted)
54. taj jñeyaṃ kṣetrikasyaiva
55. mahiṣāṇāṃ
68. tadā, apatyārthe
73. kanyādānaṃ
77. udīkṣeta, *dviṣāṇāṃ
78. mattaṃ yā vā pramattaṃ vā rogārthaṃ vātivartate (not noted)
79. vyaṅgam (not noted), dviṣāṇāyā
80. *'satya-vṛttā
85. veśmani
86. *svā svaiva

87. svajātyā
90. upāsīta (Nandana)
92. steyaṃ syād yad idaṃ haret
95. ācaret
101. śubhaḥ (not noted)
103. *dāya-dharmaṃ
104. saha
108. varteta (not noted)
119. *caikaśaphaṃ
124. -ṣoḍaśaṃ
126. caika-garbhe (Nandana)
132. hared yadi (discussed by Medh.), tat-piṇḍaṃ
140. tu pituḥ
142. sutaḥ
147. *mithyotpannaṃ
151. 'dhyardham evāṃśaṃ śūdrā-putro 'rdham eva tu
154. *yady aputro
156. sujanmanāṃ (not noted)
161. guṇam (bis)
166. *prāthama-kalpikam
168. pitā ca (discussed by Medh.)
170. gūḍham (not noted)
171. *yaṃ
174. -ārthe (Aparārka)
175. vidhavā svecchayātmanaḥ
177. akāraṇe (not noted)
179. śūdro yasya (ditto)
183. bahvīnām
187. sakulyāḥ syūr
191. saṅgṛhṇīta (not noted)
196. yad dhanaṃ
208. upārjayet (Mitākṣarā)
215. na tatra bhāgaṃ viṣamaṃ
217. dāyādyam āpnuyāt
219. -kṣema-pracāraṃ
220. eṣa
221. rājyānta-
230. daridrānātha-rogiṇāṃ
235. *ca taskaro, vedyā (the latter not in Medh.)
236. śarīra-dhana-saṃyuktaṃ (not noted)
240. yathoditāḥ, lalāṭeṣu dāpyās tūttama-

243. -kināṃ, tapyate (not noted)
247. ca na
256. -hāriṇaḥ
257. tv ete stenāṭavyādayo janāḥ
260. *evamādyān
268. teṣāṃ kuryāt (not noted)
270. hanyād evā-
274. hiḍā-bhaṅge (Aparārka), corādi-darśane (not noted), śaktās tv (ditto)
275. rāja-kośā-, prātikūlyeṣu, arīnām upajaptṝṃś ca ghātayed vividhair vadhaiḥ
278. śiṣyāc
279. dadyāc
283. vṛddho
287. prakaren, sa prāpnuyād (Aparārka)
291. bījotkṛṣṭaṃ
294. tathā suhṛt, samastaṃ
295. vyasane nṛpaḥ
297. hi kāryeṣu
299. guru-lāghavato jñātvā tataḥ kāryaṃ samācaret (Nandana)
303. Vātasya
322. -kṣatre ca saṃpṛkte (not noted)
323. sarvaṃ (not noted)
330. kṣetra-bīja-
331. vivardhanam
335. *brāhmaṇāpāśrayo
336. dharma-vṛttiḥ (not noted)

Book X

14. hi mātṛdoṣān
18. Pulkasaḥ
20. avratāsu yān (not noted), abhinirdiśet
22. Licchavir
24. jāyate varṇa-saṅkaraḥ
28. api kramaḥ
34. Dāśaṃ, -jīvanaṃ
35. -bhṛtsu nārīṣu
38. Pulkasyāṃ
44. *Puṇḍrakāś
46. apaśadā
49. Pulkasānāṃ

51. nirgrāmaḥ syāt (not noted)
60. *saṃśrayaty
61. rāṣṭrikaiḥ
69. tathāryajātastv (not noted)
74. sva-karma-vyavasthitāḥ
88. kṣāraṃ (Nandana)
92. -vikrayī (not noted)
93. nigacchati
94. tilaiḥ (Nandana, and discussed by Medh.), tat-samam (not noted)
105. doṣeṇa (Aparārka)
106. ārtas tu
107. bṛhat
122. brāhmaṇān abhidhārayet (not noted)

Book XI

1. gurvambā-pitṛ-bhṛtyārthaṃ ... -upatāpinau (not noted)
2. daśaitān (not noted)
3. vidhīyate (not noted)

Kullūka 6 (dhanāni tu), omitted by all other commentators, does not figure in Bhār.

7[8]. 'pīta (not noted)
10[11]. pratibaddhaḥ (not noted)
15[16]. nidhānāya (not noted)
23[24]. dharmavit
32[33]. avicāritaṃ
36[37]. narakaṃ (see Medhātithi's comm.!)
39[40]. na yajetādhanas tataḥ (not noted)
41[42]. te bhavanty asya (not noted)
51[52]. karmāvaśeṣeṇa
53[54]. saṃyogaṃ caiva
55[56]. garhitānnājyayor (Mitākṣarā)
60[61]. vārdhuṣitvaṃ vratāc cyutiḥ
61[62]. *bhṛtāc
62[63]. hiṃsrauṣadhi striyājīvo (cf. Nandana, hiṃsrauṣadhistryupājīvo)
64[65]. strainyam (see note to text), cānapakriyā, kauṭilyaṃ vyasana-kriyā
65[66]. rūpya
66[67]. kṛtvā
68[69]. asabhyasya (not noted)
71[72]. dvādaśābdāni, bhaikṣaṃ cāt- (not noted)

79.[80] *tryavaraṃ
100.[101] phalaṃ (not noted)
102.[103] svāśliṣyen
106.[107] vividhair niyamair imaiḥ
114.[115] gā anu-
118.[119] *samety ṛcā
121.[122] saptāgāraṃ (Aparārka)
122.[123] abdenaikena (not noted)
124.[125] *aindavaḥ
126.[127] dadyāc chuddhyartham ātmanaḥ
127.[128] jaṭilo brahma-ha-vrataṃ (not noted)
129.[130] pramāpya śūdraṃ ṣaṇ-māsān etad eva vrataṃ (not noted)
133.[134] tittiriṃ, śukaṃ
137.[138] jīla
139.[140] asthanvatāṃ
157.[158] *vrata-
159.[160] ajñāta-jagdham udgāryaṃ (not noted)
176.[177] *opamantritā
179.[180] āśanāsanāt
182.[183] sadā
187.[188] etam
194.[195] *prati
196.[197] viśudhyati
201.[202] apsu vānārtaḥ (not noted), *sanniṣevya, celo jalam
209.[210] yair yair upāyair (not noted), hy upāyān
225.[226] viśodhanaiḥ
229.[230] naitat kuryāt puṇar, śudhyate naraḥ
233.[234] -darśanāt (not noted)
235.[236] śaṃsitātmānaḥ (not noted)
Kullūka 247 is missing
246.[248] sa-vyāhṛtikāḥ sa-praṇavāḥ (Aparārka)
250.[252] itīti ca

Book XII

6. asambandha-pralāpaś (not noted)
10. ca te trayaḥ, niyatā
11. nigacchati
19. śubhāśubhaṃ
23. etāṃ ... gatiṃ
28. rajo 'pratighaṃ
38. yathā-kramam

42. sarīsṛpāḥ (from Jha, Notes, I, 544 it appears that Jha found this reading in at least one ms. of Medh., for he proposed to print this at his eventual text in 1924, but by 1939 he [or his "ghost" pandits] had abandoned it for sakacchapāḥ, the printed reading of Kullūka!)

45. prathamā (Aparārka)

56. 'sakṛt

59. antya-strī-sevinaḥ pretāḥ stenās tv anyonya-ghātinaḥ (not noted)

60. bhavanti brahma-rākṣasāḥ

63. vai taila-pāyikaḥ

64. kārpāsaṃ

69. coratvaṃ yāḥ prakurvate (not noted)

70. *dasyuṣu

72. *maitrākṣi-, cailāṃśakaś

76. dussahān

79. dravyārjana-vināśaṃ ca

90. sārṣṭitāṃ

94. atarkyaṃ

97. bhaviṣyac

98. prasidhyanti

104. kalmaṣaṃ

110. vicārayet

126. cāpnuyād

ADDENDA ET CORRIGENDA

Preface: The inserting and removing of na ('not'), which would undermine the western reader's confidence in an editor, is an old problem in the edition of Sanskrit texts. Two good examples are to be found in Medhātithi. A floating na will be seen in Jha's text and translation of Medh. on M.8.318, and in Mandlik's and Jha's text of Medh. on M.5.156 (Mandlik 157, Jha's text 155).

Bibliographical Note: After this book went to be typed the enormous (and deliberately unselective) bibliography by L. Sternbach came to hand. Bibliography on Dharma and Artha in ancient and mediaeval India (Wiesbaden, Otto Harrassowitz, 1973) contains well over 2200 items (well indexed), wherefrom every aspect of ancient Indian culture, in so far as it can have a bearing on society and administration, may painlessly be verified (painlessly, that is to say, if we neglect, in our joy at the preparation of this marvellous research tool, the irritation the newcomer must experience when he finds how far the 'specialists' contradict each other).

p.2, n.17: A study signed 'A Manava' and entitled 'An inquiry into the source and authorship of the Manu Smriti', 1947 1 Madras Law Journal, Journal section, 27-38, appearing as it does in a law journal, evidences continuing interest in the premier ancient law-text, and also the inability to take an objective view of it. R.S.Betai, A Reconstruction of the Original Interpretations of the Manusmṛti (Ahmedabad, 1970) is laudatory, non-comparative and unscientific. D.M.Brown, 'Some modern views of the Manusaṃhitā', Adyar Library Bull. 31-2 (1967-8), 95-112, concludes 'while a great mass of rural traditional opinion and traditional scholarly opinion still may follow or hold in high esteem the ancient Code, time and decay are on the side of Grant and Macaulay and [Rammohun] Roy.' Neither opinion stimulates research.

p.11, n.39: In order better to evaluate Bhāruci's quotations of the Arthaśāstra it is desirable to study rather closely the quotation of Kauṭ.III.14,29-30 by Nārāyaṇa (pupil of Vijñāneśvara)

in his Vyavahāra-śiromaṇi. This is not a literal quotation, but it quite obviously is Kauṭ. as passed through Nārāyaṇa's mind. The student must compare the original ms. (Madras Govt. Or. Mss. Library, Tri.Cat. III/1C, p.3938, no.2750), the S.O.A.S.apograph of it (S.O.A.S. Library accession no. 91119), p.42 (which reads indeed Kauṭilyaḥ), and the edition at A.O.R. (Madras) 4-5 (1939-41) (reprinted, S.O.A.S. Library accession no.142813), where T.R Chintamani, at p.29, n.5, naively confesses, 'Artha.III.xiv. There are many differences in the readings.' The note at Kane, H.D.,I, 293, n.648b requires adjustment.

p.74, line 2: Pt.K.P.Aithal suggests 'pramāda-skhalite, reservin penance for acts done otherwise than inadvertently. A possible point of view, it is not clear whether it was Bhāruci's. That a lesser penance is to be undergone for inadvertent misdeeds (and mishaps) is a commonplace of the śāstra (Parāśara: akāma-kṛta-pāpasya prāyaścittaṃ prakalpayet).

INDEX OF SANSKRIT WORDS

INDEX OF NAMES AND TOPICS

Note. An index of the names and topics occurring in the Manusmṛti (Books 6-12) appears in Vol. 2.

CORRIGENDA

Correctionibus adhibitis heu remanent erubescendae maculae. Legas quaesumus ad quamque lineam infra notatam id quod in locum cuiusque vel manifesti vel latentis erroris substitueremus.

Vol. I
Preface,p.(10),l.25: from p.5,l.13: Ṛju-vimala p.12,n.42,l.7: -samarthaḥ n.44,l. 2: ucchritena n.45,l.6: bhakṣayanti l.9: abhyukṣita n.46,l.5: sāhasaṃ viniyogaḥ ... p.23,l.11: something p.28,n.73a,l.4: Of Droṇasimha Maitraka it was p.35,l.15: obviously p.169,l.36 fortasse -vibhaṅgaḥ legendum. p.229,l.6: num saṃbhavam. legendum?

Vol. II
p.8,l.18: let p.22,l.26: Any or all p.33,l.28: seen p.35,l.1: him," p.36,n.1: dele lineas 2-5 p.39,l.1: vagant p.50,n.1: p.33 n.4 p.55,l.19: threatened, l.30: chiefly by p.57,l.34: sacrifices p.69,l.8: Them who p.74,n.2: above, I, p.118, n.2,l.5: single p.130,l.29: concerning p.136,n.2: but samām p.167,l.3: keeper l.30: they are p.168,l.18: tenant's p.187,n.2: 309[310] above p.198,l.16: committed p.206,l.32: merchants p.216,l.19: sleeps p.219,n.adde: Below, pp. 317-20. p.238,n.3: gnawed p.246,n.2: deceased p.256,l.38: ("living corpse"). 178. p.257,n.2: perform the śrāddha. p.260,n.3 adde: Thieme, ubi cit.183-94. p.266,n.1,l.6: M.6.99,9.251. p.267,l.5: people, p.270,l.12: preceptor's p.317, l.5: achieves p.325,l.15: -keeping p.327,l.33: prohibiting p.331,n.2 adde: See above,p.41 n. p.337,ll.4-5 fortasse: The sin ... is not that illustrated by Brahmin-slaying. (That) is prohibited (11.53[54] comm.). But it refers ... p.342,l.31: enjoyment p.365,l.5: fires, p.402,l.3: occasional p.415,n.1 adde: Sternbach, A.B.O. R.I.55(1974),131. p.439,n.1: Sāṅkhya